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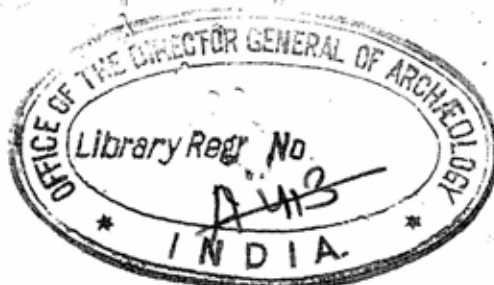
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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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A NEW EARTH

One nation yet the world shall see,
The union of humanity ;
One fatherland of real worth,
And it shall stretch o'er all the earth ;
One law, all other laws above,
The universal bond of love ;
One high religion all to span,
The noble brotherhood of man ;
These unto mortals shall be given,
And then shall come New Earth, New Heaven.

H. W. B. MORENO

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NIRVĀNA.

Called in the Pāli dialect "Nibbāna", just as the Latin "factum" becomes in Italian "fatto," is the crowning glory of

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the Buddha's Religion. Enemies have called it annihilation, as if attainment of absolute happiness involved violent smashing ; it is the very opposite of violence or force of all kinds. Let us approach the conception from our own world. "Change and decay in all around we see"—strife, murder and unrest. Every noble deed or word or thought is the negation of that strife, and Nirvāna is the sure reward. What have we to fear? It is good to be good. Being good means serenity. Whatever that serenity is matters little—it is good.

Immanuel Kant who, next to the Buddha, was perhaps "the greatest philosophical genius that has ever dwelt upon earth", in his 'Critique of Pure Reason', "the highest achievement of human wisdom"—after that of the Buddha—clearly proved that Space, Time and Causation reside in the beholder, not in the absolute. All language is framed to describe transient things of space and time ; what language therefore can we use to describe that which transcends all space and time? We can only say what it is not. "The world's words are only for this world's uses." Herbert Spencer, impressed by the transience of the world, wisely said : "The one thing permanent is the unknowable Reality hidden under all these changing shapes."

To the Buddhist, Nirvāna is the desirable goal of his efforts to attain perfection. The early saints strove to express it in words ; they called it, "heavenly drink, the Tranquil, the Unshaken, cessation of sorrow, absence of sin, destruction of desire, emancipation, the island of refuge, the end of craving, the state of purity, the Supreme, the Transcendent, the Uncreated, the Unchanging, the Imperishable, Ambrosia." King Milinda asked Nāgasena, "How is Nirvāna to be known?" and the sage replied : "By freedom from distress and danger, by confidence, peace, calm, bliss, happiness ; by delicacy, purity and freshness." The Buddha came to preach deliverance from death, and in the classic passage in the Scriptures (Udāna VIII 1, 4, 3) this is how He spoke of Nirvāna :—

Thus I have heard. Once when the Exalted One was dwelling in the Garden of Anathapindika, in the Jeta Grove near Sāvattthi, he taught, awakened, animated and gladdened the disciples with a religious discourse on Nirvāna. Attentively they hearkened, gave heed, considered it, impressed it on their minds; and thereupon the Exalted spake this solemn saying:—

“There is, disciples, a realm devoid of earth and water, fire and air. ‘It is not endless space or infinite thought, nor nothingness, ideas nor no ideas. ‘Tis not this world nor that, nor sun nor moon. I call it neither coming nor departing, nor standing still nor death nor birth; it is without a basis, progress or a stay; it is the end of Sorrow.

“For that which clingeth to another thing there is a fall; but unto that which clingeth not no fall can come. Where no fall cometh there is rest, and where rest is there is no keen desire. Where keen desire is not naught comes or goes, and where naught comes or goes, there is no death, no birth. Where there is neither death nor birth, there neither is this world nor that, nor in between—it is the end of Sorrow.

“There is, disciples, an unbecome, unborn, unmade, unformed; if there were not this unbecome, unborn, unmade, unformed, there would be no way out for that which is become, born, made and formed; but since there is an unbecome, unborn, unmade, unformed, there is escape for that which is become, born, made and formed.”

FRANCIS J. PAYNE,

WHAT HAS BUDDHISM DERIVED FROM CHRISTIANITY?

“22-2-1877.”

BY DR. T. W. RHYS DAVIDS.

(Reprinted from the *“Journal of the Pāli Text Society”* England, with the kind permission of Mrs. C. F. Rhys Davids).

Ever since Buddhism has begun to be understood in Europe, the remarkable resemblances between it and Christianity have

attracted increasing notice. Father Bury, one of the first of the Roman clergy to be brought into contact with the Lamaism of Tibet—a system which bears somewhat the relation to early Buddhism that Roman Catholicism does to early Christianity was struck with horror by the closeness in the resemblance, and thought that the devil had established in those remote regions a grotesque and blasphemous mockery of divine truth, just as Nathaniel Hawthorne suggested that Satan had perpetrated monkeys with the malicious purpose of mocking man, the masterpiece of divine creation. Each of these resemblances is capable, however, of a less theological explanation; and while some are beginning to believe that man's resemblance to the monkey may be better explained by supposing both to be descended from the same or similar ancestors, so others have expressed an opinion that the resemblances between Buddhism and Christianity are too close to have arisen by chance, and that, as these two religions were not both derived from the same earlier faith, Christianity, the later of the two, has borrowed from Buddhism, the earlier. It will be my object this afternoon to examine the resemblances referred to in order, if possible, to arrive at a definite conclusion as to whether Christianity has indeed borrowed from Buddhism. If so, in what manner, and to what extent? If not, how did the resemblances between them arise?

The resemblances may be classed in three divisions: (1) Those between the Gospels and the Buddhist accounts of the life of Gotama, the founder of Buddhism; (2) those between the Christian and Buddhist monastic systems and public worship; (3) Those between Christian and Buddhist moral teachings. Each of these subdivisions would afford ample material for a separate lecture, and it will only be possible now to touch on each of them in the broadest outline. In order to save time I shall also confine myself chiefly to one side of the comparison, laying before you only the Buddhist side, and trusting to you to supply, as we go, the other—that is, the Christian side—from your own memory.

1. With regard to the first division, it should be noticed in passing, that the Buddhist accounts are derived from books which cannot be satisfactorily traced back earlier than about 150 years after the death of the great Teacher whose life they purport to record. But as they were then included in the canon of the Buddhist sacred scriptures as fixed by the Council of Patna held under the auspices of the Emperor Asoka, they must necessarily have existed some time before that and undoubtedly contain a great deal of older material. You will recollect that though the Christian canon was not finally settled till the Council of Trent in the year 1546, the Gospels substantially as we now have them, were certainly current and generally received towards the close of the second century after Christ (that is, about 150 years after his death), and that they undoubtedly contain a good deal of older material.

We find in the Buddhist lives of Gotama that his birth is described as having occurred in a supernatural manner. He had no earthly father, and was conceived by his mother some time after she had withdrawn herself into holy meditation and seclusion, and in consequence of a dream in which she is carried by four archangels to heaven. The holy child lived as a deity in heaven before he descended to earth, which he did of his own accord out of pity for humanity to save men from their sins. The Catholic Father, Jerome (fl. circa A. D. 390), says in his treatise against Jovinian that Buddha, the founder of the religion of the Indian Gymnosophists, was said to have been brought forth *by a virgin* from her side. This is, however, so far incorrect that Gotama's mother is nowhere in the oldest Buddhist books represented as a virgin, though the later church of the Mongol Buddhists is said to lay stress upon her virginity. The Buddha was born while his mother had left her usual home and was resting in a garden on her way, and archangels came from heaven to assist at his birth. Though the legend does not make him the actual son of his mother's husband, his apparent father, it

takes great pains to prove that that father was of royal lineage ; and accordingly, by means of genealogies which are quite unreliable, it derives his descent from the most famous monarchs of old. The holy child is formally presented in the temple of the gods, and an aged saint prophesies with great emotion that, at his bidding, the misery and wretchedness of men would disappear and peace and joy prevail ; that by him many would find deliverance from sorrow and be saved from the consequences of their sins and errors. Wise men, travelling from the south, are attracted to the place where the young child lies, and in verses, whose beauty surprises us in the midst of so absurd a legend, declare that he will provide the water to extinguish all the sorrows of life ; that he is the Light which will illumine the ignorance and darkness of the world ; that he is the way out of the wilderness of care, the Deliverer from the bonds and shackles of existence, and the great Physician who will cure all our diseases and death.

The only incident related of the boyhood of the Buddha is an account of the wonderful precocity of his wisdom, so that he puzzled the teachers who were appointed to teach him and surpassed them all in knowledge and skill.* I had occasion in a former lecture I had the honour to deliver before this Society to point out some curious coincidences between some of the details of this legendary account with those of the corresponding Christian legend.

After his dedication to a religious life, and before he entered on his public mission, he is represented as having retired to a lonely forest and there to have been tempted of the devil, Mara, the arch enemy of mankind. He sits calm and unmoved during the violent attacks made upon him by a visible tempter and his wicked angels.

* Long after the date of this lecture the writer published the older Canonical "Great Legend" of the Seven Buddhas (Digha Nikāya, II., 1 f, 1910). In this the precocity of Gotama (as of each preceding Buddha) is shown to have been manifested in his judicial sagacity, aiding his father, as he sat on the latter's hip in administering justice.—Editor P. T. S. J.

After his victory over the tempter, the Buddha begins his public career by proclaiming a *kingdom of righteousness* and at his first sermon, as at the first preaching of the apostles, crowds of hearers of different races imagine themselves each to be hearing in his own tongue the wonderful words that are said.

After the commencement of Gotama's public teaching, one of his first disciples is a rich young man who comes to him by night from fear of his relations ; and who even after his conversion does not openly attach himself to the Society of Mendicants which Gotama founded.

At the close of the first year of his mission Gotama sends out his disciples, then sixty in number, to go two by two into the villages and countries round about and proclaim the new kingdom of righteousness—a mission which seems to have been singularly unsuccessful ; as we hear no more of its results than we do of the results of the corresponding mission in the Gospels.*

From this time till his death Gotama spent his life wandering up and down through the plains of the Ganges, publishing his new system of salvation, not by sacrifices, or penance, or outward rites, but by self-control and love ; and he inculcated these lessons chiefly by parables and stories. He was always accompanied by a few of his more ardent disciples, the leaders of whom are called in the Parinibbāna Sutta the twelve great disciples. It is true that on the whole he seems to have been regarded with favour by the chiefs and the people and he died peacefully in a grand old age, surrounded by his friends. But he did not escape the enmity of the priests, nor the fickle temper of the mob. There is an interesting analogy to Christ's entry into Jerusalem in Gotama's entry into Rajagriha, the capital of the Buddhist Holy Land. On his second visit to the place the raja came out to meet him, and he was conducted

*Cf. *Vinaya Texts* (S. B. E.) I., p. 114, and Luke x. 17.—Editor P.T.S.J.

back into the town in triumph by all the people. They took delight in the new teacher, but when he really began to carry out his views their opinion changed ; and a few short weeks afterwards they openly reviled and persecuted him and his followers, so that he was obliged to leave the town.

One of the most constant and faithful of Gotama's followers, named Ananda, occupies a somewhat similar position, as the beloved disciple, to that occupied in St. John's Gospel by John ; while another of his disciples, named Devadatta, who three times tried to have him killed and who succeeded in stirring up dissension in the community or order which Gotama had founded, occupies a similar position to that of Judas in the Christian story.

Now I do not deny that many of these coincidences are striking and instructive, but when they are thus brought together it is evident, I think, that they are not of such a nature as to drive us to the conclusion that the incidents of the one account must necessarily be borrowed from those of the other. They seem to me to amount simply to this, that two teachers—each of whom was a reformer, the leader of reaction against dependence on formal rites and the ascendancy of a priestly caste—experienced in some respects a similar fate. And further, that two sects of religious dissenters, whose beliefs and hopes were dependent on the teachings of a single man, came each in ages similarly uncritical and under conditions of a similar kind, to believe in the supernatural birth, the marvellous childhood and the miraculous powers of their revered Teacher.

Some of the resemblances in the lives of the two teachers are real resemblances, the others arise from real resemblances in the mental habits and education of their followers. None of them is so close as to prove, independently of the historical evidence which I shall presently lay before you, that the authors of the Gospels were acquainted with the Buddhist lives of Gotama, or even that their ideas were modified by vague

traditions of the great Teacher who lived 600 years before they wrote, in the far-distant East.

But while the consideration of this part of our subject has thus brought us to a negative conclusion, the case is by no means so clear with regard to the monastic systems and the moral teachings of the two religions. In 1850 the Rev. Spence Hardy, a Wesleyan missionary in Ceylon, published an elaborate volume on the Buddhist Order of Mendicants as then existing in that island, and he throughout compares that Order with the different Christian Orders in the West, not concealing his opinion that the latter derived many of their rules and customs from the Buddhists.

The closeness of the resemblance is indeed remarkable. The Buddhists take the vows of celibacy and poverty, they shave the head, they wear long and flowing robes, they have a noviciate and a full membership of the Order, they were originally, and many of them still are, mendicants like the Begging Friars of the West, and the rules they observe with regard to sleeping, residence, and diet are much like those of several of the still existing Catholic Orders. Among the Northern Buddhists, especially among the Lamas of Tibet, the monks resemble still more closely the brethren in Europe, the resemblance extending even to minute points such as the use of rosaries, holy water, and incense. Nothing will make this clearer than a description of the daily service in the Cathedral at the capital of Tibet—a description I have already had occasion to give in this hall. It is taken from the travels of Fathers Hue and Gabet.*

Mr. Koppen, whose admirable work on Buddhism is an excellent example of the accuracy and thoroughness of German

* Given in the *Writer's Manual of Buddhism*, S. P. C. K., 1877, twenty-second edition, 1910, chap. ix., p. 248 f. In his last years Rhys Davids first insisted on a difference in Eastern and Western monasticism with respect to obedience. No formal vow of obedience, nor injunction to the same, is found in the Buddhist Vinaya, *Dialogues*, iii., 181, n. 4.—Editor, P. T. S. J.

scholarship, thought that we had in these resemblances evidence of the influence of Christian missionaries upon the later Buddhists, and the Rev. Spence Hardy thought that Buddhists must have penetrated to Egypt, where, as is well known, the ascetic Orders of Christianity had their origin, and where they first became numerous and important. Now it will be seen, when we come to the historical question, that it was by no means unlikely that Buddhists from India may have travelled through Persia to Asia Minor, or along the south coasts up to Alexandria during the first and second centuries of our era. And it is well known that Nestorian missionaries had penetrated into Mongolia and China before the ritual of the Lamas had been developed in Tibet. But we shall return to this question immediately after the discussion of our third point—the resemblances in moral doctrine.

These are much closer than Christian writers have as yet at all clearly recognized. It is not too much to say that almost the whole of the moral teaching of the Gospels, as distinct from the dogmatic teaching, will be found in Buddhist writings several centuries older than the Gospels ; that for instance, of all the moral doctrines collected together in the so-called Sermon on the Mount, all those which can be separated from the Theistic dogmas there maintained are found again in the Pitakas. In the one religion as in the other we find the same exhortations to boundless and indiscriminate giving, the same hatred of pretence, the same regard paid to the spirit as above the letter of the law, the same importance to purity, humanity, meekness, gentleness, truth and love. And the coincidence is not only in the matter ; it extends to the manner also in which these doctrines are put forward. Like the Christ, the Buddha was wont to teach in parables, and to use homely figures of speech ; and many of the sayings attributed to him are strangely like some of those found in the New Testament. And yet, in the midst of all this likeness, there is a difference no less unmistakable arising from the contrast between the

Theistic creed which underlies the Christian and the Agnostic creed which underlies the Buddhist doctrines.

Let me read to you the Buddhist parable of the treasure laid up where neither moth nor rust doth corrupt, and where thieves break not through to steal.....*

These simple verses will, I hope, convey to you a true impression of the kind of resemblance between the moral teachings of the two religions. Had I confined myself *entirely* to the passages where similes used or the turns of expression in the words of the Pitakas might remind us of the New Testament, I might have made the resemblance seem somewhat closer, but in so doing I should not have been laying the facts of the case fairly before you. *No passages* have yet been found where the resemblance is stronger than in those which have been read, and you will probably be of opinion that in none of the passages quoted is the resemblance strong enough to drive us to the conclusion that there has necessarily been borrowing from either side. Very interesting the comparison may be, and very instructive in many ways, but surely it only proves that some of the noblest of those moral lessons usually supposed to be characteristic of Christianity are not characteristic of it alone; that in those lessons Christianity has been anticipated several hundred years by Buddhism, a religion which denies the existence of the soul and openly confesses its ignorance of God, and therefore implies that such morality at least can exist without, and is altogether independent of dogma, not only of dogmas constituting the elaborate systems of Rome or Moscow or Tibet, but also of the simpler theistic creeds which have satisfied more enlightened minds.

I am afraid that this may disappoint some. There are freethinkers who realize so fully the evil effects resulting from

* The passage is from the Khuddaka Pāṭha VIII: "The stored portion", and resembles, with greater detail, the passage of Matt. vi. 19, 20: "Lay not up for yourselves treasure where....." The poem had recently been edited by R. C. Childers.—Editor, P. T. S. J.

the dogmatic systems which have usurped the name of Christianity, who so dislike the bonds in which public opinion has been held by powerful Christian ecclesiastical organizations, who so resent the wrong done to themselves by the arrogant way in which some professing Christians explain free thought by moral depravity, that they would be delighted to satisfy an old grudge by any distinct proof that Christianity's finest feathers were after all only borrowed plumes.

Of course it cannot for a moment be supposed that anyone here present to-day would so allow his judgment to be wrapped, but if anyone here present should have an acquaintance on whom the word Christianity, or the word priest, acts at all like a red flag upon a bull, he might perhaps with advantage tell him the following story from the Buddhist scriptures :

Gotama the Buddha entered once a public hall at Ambalatthika and found some of his disciples talking of a Brahmin who had just been accusing Gotama of impiety, and finding fault with the Order of Mendicants he had founded. "Brethren", said Gotama, "if others speak against me, or against my religion or against the Order, there is no reason why you should be angry, discontented, or displeased with them. If you are so, you will not only bring yourselves into danger of spiritual loss, but you will not be able to judge whether what they say is correct or not correct"—a sentiment surely most enlightened. St. Paul's Anathema on those who differed from him sounds very weak beside it.

But to return to our subject. If our comparisons hitherto have brought us to a negative conclusion, or at least not confined to a positive one, what does the external evidence say, the evidence that is outside the sacred books of the two religions? Does history record that any Buddhist came to Europe or Palestine, and that anyone travelled hence to India and brought back Buddhist teaching? Does any Christian or pre-Christian author mention Buddhism, or refer to any Buddhist book, or any Buddhist saying? Well, there is a

vague idea that there was a very great traffic between East and West. The Greeks had a tradition that Pythagoras, the Christians that St. Thomas, went to India; and Pliny tells us of an embassy from Ceylon to Rome. A rigorous criticism has left very little of these stories; but we know that Alexander penetrated to the Indus in the fourth century B. C., and that Megasthenes wrote his celebrated work, *Ta Indika*, in the first years of the third century B. C. This writer, Megasthenes, was sent by Seleukos Nikator as Ambassador to Chandragupta, king at that time of the valley of the Ganges, whose capital, the modern Patna, was in the very centre of Buddhism. He divides the Indian philosophers into two classes: the Brahmins and the Sarmānai. Now in the inscriptions we owe to Chandragupta's grandson, the Buddhist Emperor Asoka, the religious teachers, whom the people are repeatedly exhorted to respect, are called "Samana" and "Brahmana". Of these the first word "Samana" is the name of the Buddhist monks. But Megasthenes tells us little about the Buddhists besides the name and a few details of their daily life, and as his work was almost the only source from which the Greeks and Romans for many generations derived their knowledge of Indian affairs, it is not surprising that we find no other mention of the Buddhists till long after.

Alexander Polyhistor, who wrote about 60 B. C. mentions in a similar way both the Buddhist and naked philosophers, or the Jains, but says nothing about their philosophy, or their ethics. About A. D. 160 an embassy from India was sent to Antoninus Pius, and from the members of that embassy the Gnostic writer Bardesanes drew his account, of which a few extracts have been preserved for us in the Fourth Book of of Porphyry's treatise in favour of vegetarianism, *De abstinentia ab esu animalium*. He says of the Buddhist monks that they lived in groups of houses built by the kings close to the temples, and spent the whole day in talking of divine things. Stewards or treasurers were appointed by the kings to see that the *samānāv*—that is, the monks—were duly fed. They were

fed on rice, bread, apples, and vegetables. When they assembled in the eating-hall a bell was rung, after which they said their prayers. On the bell ringing a second time the steward gave to each monk a separate dish. The dishes contained usually rice; but if any monk desired a change, vegetables or a dish of apples was added. The monks ate very fast.

This can scarcely be regarded as a complete and adequate account of Buddhism, and yet it is the *longest account* which appears in any writer till nearly a thousand years afterwards.

We next come to a Christian Father, Clement of Alexandria, who wrote the *Miscellanies* about A. D. 200. In the first book, §15, he says: "Thus philosophy, a thing of the highest utility, flourished in antiquity among the barbarians, shedding its lights over the nations.....First in its ranks were the prophets of the Egyptians, and the Chaldeans among the Assyrians, and the Druids among the Gauls, and the Sarmanaivi among the Bactrians." Now by Bactria we are to understand the northern valley of the Indus, and the numerous Buddhist ruins still existing there show that Clement was quite right in putting the Buddhist monks in that country. Passing to India proper, he divides the philosophers there into Sarmanas and Brahmins, and continues: "Some also of the Indians obey the precepts of Buddha, whom, on account of his extraordinary sanctity, they have raised to divine honours." Clement is quite unaware, you will notice, that the Bactrian monks and the Indian philosophers he has just mentioned also obeyed the precepts of Buddha, and it is evident that he knows as little about them as he does about the Druids, whom he mentions with them.

Jerome also, writing about A. D. 430, probably following Clement, divides Indian Gymnosophists or philosophers into two classes, Brahmins and Samanaioi; and in another passage, to which I have already referred, *Contra Jovinianum*, I., 42, in the midst of a panegyric or virginity, he says incidentally that among the Indian Gymnosophists the tradition was handed

down that Buddha, the founder of their system, was born from a virgin's side.

There is one other passage where Buddha is mentioned: it is in a work called the *Acta disputationis Archelai*, the author of which is unknown, but which must have been written about the commencement of the fourth century. This work, of which we have only a Latin translation, is a controversial tract against the Manichaeans, and gives a most curious account of the origin of that heresy. It says, Skythianus, a Saracen, lived in Egypt, and afterwards came to Judæa and taught. He had a slave named Terebinth, who wrote out at his dictation four books. After the death of Skythianus, Terebinth fled to Babylon, and there gave out that he was full of all the wisdom of the Aegyptians, that his name was no longer Terebinth, but Buddha, that he had been born of a virgin, and had been nourished in the mountains by an angel. While at Babylon he went up on to a high roof to invoke his deities, and whilst he was doing so the most just God sent an angel to push him off the roof, and thus "the second wild beast was cut off." His books afterwards came into the hands of Manes, the founder of the Manichaeans. The same story is repeated by Cyril and Epiphanius, who wrote his *Ecc. Hist.* towards the end of the fifth century, and is referred to by later writers against Manichaeism. This extraordinary legend seems so clearly to connect Buddha with the origin of the Manichaean heresy that I hoped, when first I read it, that we should certainly find some clear traces of Buddhism in Manichaeism at least, but I have been unable to find any confirmation whatever of the tradition (*Cf. Ency. Religion and Eth. "Manichæism."*—Editor.—P.T.S.J.).

I have now laid before you *all* the passages in which the Christian fathers and other Western writers mention, or refer to, Buddhism, or its founder. It is evident that their knowledge of Gotama himself and of his Order was most meagre, vague, and incorrect, and that they were completely ignorant alike of his moral and of his philosophical teachings.

I had intended to consider here the passages in Indian books in which reference is sometimes supposed to have been made to Christianity and to the visits of the Nestorian missionaries, and even of the Apostle Thomas to India. The subject is, however, a very intricate one, and I see that my time is almost gone. I will only state, therefore, generally that in no instance have the supposed references to Christianity in the earlier books been made out, though it is clear that the Nestorians did make converts in India as early as the ninth century of our era. Dr. Lorinser, of the Breslau University, has published a volume of great learning and acuteness to prove that the Bhagavad Gita, one of the most sacred of the Sanskrit books, contains quotations and adaptations from the New Testament, but he has not as yet found anyone to support him.

You will now anticipate the answer we shall have to give to our question stated at the commencement of this lecture. Our question was: Did Christianity borrow from Buddhism? If so, how and how much? If not, how did the resemblances between them arise?

The answer must be, that of direct borrowing there is absolutely no evidence whatever, but that on the contrary there is sufficient proof that such knowledge of Buddhism as the early Christians did actually possess only reached to a few details of the outward life of the Buddhist monks and of the legends about the Buddha; and that, even as regards these points, it was vague and uncertain in the extreme.

This first part of our answer is, I venture to think, exactly what we might have expected if we had followed the very safe method of judging of past events in the light of the present. Take, for instance, our relations with China. Our commerce with that country is more extensive and closer than the commerce of Alexandria or Rome ever was with the East. Many more of us have visited China, and we know much more of China than the ancients did of India. Yet how much influence has Chinese thought—the common sense and calm

reason of the great Confucius, the mystic Pantheism of Lao Tse, or the moral philosophy of Chinese Buddhism—had upon any of the religious sects which occupy the same position in England to-day as the Christians did in the early Roman Empire?

And, secondly, the answer to the last part of our question must be that the very curious resemblances which have been discovered by scholars between the two religions are due to one or other of three causes.

Firstly, and least of all, and as regards only the monastic systems, it is possible, although it is not as yet at all proved, that the vague knowledge of the outward life of Brahmin and Buddhist ascetics, which we have seen to have existed in Alexandria just about the time when the Christian monastic system arose in Egypt, may have contributed to a movement which that knowledge alone could never have brought about, and may have influenced some of its details.

Secondly, that the similar characters of the Buddha and the Christ, the similarities of their conflict against the doctors of divinity of their day, the fact that both addressed themselves openly to the people, that both endeavoured to found a kingdom righteousness in which an inward change of heart should take the place of outward rites and formal observances—all this naturally and inevitably produced a certain resemblance, occasionally almost an identity, between the matter and even the style and form of some of the most general, and, if I may so say, the most humanitarian, of their moral teachings.

And, thirdly, that the similarity of the stage to which culture had reached, the like absence of the critical faculty among the early adherents of the two faiths, the like presence of a noble hero-worship and of a fresh enthusiasm—all this produced, naturally and inevitably, a close resemblance in the kind of things which Christians and Buddhists gradually came to believe regarding their revered Teachers: their miraculous birth, their wonderful infancy, and their supernatural powers.

And I cannot but venture to think that these results are

full of instruction, full of much-needed help, to a right solution of another question now increasingly pressed upon our attention: the question, namely, of the true history, the true meaning of Christianity. How difficult, how impossible it seems for those brought up as Christians, for those whose religious feelings and moral aspirations have found satisfaction in the current views of Christianity, to look at it in the cold light of reason, even to listen without indignation to any argument which seems to imperil their belief in its divine origin and its supernatural growth! Must this not so continue as long as those arguments run round and round in the circle: they now so diligently tread, deriving the rules of true historical criticism from the history of early Christianity only, while the converse is the truth namely, what is true of early Christianity depends on the rules of historical criticism?

When we say that Christ did not call Himself divine, we are referred to passages in the Gospel of John. We reply that the gospel is not by "St." John, and our principal argument is, that it puts statements into the mouth of Christ inconsistent with the simplicity and ingenuousness of the Christ of the earlier Gospels.

But as the mist of the ages rolls away from the history of Buddhism we have revealed to us on the other side of the world a religion whose development runs entirely parallel with that of Christianity, every episode, every line of whose history seems almost as if it might be created for the very purpose of throwing the clearest light on the most difficult and disputed questions of the origin of the European faith.

Born, like Christianity, from a reaction against the worst features of a system of formalism and priestcraft, which had in both cases arisen from the development of a more ancient worship of the powers of nature, and especially of the sun and moon, Buddhism, like Christianity, owed its origin to the insight and earnestness and prophetic zeal of a single man—one of those few heroes of humanity who have made epochs in the history of our race, the nobility of whose character, the

grandeur of whose individuality, were already dimly revealed to those with whom they lived, whose true greatness stands out clearer and brighter as the ages pass, and at whose feet all the races of mankind will one day come to lay their reverence and their love with a more real appreciation and a truer worship than those teachers have ever yet received.

Need we be surprised that they were only half understood, that succeeding generations failed to learn the lessons of simplicity they had taught, and that the old errors of formalism and ritualism soon corrupted the pure doctrines of their religions of humanity?

Need we be surprised that in each case the deep impression of their personal superiority gave rise to those legends and stories which are, as it were, the modes of expression in which an uncritical age *tried to say true things*—stories miraculous and incredible, occasionally even absurd, but not without a beauty of their own to those who could read between the lines of these first endeavours at reproducing in words the effect produced on others by noble qualities of mind and heart?

And so Jesus, who recalled man from formalism to the worship of God, His Father and their Father, became the Christ, the only begotten Son of God Most High, while Gotama, the Apostle of Self-control and Wisdom and Love, became the Buddha, the Perfectly Enlightened, Omniscient One, the Saviour of the World. True of half true at first, these great words contained too much. As disputes arise and sects are formed, those who hold to the simpler faith are always called heretics, infidels, dissenters; the powerful church, the numerous church, becomes in each case the orthodox one. The creed of this orthodox church becomes so full of new dogmas, even of new deities, that the earlier teachings are smothered at last, and give place to elaborate creeds, to the gorgeous rituals, the powerful hierarchies of modern Christianity and of modern Buddhism.

But if the one religion had borrowed from the other, all this would be lost. The resemblances would no longer be due

to the same laws acting under similar conditions. As it is, the arguments which prove the miracles of the Christ prove also the miracles of the Buddha, the arguments which prove the miracles of the Catholic saints prove the miracles of the Buddhist arahats. The same questions arise about the canon of the Pitakas as arise about the canon of the Bible, and the answers given in the one case depend on the reasons which must guide us to the answer to be given in the other.

The alchemists sought for the philosopher's stone and they found the first-fruits of the science of chemistry. If we seek in Buddhism for the historical origin of Christianity we shall be looking for what is not, for a philosopher's stone. But we shall find the rudiments of a science of religions, and we shall realize as we never realized before the real significance, the real causes of the growth of the beliefs now current, not in Asia only, but in Europe and in England too ; we shall see how the thoughts of men have been widened by the suns, and be enabled to look forward with clearer view and with calmer faith to the great changes which are now being prepared, and which will be fully revealed in the ages yet to come.

SUTTANA-JATAKAS—WHAT THEY SIGNIFY.*

BY PROF. B. M. BARUA, M.A., D.LIT. (Lond.)

Within the Pali canon itself we come across passages enumerating a few classes or types of Buddhist literary composition which on an actual calculation are found to be nine. One of such passages occurs in the Majjhima Nikāya, two in the Anguttara, and one in the Vinaya Sutta-Vibhanga. In all of these passages Jātaka is enumerated as a distinct class or literary type. In the passages of the Majjhima or the Anguttara Nikāya what one can find is a simple enumeration without any implica-

* The paper was read before a meeting of the Ancient Indian Culture Association, Calcutta University, in Sept., 1923.

tion that this method of classification was common to Buddhist literary traditions of all times. The passage of the Sutta-Vibhanga, on the other hand, is intended to create an impression that it was a time-honoured usage of all the Buddhas to impart their instructions in the form of a *Sutta*, a *Geyya*, a *Veyyākaraṇa*, a *Gāthā*, a *Udāna*, an *Itivuttaka*, a *Jātaka*, an *Abbhutadhamma*, or a *Vedalla*.¹ This *navanga* method of classification of the canonical types of composition came to be regarded as classical by the later Buddhist writers in Pali, the phrase *navanga Jina-sāsanam* being for the first time met with in the *Dipavamsa*. The Buddhist writers in Sanskrit appear to have recognised some twelve classes instead of nine, and counted two separate types *Jātaka* and *Avadāna* in the place of one originally recognised, namely, the *Jātaka*.² Now the question arises—what is the precise denotation of the *Jātaka* or of its collective form *Jātakam* as used in the canonical texts and as understood by the later Buddhist writers.

Buddhaghosa in his commentaries evidently takes the term *Jātaka* in the sense of a Birth-story as typified by those in the Pali *Jātaka*-commentary now edited in Roman characters by Fausböll, and its collective form *Jātakam* in the sense of the entire commentary collection of 550 *Jātakas*.³ But was it the earlier denotation of the term? The question must be answered in the negative. Its denotation, whether in its singular or collective form, was different from that which is assigned to it by Buddhaghosa and his successors. I may in this connexion draw your attention to a passage in the *Culla-Niddesa* in which three very important points have been noticed with regard to the subject of *Jātaka* or *Jātakam*. The *Culla-Niddesa*, as you perhaps all know, is a canonical work of exegetical class, containing a word for word commentary on the *Pārāyana* group of 16 poems and on an isolated poem called the *Khagga-visāna-Sutta*. These poems are now embodied in the *Sutta-Nipāta* and had undoubtedly an independent existence before their incorporation in the existing redaction of the *Sutta-Nipāta*. One need not be surprised to think that the *Culla-*

Niddesa was a compilation of the 4th century B. C. The three points noticed in it concerning *Jātakā* or *Jātakam* are as follows⁴ :—

¹ Sutta-Vibhanga, I., p. 8.

² Buddhacarita, XVII. 29.

³ Atthasālini, p. 26.

⁴ Culla-Niddesa, p. 80.

- (1) Grounds for regarding the Jātakas as genuine utterances of the Buddha, which is the same as to say, grounds for inclusion of the Jātakas within the Buddhist canon.
- (2) Total number of Jātakas then known to the community.
- (3) Specimens of classical Jātakas then recognised.

The very discussion of the first point implies that there were doubts in the community as to *Jātakas* being the real words of the Buddha, and it is with a view to removing such doubts that the point has been introduced. It is argued that there was no reason to relegate the Jātakas to the rank of fables and folk-tales because it was easy for a Master with the divine eye like the Buddha to faithfully recollect and reproduce the episodes of his previous births as well as those of others that appeared within his vision. The Culla-Niddesa expressly alludes to 500 Jātakas (*pañca Jātaka-satāni*) then known to the community, while it mentions by name just four specimens of Jātakas then held classical under the designation of *Suttanta*. These four specimens are the following :—

- (1) Mahāpadāniya Suttanta evidently corresponding to the Mahāpadāna Suttanta in the Digha-Nikāya.
- (2) Mahāsudassaniya Suttanta evidently corresponding to the Mahāsudassana Suttanta in the Digha-Nikāya.
- (3) Mahāgovindiya Suttanta evidently corresponding to the Mahāgovinda Suttanta in the Digha-Nikāya.
- (4) Maghādeviya Suttanta evidently corresponding to the Makhādeva Sutta in the Majjhima-Nikāya.

This way of naming the Jātakas with the suffix *niya* added to

the first word finds an echo in five Jātaka-titles—*Maghādeviya*, *Vitura-Punakīya*, and the rest, engraved on the Bharaut railing, and a distant echo in two titles *Pāniya* and *Bhojājaniya* adopted in the extant Jātaka commentary, with this difference however that in later naming the word *Sutta* or *Suttanta* is replaced by *Jātaka* or *Jātakam*.

Now if we are to go by the four specimens of classical Jātakas instanced in the Culla-Niddesa, we must understand by *Jātaka* the Birth-stories yet in the form of and distinctly bearing the designation *Sutta* or *Suttanta*, and not those typified by the Birth-stories found in the existing Jātaka-commentary. Secondly, if we are to go by the total number of Jātakas as given in the Culla-Niddesa, we must understand that originally the canonical total was counted 500, and not 550.

It is with reference to the oldest specimens of Birth-stories similar to those mentioned by name in the Culla-Niddesa that late Prof. Rhys Davids has used the significant expression *Suttanta-Jātaka* whereby he means the earliest forms in which the Birth-stories can be found in the canonical texts excluding the Jātaka Book that is usually counted among the books of the Khuddaka-Nikāya. The *Suttanta-Jātakas* discovered by him in older portions of the canonical books and which are now to be found in the present collection of the Jātaka-commentary are as follows :—

1. Jātaka No. 1 Apannaka is based on Digha II. p. 342.
2. „ „ 9 Makādeva is based on Majjhima II. p. 75.
3. „ „ 10 Sukhavihari is based on Vinaya II. p. 183.
4. „ „ 37 Tittira is based on Vinaya II. p. 161.
5. „ „ 91 Litta is based on Digha II. p. 348.
6. „ „ 95 Mahāsudassana is based on Digha II. p. 169.
7. „ „ 168 Sakunagghi is based on Samyutta V. p. 164.
8. „ „ 203 Khandhavatta is based on Vinaya III.
p. 1095.
9. „ „ 253 Manikantha is based on Vinaya III. p. 145.
10. „ „ 405 Bakabrahma is based on Majjhima I. p. 228.
Samyutta I. p. 142.

The Suttanta-Jātakas discovered by him in the older Nikāyas, and which are not to be found in the collection of Fausböll's edition of the Jātaka-commentary are the following :—

1. Ghatikārasutta (Majjhima II. p. 53).
2. Mahāgovinda-Sutanta (Digha II. p. 220).
3. Story of Pacetana's Wheel-wright (Anguttara I. p. 111).
4. Story of Mahāvijaya's priest (Digha I. p. 143).

In distinguishing these Suttanta-Jātakas from the later Birth-stories, Prof. Rhys Davids observes : "It is important to notice that in no one of these instances of the earliest compositions that were called Jātakas, is the Buddha identified in his previous birth with an animal. He is identified only with famous sages and teachers of olden time. This was the first idea to be attached to the word Jātaka. What we find in the canonical book (i.e., the Jātaka-Book in verse, not printed as yet) is a later development of it. Such are the oldest forms in the Buddhist literature of the Jātakas. And we learn from them two facts, both of importance. In the first place, these oldest forms have, for the most part, no framework and verse. They are fables, parables, legends, entirely (with two exceptions) in prose. Secondly, our existing Jātaka-Book is only a partial record. It does not contain all the Jātakas that were current in the earliest period of their literature among the Buddhist community..... none of them (earlier Jātakas) are specially Buddhist. They are modified, perhaps, more or less, to suit Buddhist ethics." (Buddhist India, pp. 196-197).

We are, according to Prof. Rhys Davids, in possession of four evidences, all bearing on the question of development of the Jātaka literature :—

1. Suttanta-Jātakas embodied in the older portions of the canon.
2. Jātakas illustrated by bas-reliefs on the railings of the Bharaut and Sanchi Stupas.
3. Canonical Jātaka-Book containing Birth-stories in verse.
4. Extant Jātaka-commentary in which the Birth-stories are narrated generally in prose.

We can agree with Prof. Rhys Davids in principle but not in detail. What he regards in the lump as the first evidence appertains, even as he himself maintains in so many words, to more than one stage in the development of Jātaka literature. He says, for instance, that the heroes of some of the Suttanta stories, such as those of Makhādeva, Mahāsudassana and Mahāgovinda, mentioned in his tables, "are already in these older documents identified at the end of the stories with the Buddha in a previous birth. In the Mahāsudassana, in the Litta, and in the second of the two older versions of Baka story, the verses are given. In all the rest, both identification and verses are still, as yet, wanting." (Buddhist India, p. 195). With regard to the story of Sakunagghi, he says: "It has, as yet, no framework. And it contains no verse. It has not yet, therefore, become a Jātaka." (*Ibid*, p. 194).

Here our contention is that in taking these older stories in the lump and designating them indiscriminately as Jātakas in their oldest forms, Prof. Rhys Davids seems to have laboured under a misconception or haziness about the chronology and historical importance of them. Neither the framework nor the verses can surely be applied as a criterion of a Jātaka as distinguished from a common fable, parable or folk-tale. The *dharmatā* or logical differentia of a Jātaka is the concluding identification. In other words, no story can be strictly termed a Jātaka of which the Buddha himself is not the narrator and at the end of which the narrator does not identify himself with its hero. Keeping this two-fold test in view if one examines the stories in Prof. Rhys Davids' tables, one must be constrained to preclude many from his list of Jātakas. Besides it is a later mistaken notion about a Jātaka to think that it means no more than a story of Buddha's previous birth, of the birth of him as a Bodhisattva. The expression Gautama's previous birth, as understood by the early Buddhist writers, applies to his career as Prince and Ascetic Siddhārtha extending up to and excluding his enlightenment, as well as to a birth previous to his descent into Māyā's womb. The inclusion of the Mahāpadāna Suttanta

containing outlines of complete life-histories of seven last Buddhas with reference to their present birth in the Culla-Niddesa list of Suttanta-Jātakas compels one to assign a much wider significance to *Jātaka* than now thought of, and take it in the sense of a biography of a Buddha or of a sectional representation of it whether relating to his present birth and career or to his previous births and careers as Bodhisattva.

Taking *Jātaka* in its older wider sense and applying the concluding identification as its test, we can produce here a revised list of Suttanta-Jātakas tabulating them in the following order :—

1. Mahāpadāna story contained in the Digha-Mahāpadāna Suttanta.
2. Story of Mahāsudassana contained in the Digha-Mahāsudassana Suttanta.
3. Story of Mahāgovinda contained in the Digha-Mahāgovinda Suttanta.
4. Story of Makhādeva contained in the Majjhima-Makhādeva Sutta.
5. Story of Velāma Brāhmaṇa contained in an Anguttara Sutta.
6. Story of Mahāvijita's priest contained in the Digha-Kutadanta Sutta.
7. Story of Pacetana's Wheel-wright contained in an Anguttara Sutta.
8. Story of Ghatikāra contained in the Majjhima-Ghatikāra Sutta.

These Birth-stories may be broadly distinguished as (1) the stories of the present, and (2) the stories of the past. The Mahāpadāna story represents a story of the present, and the remaining stories represent the stories of the past. The stories of each class can be shown to have a separate history of their own, and in the development of the stories of each class we can mark out some prominent stages or landmarks, at each stage or landmark the stories presenting a perceptible change

either in their underlying conception or in their ultimate purpose, either in their morals or in their literary style and form.

(To be continued).

NYAYA VINDU.

WITH DHARMOTTARACHARYYA'S COMMENTARY.

Translated by Mr. Harisatya Bhattacharya, M.A., B.L.

(Continued from page 469 of the last issue.)

इमे सर्वे कार्यानुपलब्ध्यादयो दशानुपलब्धिप्रयोगः स्वभावानुपलब्धौ संग्रहमुपयान्ति पारंपर्येणार्थान्तरविधिप्रतिषेधाभ्यां प्रयोग-भेदऽपि ॥

"All these modes of Non-observation, including the term e.g., the Non-observation-of-the-effect etc., may be indirectly identified with the Non-observation-of-nature, although they are differently expressed, affirming or denying, as they do, a phenomenon other than that (which is denied in the conclusion).

*Commentary :—*The Mark establishing a negative conclusion is essentially but one. All the modes of Non-observation, including the ten viz., the Non-observation-of-the-effect (Kāryānupalabdhi) etc., that have just now been illustrated, are, in a way, included in the Non-observation-of-the-nature (Svabhāvanupalabdhi), in as much as all of them are essentially identical with it. It is admitted, of course, that these modes of Non-observation are differently expressed in language. The Non-observation, for instance, in the Observation-of-the-opposite-to-Nature (Svabhāva-viruddhopalabdhi) is expressed as the *Observation*, while in the Non-observation-of-the-effect (Kāryānupalabdhi) etc., the Non-observation is expressed as consisting either in affirming or in denying a fact other than what is denied in the conclusion. It is thus that the expressions-in-language of these modes of Non-observation vary but this does

not prevent them from being identified (not directly, of course, but indirectly) with the Non-observation-of-what-is-capable-of-being-observed (Drisyānupalabdhī).

प्रयोगदर्शनाभ्यासात् स्वयमप्येवं व्यवच्छेदप्रतीतिर्भवतीति
स्वार्थोऽप्यनुमानेऽस्याः प्रयोगनिर्देशः ॥

"As owing to repeated coming across of these varied linguistic expressions, there arises in one's own self the knowledge of Negation the modes of Non-observation (linguistically varied) have been indicated in the Inference-for one's-own-self."

Commentary :—It has been shown above that the modes of Non-observation are not essentially different but are different only in so far as their expressions in language are concerned. This being the case, it may be argued that these different modes of Non-observation have no place in an Inference-for-one's-own-self (Svārthānumāna) but have their places in Inferences-for-others (Parārthānumāna) which consist in words. It may be pointed out, however, that one forms an idea in and for himself about Non-existence or Negation by repeatedly coming across in authoritative books, the expressions that indicate the different modes of Non-observation. These modes of Non-observation have their place in an Inference-for-one's-own-self, as they give rise to the idea of Non-existence in the arguer's mind.

सर्वत्र चास्यामभावव्यवहारसाधन्यामनुपलब्धौ येषां स्वभाव-
विस्मृतादौनामुपलब्ध्या कारणादौनामनुपलब्ध्या च प्रतिषिद्ध उक्त
स्तेषामुपलब्धिलक्षणप्राप्तानामेवोलङ्घितानुपलब्धिष्व वेदितव्या । अन्येषां
विरोधकार्यकारणभावासिद्धिः ॥

"In all these cases of Non-observation which form the ground for facts being treated as Non-existent,—the phenomena which are denied either on account of the Observation-of-the-Opposite-to-nature etc., or on account of the Non-observation-of-the-cause etc., are to be understood as

facts Observed and Non-observed having the characteristic of being Observed. Opposition, Relationship of Cause and Effect cannot be established with regard to facts, otherwise understood."

Commentary :—It has been shown above that where the effect etc., are Non-observed, a Negation of the Cause etc., is made in the conclusion,—the Cause etc. being not the subject-matter of direct observation (*i.e.*, ideation). If, however, what is denied in the conclusion were the subject-matter of direct observation (ideation), the premise would have consisted in the Non-observation of Nature. Hence it may be said that a Negative conclusion regarding the Cause etc., does not proceed from a premise consisting in the Non-observation-of-what-is-capable-of-being-observed (*Drīyānupalabdhi*) *i.e.*, Non-observation-of-Nature (*Svabhāvanupalabdhi*). And thus the question arises: How is it that all the modes of Non-observation are said to be included in the Non-observation-of-what-is-capable-of-being-observed? The answer is that all the other modes of Non-Observation *e.g.*, the Observation of the opposite to nature (*Svabhābaviruddhupalabdhi*), the Non-observation-of-the-effect (*Kāryānupalabdhi*) are essentially the Non-observation-of-what-is-capable-of-being-observed. 'What is capable of being observed' (*Drīya*), as already pointed out, means what is ideally perceived *i.e.*, something which was actually perceived before but which is now present before the mind as an idea. 'What is capable of being perceived' is thus something 'which has the characteristic of being perceived,'—which is both Observed and Non-observed. Now, it is to be noted that all phenomena which are *opposed to each other* or are *causally related* or are *related as the Pervader* (*Vyāpaka*) and the *Pervaded* (*Vyāpya*), have the dual characteristics of being both Observed and Non-observed (*i.e.*, are *facts, capable of being observed*). *Opposition* between two phenomena is known when the presence of one is seen to necessitate the non-existence of the other. Two phenomena are determined to be *causally related*, when the non-existence of the one (the Cause)

necessitates the non-existence of the other (the Effect). *Pervasion* also is determined when the non-existence of what pervades necessarily suggests the non-existence of what is pervaded. When the knowledge of the Non-existence of Tree-hood in a place, for example, leads to the knowledge of Simsapā there, we come to determine the *relationship of Pervasion*. It is thus that our determination of the relations of Opposition, Causality and Pervasion is based on our experience of Negation or Non-existence. But the experience of Negation or Non-existence is due to 'Non-observation of what is capable of being observed (*Drisyānupalabdhi*). Hence our knowledge of Opposition, Casuality and Pervasion is dependent on Non-observation of what is capable of being observed and is never possible without it. The Observation of the opposite (*Viruddhopalabdhi*) the Non-observation of the cause (*Kāraṇānupalabdhi*) etc.,—as modes of Non-observation—are no doubt different from the Non-observation of nature (*Svabhāvānupalabdhi*), so far as the linguistic expressions are concerned. But as the determination of the very relationships of Opposition, Causality etc., depends on the experience of Negation and as the experience of Negation is due to Non-observation of what is capable of being observed, it may be said that all the modes of Non-observation are ultimately included in the Non-observation of nature. The fact of 'Non-observation of Nature' is always recollected i.e., present before the mind whenever we have any mode of Non-observation.

विप्रकृष्टविषयानुपलब्धिः प्रत्यक्षानुमाननिवृत्तिलक्षणा संशयहेतु
प्रमाणनिवृत्तावध्यर्थाभावासिद्धिरिति ॥

"The Non-observation of a distant object which is different in nature from Perception and Inference is the Doubt-Mark,—because want of cognition does not necessarily prove the non-existence of the object."

Commentary :—It has been shown above that the Non-observation of what is capable of being observed (*drisyānu-*

palabdhi) leads to the idea of its Non-existence. Now, the question is,—what does the Non-observation of a distant object,—an object which is not capable of being observed (Adrisyānu-palabdhi)—yield? The answer is discussed as follows:—‘A distant object’ is an object which is distant from us in time, place and nature or essence and as such, such an object can neither be *Perceived* nor is its nature capable of being *Inferred*. ‘A distant object’ is something, unknown and unknowable. The Non-observation of a ‘distant object, however, cannot definitely prove anything (i.e., its *non-existence*) ; it leads to Doubt only. It may be contended that the existence of an object of knowledge’ (*Pramiṇa*) is established by ‘the source of knowledge’ (*Pramāṇa*) ; and hence it is right to conclude the Non-existence of ‘the object of knowledge’ from ‘the want of its cognition ! This contention, however, is not sound. The negation of that which is the *cause* of a phenomenon or of that which *Pervades* it, leads to the negation of the *Effect* or of what is *Pervaded*. ‘The source of knowledge’ is neither the *cause* nor the *Pervader* of ‘the object of knowledge’ ; and hence ‘the want of knowledge’ (i.e., of Perception and Inference with regard to it) does not necessarily prove the Non-existence of ‘the object of knowledge.’ It is thus that the Non-observation of ‘a distant object’ is a Doubt-Mark (*Samsaya-Hetu*),—it cannot definitely establish anything. It is right to hold that the existence of ‘the source of knowledge’ i.e., the cognisability of a thing proves the existence of ‘the object of knowledge.’ ‘The source of knowledge’ i.e., the fact of cognisability is the effect of ‘the object of knowledge’ and the effect cannot exist without the cause. But, then, the causes need not necessarily be attended with their effect. Hence the fact of knowability proves the existence of the object known, but the negation of the object does not necessarily follow from it incognisability.

इति द्वितीयः परिच्छेदः ॥

“Here is the end of the Second Chapter” *Commentary* ;—
Here is the end of the *Commentary* on the second chapter.

HARMONY BETWEEN HINDUISM AND BUDDHISM IN KASHMIR.

For the edification of those who consider that there was any serious conflict between Hinduism and Buddhism, we give below the opinion of a high authority, *i.e.*, the learned translator of the *Rajatarangini*. It is evident from the quotation that the two systems Hinduism and Buddhism have existed side by side in perfect harmony and one hopes that this attitude will always continue to the mutual advantage of both. Modern excavations at Sarnath confirm Sir Aurel Stien's view. Excavations elsewhere also corroborate the same view.

SHEO NARAIN.

"The contrast which this partiality for Buddhist cult and traditions presents to the avowed Saivism of Kalhana, is more apparent than real. For centuries before Kalhana's time Buddhism and the orthodox creeds had existed peacefully side by side in Kashmir. As far as the laity was concerned, they had to a great extent amalgamated. His own narrative from where it reaches historical ground, gives ample proof of this. Of almost all royal and private individuals, who are credited with the foundation of Buddhist stupas and Viharas, it is recorded that they, or at least members of their family, with equal zeal endowed also shrines of Siva or Vishnu.* In Kalhana's own time we note that every contemporary royal personage or minister who is praised for his Buddhist endowments, showed the same pious liberality also in regard to Brahminical temples and establishment.†

* It is characteristic that Kashmir tradition knows the great Asoka both as a founder of Viharas and Stupas and as a fervent worshipper at the ancient Saiva shrines: See i. 102 Sq. and i. 105 Sqq.

† Compare for King Sussala, viii. 580 and 579; Jayasinha, viii. 3318; Queen Ratnadevi viii. 2402 and 2433-41; the Minister Rilhana, a patron of Kalhana, viii. 2410 Sq. and 2409, 3364, Sqq.; his wife Sussata, viii. 2415, 2417 and 2418; Bhutta, viii. 2431 and 2430, 2432 Dhanya, viii 3343 and 2419; Udaya, viii. 3352 sq. and 2420.

The condition of religious feeling indicated by these facts is amply illustrated by what we know of the position of heterodox creeds in other parts of India, both ancient or modern. Of early historical instances when they shared the royal patronage equally with Brahminical cults, it will suffice to cite the well known example of King Harsavardhana of Kanauj. Hiuen Tsiang relates as an eye witness how Buddhists and Jainas, as well as the Brahmins, received equal honours and support at his court. Exactly at the time of Kalhana Gujrat furnishes us with a striking illustration of the same fact. Professor Buhler in his admirable biography of Hemcandra, has fully proved that the Calukhya King Kumarapala whom the great Jaina doctor could claim as his most famous convert, never ceased to maintain his hereditary attachment to the cult of Siva.

Yet undoubtedly the Jainism of the twelfth century in Gujrat was both in doctrine and practice far less accomodating to orthodox notions than the Kasmir Buddhism of the same period. From various indications it appears that the condition of the latter must have closely approached the state of modern Buddhism in Nepal. Kasmir had its married Bhiksus long before Kalhana's time. Buddha had centuries earlier been received into the orthodox pantheon as one of Visnu's Avatars,* and Buddhist worship had not failed to reap the practical benefits of such recognition. Hence we find that the Nilamatarpurana, the canonical authority for Brahminical cult in Kasmir, directly prescribes the celebration of Buddha's birthday as a great festival. His statue is then to be worshipped according to the rites of the Sakyas or Buddhist ascetics; the latter themselves are to be honoured with presents and the Caityas to be decorated."†

* See Buhler, Report, pp. 41, 47. Ksemendra, a century before Kalhana's duly devotes one canto (ix) of his *Dasavatarcarita* to an accurate enough life of Sakyamuni.

† It is a curious fact that Buddha's birthday still retains a place in the Calendars of modern Kasmir Brahmins.

(p. 9, Kalhana's Chronicle of the Kings of Kashmir Vol. I.).

CORRESPONDENCE.

O. H. M. S.

Copy of letter No. 65-A/1211 dated 20th November, 1923 from the Superintendent, Hindu & Buddhist Monuments to the *Collector of Benares*.

With reference to your No. 3129/VIII-114 dated the 12th September, 1923, I have the honour to enclose herewith a copy of letter No. 125-15-4765/4556 dated the 16th November, 1923 from the Offg. Director General of Archæology in India to my address and to request that you would be good enough to kindly obtain from the Mahabodhi Society, for the inspection of the Director General of Archæology, a *site plan of Sarnath* showing exactly where the new Vihara is to be placed in relation to the Sarnath ruins. I shall also be obliged if, with reference to para 2 of the Director General's letter, you will kindly let me know whether the case can stand over until Sir John Marshall's return from leave next month.

No. 563/VIII-9, dated Benares, the 29th November, 1923.

Copy forwarded to the Secretary Mahabodhi Society 4A, College Square, Calcutta, for favour of furnishing the required plan and letting the undersigned know whether the case can stand over till Sir John Marshall's return.

DARWIN, I.C.S.,

Collector.

Copy of a letter No. 125-15-4765/4556 dated the 16th November, 1923 from the Offg. Director General of Archæology in India, to the Superintendent, Archæological Survey, Hindu and Buddhist Monuments, Northern Circle.

With reference to your letter No. 65-A/1128, dated the 31st October, 1923, I have the honour to request that you will

be so good as to obtain from the Mahabodhi Society a site plan to enable me to see exactly where the Vihara is to be placed in relation to the Sarnath ruins.

2. I shall be glad if you will let me know if the case can stand over until Sir John's return next month? I think he would prefer to deal with this question himself.

O. H. M. S.

No. 568/VIII-20.

From

J. H. DARWIN, ESQ., I.C.S.,
Collector of Benares.

To

THE GENERAL SECRETARY,
Mahabodhi Society,
4A, College Square, Calcutta.
Dated Benares, the 29th November, 1923.

Sir,

With reference to your letter No. 2467/1923 dated the 8th November, 1923, I have the honour to request you kindly to send me as early as possible the schedule and the plan in triplicate each for transmission to the Superintendent of Hindu and Buddhist monuments for opinion. If he has any objection I cannot acquire 15 bighas of land for your society. This forms part of the protected area.

I have the honour to be,
Sir,
Your most obedient servant,

Dy. Collector,
for Collector, H.P.D.

We have been asked to publish the following letter from Mr. Taw Sein Ko, C.I.E., I.S.O., K.I.H., M.L.C., late Superintendent of Archæology, Burma to Maung Thein Maung, B.A., M.L.C., Calcutta.

My dear Maung Thein Maung,

The transfer of the Buddhagaya Temple from the Mahant to the Buddhists is a most important question, and I sincerely hope that your good self and the Anagarika Dharmapala would succeed eventually in effecting such a transfer.

3. I earnestly hope that Mr. Dharmapala has, by this time, regained his usual health and his wonted cheerfulness. At this critical juncture, through which India and Burma are passing, his services and self-sacrifice and enthusiasm are extremely useful. The Mahabodhi Society and the Mahabodhi Journal have done very good work during the last thirty years and more, and have produced a profound influence, especially in Bengal. For the political, material and social advancement of India, we require two unifying factors: (1) A common linguistic medium; and (2) A common religious faith. The former factor is the English language which is the common medium amongst all politicians, journalists, legislators and other leaders. The Theosophical Society with its Head Quarters at Adyar, Madras, tried to supply the second factor. I am very sorry to say that it has not signally succeeded. It now remains for the Mahabodhi Society to supersede the Theosophical Society in holding forth the Banner of Buddhism. The Pandits and Professors of Bengal have studied and are studying the Pāli language and the tenets of Buddhism. In England for the revival of Christianity, we always look to the brainy dons and under-graduates of Oxford. Similarly for an ardent and enthusiastic revival of Buddhism in India, we must look to the Pandits and undergraduates of the universities of Calcutta, Dacca, and Patna, the last named locality being Pataliputra, one of the ancient strongholds of Buddhism.

4. I also sincerely wish that Mr. Dharmapala would

succeed in creating a Buddhist University at Sarnath, near Benares, on the model of the Moslem University at Aligarh and the Hindu University at Benares. For this purpose, we require at least fifty lakhs of rupees and the whole Buddhist world must put forth its energies and enthusiasm and religious fervour, and also open its purse-strings. We must get Japan, China, Siam, Burma, Ceylon, India, Europe and America to be highly interested in this important question. I have every reason to hope that if the Buddhists are united, such a University could be established during the next ten years.

5. Kindly let me know how things are getting on in India, as well as in Ceylon, regarding the movement about the Buddhagaya Temple. Please let me know also the result of the Viceroy's visit to Buddhagaya on the 4th November. Please assure Mr. Dharmapala of my esteem, respect, and admiration for his selfless efforts made during the last thirty years and more for the advancement and welfare of Buddhism.

BUDDHAGAYA TEMPLE.

A JOINT MEMORIAL TO H. E. THE VICEROY.

A largely attended meeting of the Buddhists of Calcutta was held at the Sri Dharmarajika Vihara Hall, College Square, on Monday, the 10th inst. at 7 P.M. to consider how to safeguard their interest in the Buddha Gaya Temple. The meeting was attended not only by the Bengal Buddhists but also by Buddhists of Burma, Arakan, Ceylon, Nepal, Madras and other places now living in Calcutta. In the absence of Revd. Kripasaran Mahasthavira, the President of the Bengal Buddhist Association, Mr. S. C. Mookerjee, Bar-at-law took the chair.

Dr. B. M. Barua, M.A., D.LITT. (Lond.), Prof. Bannerjee, Messrs. B. K. Bose, Surendra Nath Barua, C. C. Barua and Dr. Naidu spoke on the importance of the question and the

duty of the Buddhists. An address was afterwards received from Mr. D. A. Dharmacharya representing 30 lacs of Buddhists in the Himalayan States supporting the meeting.

The following resolutions were unanimously passed :—

1. Resolved that arrangement be made to address a joint memorial of the Buddhists in Bengal to H. E. the Viceroy during his visit to Calcutta to restore the Buddha Gaya Temple and its site, or at least, pending decision of the question of restoration, to appoint a Committee with Hindu and Buddhist representatives to inquire into and report on the following points :—

(1) Whether or not the mode of worship enforced by the Mahant at the Buddhist temple conforms to the worship of Buddhist shrines and images described or prescribed in the Hindu Shastras and not at the same time prejudicial to the Buddhists ; if it does not conform, whether or not a Shastric mode of worship should be enforced. (2) Whether or not animal sacrifices and such other practices on the site of Buddha Gaya Temple as generally complained of by Buddhists pilgrims are really performed by the Mahant's people and if so, whether or not these practices should be got rid of. (3) Whether or not the Buddhists should be allowed to make repairs and adopt such other measures as are necessary for the proper up-keep and improvement of the temple and its site in accordance with the plans sanctioned by and under the direct supervision of the Archæological Department.

BUDDHISM IN THE TIME OF ALBERUNI.

India, as far as known to Alberuni, was Brahmanic, not Buddhistic. In the first half of the eleventh century all traces of Buddhism in Central Asia, Khurasan, Afghanistan, and North-Western India seem to have disappeared ; and it is a

remarkable fact that a man of the inquisitive mind of Alberuni knew scarcely anything at all about Buddhism, nor had any means for procuring information on the subject. His notes on Buddhism are very scanty, all derived from the book of Eranshahri, who, in his turn, had copied the book of one Zurkan, and this book he seems to indicate to have been a bad one. Cf. i. 7, 249, 326.

Buddha is said to be the author of a book called *Cudamani* (not *Gudhamana*, as I have written, 1158), i.e. Jewel, on the knowledge of the supernaturalistic world.

The Buddhists or Shamanians, i.e., sramanas, are called Muhammira, which I translate the *red-robe wearers*, taking it for identical with *raṅtapata*. Cf. note to i. 21.

Mentioning the trinity of the Buddhistic system, Buddha, Dharma, Sangha, he calls Buddha Buddhodana, which is a mistake for something like the son of Suddhodana. Cf. note to i. 40 and i. 380, which latter passage is probably derived from the Vishnu-Dharma (on which vide note to i. 54).

Of Buddhistic authors there are mentioned Candra, the grammarian, I 135 (cf. Kern, *Geschichte des Buddhismus in Indien*, ii. 520), Sugriva, the author of an astronomical work, and a pupil of his, i. 156.

Of the manners and customs of the Buddhists, only their practice of disposing of their dead by throwing them into flowing water is mentioned, ii. 169.

Alberuni speaks (ii. 11) of a building erected by King Kanishka in Peshavar, and called Kanishkacaitya, as existing in his time, most likely identical with that stupa which he is reported to have built in consequence of a prophecy of no less a person than Buddha himself. Cf. Kern, I c., ii. 187. The word bihar, i.e. Vihara, which Alberuni sometimes uses in the meaning of temple and the like, is of Buddhistic origin. Cf. Kern, I c., ii. 57.

Among the various kinds of writing used in India, he enumerates as the last one the "*Bhaikṣhukī*, used in Udupur in

Purvadesa. This last is the writing of Buddha," i. 173. Was this Udunpur (we may also read Udannapur) the Buddhistic monastery in Magadha, Udandapuri, that was destroyed by the Muslims, A.D. 1200? Cf. Kern, l. c. ii. 545.

The cosmographic views of the Buddhists, as given by Alberuni, i. 249, 326, ought to be examined as to their origin. Perhaps it will be possible to point out the particular Buddhistic book whence they were taken.

He speaks twice of an antagonism between Buddha and Zoroaster.

If Alberuni had had the same opportunity for travelling in India as Hiouen-Tsang had, he would easily have collected plenty of information on Buddhism. Considering the meagreness of his notes on this subject, we readily believe that he never found a Buddhistic book, and never knew a Buddhist "from whom I might have learned their theories," i. 249. His Brahman pandits probably knew enough of Buddhism, but did not choose to tell him.

Lastly, India, as known to Alberuni, was in matters of religion *Vishnuitic* (*Vaishnava*), not *Sivaitic* (*Saiva*) Vishnu, or Narayana, is the first god in the pantheon of his Hindu informants and literary authorities, whilst Siva is only incidentally mentioned, and that not always in a favourable manner. This indicates a remarkable change in the religious history of those countries. For the predecessors of Mahmud in the rule over Kabulistan and the Punjab, the Pala dynasty, were worshippers of Siva (cf. Lassen, *Indische Alterthumskunde*, 3, 895), as we may judge from their coins, adorned with the image of Nanda, the ox of Siva, and from the etymology of their names. Cf. note to ii. 13, and Lassen, l. c. 3, 915. The image of Nanda reappears a second time on the coins of the last of the descendants of King Mahmud on the throne of Ghazna.

Alberuni Preface XLV.

SHEONARAIN,

**CHINESE TURKESTAN : THE COUNTRY AND ITS LITERARY
TREASURES.**

BY J. NOBEL, PH. D., BERLIN UNIVERSITY.

Eastern Turkestan has from the earliest period, been a highly important pathway for all the people who wished to go from China to the western countries. As the greatest part of the land is nothing but a sandy and barren desert, only a few roads were open not only for the transit trade, which especially during the last period of the Roman republic was very brisk, but also for the various nations, that had been forced by certain circumstances to seek new dwelling places in the western direction.

With the exception of the eastern part, where the marshy soil of Lob forms a natural border against Gobi land, Turkestan is surrounded on all sides by very high mountain-ranges : in the north by the T'ien Shan (Heaven Mountain), in the west by the Pamir (the Roof of the Earth), and in the south by the Karakorum mountains and the Kuen-lun. Though many rivers descend from these mountains, only a few find their way through the sand to the Tarim-basin. On account of these natural conditions only the northern and the southern margins of the great desert were adapted for agriculture and for human dwelling-places. Thus there were two roads, the first (the northern one) leading over Kucha and Aksu to Kashgar, and the second (the southern one) over Khotan and Yarkand to Kashgar.

Considering the peculiar significance of Turkestan as a passage from the eastern to the western world, the strange character of the country's history can easily be understood. Fortunately we know a little of the events, which have taken place here, from the Chinese annals ; many points, however, in this history remain dark and doubtful. Only a few words can here be said in this respect.

About the middle of the second century B. C. the Yueh-chi or Kushan (the Tokharoj of the Greek historians, perhaps identical with the Scythians) were compelled by a Turkish tribe, called Hiung-nu in the Chinese annals, to quit the province of Kansuh in north-western China. The Hiungnu, wandering in the western direction along the route past Kucha, encountered the Wusun, a smaller horde, which occupied the land about the Ili river. After having defeated the Wu-sun the Yueh-chi passed on westwards, seeking more spacious pasture-grounds. A smaller part of them took the southern direction and settled on the Tibetan border, while the greater part wandered westwards. The former are called the Little, and the latter the Great Yuehi-chi.

The next event of great consequence was the encounter of the Yueh-chi with the Sakans (called Sak or Se also) who appear to have been a very great horde. It is certain that they belong to the Iranian nations. Their home was at that time the country lying to the west of the Wu-sun. Though the Sakas made an attempt to defend themselves against the invaders, they were forced to concede their dwelling-places to the conquerors and to migrate westwards. In course of time they reached North India.

The Yueh-chi did not occupy the pasture-grounds very long, from which they had expelled the Sakas, for they were after some twenty years attacked by the Wu-sun, who in this case were helped by the Hiung-nu, the old enemies of the Sakas. Thus also the Yueh-chi had to migrate westwards and came to the valley of the Oxus. Their further history does not interest us here.

It has been said that the Hiung-nu or the Huns, as we call them in Europe, succeeded in their migration to the west. In course of time they came into the lands between the Volga and the Danube. After the death of Attila (453 A. D.), however, their dominion had come to an end here. The dominion of another branch of the Huns, however, lasted much longer. This

race is known by the name of White Huns or Ephthalites. They overcame the resistance of Persia in 484 A. D. The Kushan kingdom of Kabul, too, was attacked by them. About the year 465 they conquered the country of Gāndhāra and made an attack on the Gupta empire, their leader being Toramāna, who was succeeded by Mihiragula.

A tribe of the Turks, called Northern Turks, was always dangerous to the Chinese, as the free way to the west was threatened by them. Though about the year 630 A. D. the Northern Turks were defeated by the Chinese, they regained a good deal of their power some sixty years later. With the support of the Uigurs the Northern Turks were completely overthrown at last by the Chinese in 744 A. D. The effect of this was that the Uigurs established themselves in that part of Eastern Turkestan which formerly was occupied by the Northern Turks. Thus the powerful empire of the Uigurs was founded, the capital being Idyqutshahri (near Turfan). It is not quite certain to which tribe the Uigurs originally belonged: but probably they were but another branch of the Hiung-nu. Their dominion was finally overthrown some centuries later by the Mahomedans.

It is very interesting to see what the Chinese pilgrims who visited India and who took their way through Turkestan have to say about this country. The first Chinese pilgrim who has described his journey was Fa-Hian. He started in 400 A. D. from Ch'ang-an (Sing-an) in Shen-si and took the southern route over Khotan. He travelled through the Lung district, Chang-yeh in Kan-suh, Tun-hwang (to the south of the Bulunghir or Hu-lu river), and came to the country of Shan-shan. He states that the king of this country honoured the law of Buddha and that there were some 4000 Buddhist priests, all of the Hinayāna school. The districts to the west of Shan-shan were with respect to their religion very similar to that of Shan-shan, the language, however, was different. The disciples of Buddha all use the Indian books and the Indian language. The number of the

Buddhist priests of Wu-ki (A-k'i-ni of Hiuen-Tsiang) was also 4000, belonging to the Hinayāna system. Fa-Hian complains that the Wu-ki did not treat him very well. The pilgrim then travelled to Khotan, probably taking the way along the Tarim river. He says that this route was very difficult and laborious, as the country he had to pass through was almost without inhabitants. Khotan was (according to his report) very rich and prosperous. All honoured Buddha's law. There was even religious music. The number of Buddhist priests was enormous, their creed being the Mahāyāna. There were fourteen great Samghārāmas, not to mention the smaller ones. "About three or four miles from Khotan they make a four-wheeled image-car about thirty feet high, in appearance like a moving palace, adorned with the seven precious substances. They fix upon it streamers of silk and canopy curtains. The figure is placed in the car with two Bodhisattvas as companions, whilst the Devas attend to them..... Each Samghārāma has a day for its image-procession."

In the Yarkand district the religion was also the Mahāyāna, whilst in Gāndhāra, the predominant system was the Hinayāna. For the journey from India back to China Fa-Hian chose the sea-route.

In the year 518 A. D. another Chinese pilgrim, Sung-Yun, accompanied by the bhikshu Hwei-Sang, set out on a journey to India in order to obtain Buddhist books. He, however, took the southern route. The city of Shan-shan was at this time in the possession of the T'u-kue-'hun, as the eastern Turks are called in the Chinese language. In the city of Tso-moh there was, according to this pilgrim's report, a representation of Buddha with a Bodhisattva, but certainly not with a face like a Tartar. On questioning an old man about it, he said: This was done by Lu-Kwong, who subdued the Tartars. The Chinese were always sharp observers and noticed also slight differences, for which reason their reports grow the more valuable to us. Sung-Yun took the route over Khotan. About

the country of Yarkand the pilgrim reports that the customs and spoken language are like those of Khotan, but the written character in use is that of the Brāhmans. The land of Gāndhāra was occupied by the Ye-thas (the Ephthalites or the White Huns).

The most important and interesting journeys are certainly those of the famous Hiuen-Tsiang, who in the year 629 A. D. set out on his way to India. He chose the northern route over Karashahr, Kucha, and Aksu, while for his journey back to his home the pilgrim took the southern way of Turkestan, passing Kashgar, Khotan and Shan-shan. From the detailed account only a few points can be mentioned here.

As regards the kingdom of A-k'i-ni, which corresponds to the modern Kara-shahr (Black City), Hiuen-Tsiang states that the country had no annals nor settled laws. There were some ten Samghārāmas, containing 2000 priests, belonging to the Sarvāstivādins of the Hinayāna. The books from which they studied the vinaya were the same as in India. In Kucha, the style of writing was, with some differences, Indian. There were some hundred samghārāmas in the country, and the religion was the Hinayāna. There were images of Buddha everywhere, which on certain occasions were carried in cars. The customs and the written language of the kingdom of Aksu were similar to those of Kucha: the spoken language, however, differing a little. Here also the creed was the Hinayāna (Sarvāstivādins). The country on the river Chu was called Su-li, by which term also the people and the written language were designated. Su-li corresponds probably to the 'Sārts' of later times. The peculiarity of the language attracted the pilgrim's attention. He reports that the primary characters in the beginning were only thirty (another text says twenty) or so and that the words were composed by combining the characters. The people read their writing vertically. To the west of the Chu river there were numerous deserted towns which were all under the rule of the T'u-kue, i.e. Turks.

The country of Kashgar was passed by Hiuen-Tsiang on his journey back to China. The language differed from that of the other countries. Some 10,000 followers of the Sarvāstivādins (Hīnayāna) lived in the numerous samghārāmas. About the people dwelling on the Yarkand and Khotan rivers, the pilgrim has nothing good to report. The men were robbers, and cruel and treacherous. Most of the samghārāmas (only about ten in number) were in a bad condition. There were not more than a hundred followers of the Buddhist dharma, belonging to the Mahāyāna. On the southern frontier of this inhospitable country there was a great mountain, from which countless streams flow down to the valley. On the surface of this mountain there were stone caves in regular order between the rocks and the woods. "The Arhats from India, displaying their spiritual power, coming from far, abide here at rest..... At present there are three Arhats dwelling in these mountain passes in deep recesses, who have entered the samādhi or extinction of mind." The religion was the Mahāyāna and the dharma of Buddha nowhere flourished more than here.

The description of Khotan is especially long and interesting. The prosperous condition of Khotan attracted the special attention of the learned pilgrim, and he has much to say about this country. The men, he says, who are naturally quiet and respectful, are very fond of literature and arts. Music is especially esteemed by them. The written language resembles the Indian model ; the form of the letters show only slight differences from those used in India. The spoken language, on the other hand, differs from that of other countries. About a hundred samghārāmas are to be found in the land with some 5000 followers of the Buddhist law belonging to the system of Mahāyāna. The king, who is a great worshipper of Buddha, claims to be of the race of Vaisravana Deva. The famous king Asoka is connected with the foundation of this kingdom, the detailed circumstances, of which, cannot be narrated here. To the south-west of the city, Mount Gosrngga is situated. In its caverns there is a great rock dwelling-place the way to which

had, however, been obstructed by the falling mountain tops several years before the pilgrim's arrival. Many images and figures of Buddha are mentioned by Hiuen-Tsiang.

—*The Modern Review.*

(*To be continued*)

FINANCIAL.

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Previously acknowledged Rs. 32,383-2-0.

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Collected by Upasikas Nonnohamy and Selohamy :—
Gunatilleka Muhandiram Lamateni, Ceylon, Rs. 2 ; T. D. Carolis Appuhamy, Ceylon, Re. 1 ; small sums, Rs. 12.

Sm. Mallika Hewavitarne Lamateni, Ceylon, Rs. 100 ; Mr. A. Edirisingha, Ceylon, Rs. 5 ; Revd. S. Rewata Thero, Ceylon, Rs. 10 ; Nepali Pilgrims, Rs. 2-6-9. Total Rs. 33,252-10-6.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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[No. 2

CHINESE TURKESTAN : THE COUNTRY AND ITS LITERARY TREASURES.

BY J. NOBEL, PH.D., BERLIN UNIVERSITY.

(Continued from page 47 of the last issue).

The old kingdom of Tukhāra, through which the pilgrim then passed and which may be located at Endere, had long been deserted and wild. The towns were ruined at that time. The last country Hiuen-Tsiang mentions in his Travels is Navapa, the modern Shan-shan. The people were wild and uncivilised.

During the year 672—695 another famous Chinese, I-Tsing, made a journey to India and has written an interesting report of what he experienced. As he chose the sea-way both in going to and in coming from India, he has nothing to say about the country of Chinese Turkestan.

From these accounts of the Chinese pilgrims and from the historical facts, which we get mainly from the Chinese annals, it appears that the population of Eastern Turkestan changed

from century to century. Though it is true, that the mass of the wandering nations for the greatest part was compelled to take the road from the eastern to the western world, foreign nations invaded the land also from the other quarters. Indian settlers came and preferred to remain here, and from the neighbouring countries there arrived nations, parts of which separated from the main body and wandered back. At any rate, quite heterogeneous cultures and religious systems came together in this country. Among them the great religions—Nestorian Christianity, Manichæism, and Buddhism—were represented. The travels show that in the north of the country the Sarvāstivādins, belonging to the Hināyāna school of Buddhism, were the predominant system, while in the south (Khotan, Yarkand) there lived especially followers of the Mahāyāna. All these religions existed on the whole, in a peaceful way, side by side. Later on, however, Islam found its way to the country and very soon turned out to be a dangerous enemy here, as was the case in other lands it was brought into. Starting from Kashgar Islam spread over the whole country, and, when Marco Polo, the famous Venetian traveller, visited Turkestan, about the year 1295 A. D., the only religion remaining was Islam.

The first discovery which was made in Turkestan was that of the so-called Bower Manuscript. It was dug up near Kucha by peasants and purchased by Lieutenant Bower. A careful edition of it together with very good facsimiles has been brought out by Dr. Hoernle.

Perhaps of still greater importance, at least with respect to the history and literature of Buddhism, was an acquisition the French traveller Dutreuil de Rhins made in 1892 in Khotan. He purchased three little booklets containing a part of the Sanskrit version of the Dhammapada. This interesting fragment is at present in Paris, while another part of the same manuscript, found later on, came to St. Petersburg.

These mere accidental discoveries gave an impetus to systematic investigations. In 1898 a Russian expedition under Klementz visited Turkestan. During the years 1900—01, Sir

Marc Aurel Stein undertook an expedition and arranged extensive excavations in the environs of Khotan. The same scholar led a second expedition in the years 1906—08 travelling over Khotan to Tun-hwang. He visited the famous cave of the Thousand Buddhas, and a mass not only of manuscripts but also of paintings on silk and linen was discovered and sent to the British Museum in London.

During 1901—02, the first German expedition was undertaken under Prof. Gruenwedel and Dr. Huth. They worked in the neighbourhood of Turfan. In the year 1904—07 a second and a third German expedition were sent out under Prof. Gruenwedel and Prof. von Le Coq to Kucha and Turfan. The results were extraordinarily rich, chiefly with regard to the number and the quality of the discovered manuscripts. In 1914 Prof. von Le Coq visited Turkestan once more taking no heed of hardships and privations experienced before in this country.

A French expedition under the French Sinologist Prof. Pelliot in the years 1906 and 1907 brought large materials to Paris.

After mentioning by the way that the archæological materials found in Turkestan are at present put up in St. Petersburg, London, Oxford, Calcutta, Berlin, Paris, Tokio and Peking, we shall now examine the work of the discoveries themselves.

The manuscript finds in Chinese Turkestan are of the greatest importance for the history of religions. As a matter of course the Buddhist writings require our special attention here, and so we will begin with them. We have seen that on the northern border of the country the Sarvāstivādin school of Hinayāna Buddhism, and on the southern border (Khotan, Yarkand) Mahāyāna Buddhism was predominant. We know that every school of Buddhism had its own canon, but unfortunately, only one of them has been completely preserved, that of the Vibhajyavādin school of orthodox Buddhism (Hinayāna) written in Pali. It is known too, that the Pali canon can by no means be considered as the original canon, which must have been written in Māgadhi, the language in which the

Master himself had apparently preached. The Tibetan and Chinese Buddhist literature, on the other hand, shows clearly enough, that there had existed a canon written in Sanskrit. Indeed, extensive parts of a Sanskrit canon were found in Turkestan. In several cases even more than one "recension" of the same text exists. Thus a great mass of birch-leaves written in the Brāhmi-type and found in a colossal statue of Buddha in a cave at Shorcuq (between Kucha and Karashahr) contains large parts of the Dhammapada, which belong to several versions. There is also another version of the same text in a Prakrit dialect, the famous Dutreuil de Rhins manuscript, written in Kharosthi characters, best known from the edicts of king Asoka. This latter manuscript was found at Khotan. It has been edited by E. Senart, who himself presented, later on, many corrections and additions. In 1921 a new edition of this important version was brought out—at least the first instalment—by Dr. Beni Madhab Barua and Sailendranath Mitra (Calcutta).

This Kharosthi manuscript is very old. It appears from certain circumstances, that it must have been written before 269 A. D. Considering that our oldest manuscripts from India do not go back before the 11th century A. D., the palaeographic significance of this discovery is obvious enough.

There are still great masses of manuscript remains which contain more or less coherent parts of the Sanskrit Canon of the Buddhists in the museum of Berlin, London, Paris, etc. A long time will pass, before all these fragments will have been edited and will thus take their proper place in the extensive literature of the Buddhists. Both the Chinese Tripitaka and the Tibetan versions of the Canon present much help for the work, which fact, on the other hand, proves that the scholar must not only understand Sanskrit and Prakrit, but must also possess a certain knowledge of Chinese and Tibetan, which languages belong, unfortunately, to two quite different linguistic branches.

Besides these texts other works also are preserved in these manuscripts, which do not strictly belong to the Buddhist Canon. Prof. Lueders has found many fragments which contain parts

of several hitherto quite unknown dramas of the famous Asvaghosha (2nd century A. D.) and which form a highly interesting contribution to the study of the beginning and development of the Indian drama, especially when compared with a second not less important find made in Southern India by Ganapati Sāstri—the dramas of Bhāsa. Sanskrit fragments of Mātrīceta also (2nd century A. D.), of whose works we had only Tibetan and Chinese translations up to this time, have been discovered among the manuscripts.

Another class of fragments introduces us to the daily life of the inhabitants of the Khotan region. Not very far from Khotan, on the Niya river, in a dust heap Sir Marc Aurel Stein found some two hundred wooden tablets written in the Kharosthi character and in a special Prakrit dialect intermingled with quite strange words, many of which may be derived from the Chinese. Their interpretation thus presents no small difficulties. These fragments have been edited by A. M. Boyer, E. J. Rapson, and E. Senart. They contain documents of a more or less private and judicial character and give a lucid picture of the administrative conditions of the country in the 3rd century A. D.

The Sanskrit and Prakrit Buddhist texts of Turkestan are enough in themselves to illustrate the importance of the discoveries in Central Asia. There is, however, an enormous number of manuscript fragments, which according to their tenor belong to Buddhist literature, but which are written in languages quite unknown to the world hitherto. In the case of these, the linguistic interest of the texts is a good deal greater than that of the contents. By the second German expedition, which under Prof. von Le Coq and Prof. Gruenwedel worked in the region of Turfan (in the northern part of Chinese Turkestan) a great number of manuscripts were discovered which are in Berlin at present. Prof. E. Sieg and Dr. W. Siegling have for more than fifteen years been occupied with the deciphering of these texts. The examination showed that there are two dialects the differences of which consist not only in grammatical peculiarities but also in the vocabulary. Thus to give some instances, the equi-

valent of Sanskrit *vijnāna* is in the first dialect *paltsak*, in the latter *palsko*; the locative singular in the first is *pal(t)skam*, in the latter *palskone*. On the other hand, Sanskrit *dharma* is represented in the first idiom by *markampal*, in the other by *pelaikne*. Two years ago Prof. E. Sieg and Dr. W. Siegling edited the first volume, containing the text and the facsimiles. As neither a grammatical analysis nor explanatory notes are given, the study of this book must be postponed, till the second part will be published. Up to this day only the first dialect (called A) has been examined. Texts in the second dialect have not yet been published.

The name of this new language is Tokharian. This has been proved by Prof. F. W. K. Mueller, who found an Uiguric (Turkish) text a colophon stating: "This is the end of the 10th chapter.....of the book Maitrisimit, which.....was translated from the Indian into the Tokharian language and which from the Tokharian was translated into the Turkish language.

Tokharian was the language of the Indoscyths, and it is of the Indo-Aryan family. It is, however, most surprising that the Tokharian language without doubt belongs to the western Indo-Aryan languages, which are best represented by Greek, Latin, German, and Celtic. It is a well-known fact that from the linguistic point of view we have two groups of Indo-Aryan languages, the former being called *Satem*, the latter *Centum* languages. The main difference between both is the development of the old palatal *k*-sounds which in the *Satem*-languages grew to *s*-sounds, while in the *Centum*-languages the *k*-character has been preserved. According to the geographical situation the former group embraces the eastern, the latter the western nations. This theory was a very attractive and plausible one, but, unfortunately (as we may say), the Tokharain language appears to be a *Centum-idiom*, though it was spoken in a purely eastern country, in Central Asia. Besides that we find in this new language many words which are well-known from the Greek and Latin, but have never been met with in the Indian or Iranian languages. A few instances will elucidate this astound-

ing fact: Sanskrit *eṣa* is Tokharian *sa*—Latin *semel*; *shash* (6) is *saḥ* Latin *sex*; *vimsati* is *wiki*—Latin *viginti*; *satam* is *ḥandh*—Latin *centum*; *anya* (another) is *ālyek*—Latin *alius*; *agni* is *por*, Greek *pur*, English *fire*, etc.

Whilst the documents written in these two dialects were discovered in the north of Turkestan (Turfan), fragments in quite another idiom were found in the south, in Khotan, Sir Marc Aurel Stein, who discovered these manuscripts, has handed them over to Prof. E. Leumann. The results of Prof. Leumann's researches were laid down in some very interesting books and papers, which contain not only the text and translations of a great part of the fragments, but also grammatical and literary remarks of the greatest importance. Like Tokharian the language of these fragments was unknown till the day of their deciphering. Prof. Leumann himself calls it North-Aryan, while Prof. Lueders is inclined to assume that we have the idiom of the Sakas here. At any rate, the language in question belongs to the Iranian group.

The manuscript fragments which are written in Turkish, have a special interest in more than one respect. Hitherto we had not possessed literary works in the Turkish language written before the 11th century A.D. By means of the documents found in the Turkestan we are now enabled to trace the Turkish language to about more than two centuries before that time. The idiom in which the fragments are written is called after the people who used it: Uiguric. It is an older kind of the eastern Turkish language, which is still spoken by many tribes in Tukestan and Russia at the present time. Working in the environs of Turfan Prof. von Le Coq collected a large mass of modern eastern Turkish proverbs and folk-lore literature which he has edited in a splendid work of his. The difference between the Uiguric and the modern eastern dialects is, however, not very great, Uiguric being a little more archaic. Even the so-called Ottoman language spoken in the modern Turkish empire is quite similar to Uiguric, though owing to the natural

development and growth of every living language some changes in details have occurred.

The Uguric language was investigated already by former, especially Russian scholars, but the results were not very satisfactory, as the material was too small for this purpose. Prof. F. W. K. Mueller and Prof. von Le Coq have the great merit to have thoroughly examined the language in question on the basis of the fragments in Berlin. Both scholars published the results of their researches in some papers edited in the *Proceedings of the Prussian Academy in Berlin*. For the greater part, we have to do with Buddhist legendary literature here. We are now in possession of Uguric versions of the famous *Saddharma-pundarika*, the *Suvarnaprabhāsutra*, and other works. Numerous fragments belonging to a very large collection of legends written in the manner of the legends in the Tibetan *Dzan-lun*, or as we may say more correctly, in its Chinese original (*Hien-yü-king*) composed in the year 445 A.D. (which was, later on, translated into Tibetan) are of great interest.

A group of fragments, which are written partly in Turkish (Uguric), partly in two Iranian languages, Pahlavi and Soghdian, is perhaps still more important with respect to the history of religions. Pahlavi, again, is represented by two different dialects. The Soghdian language, which has been carefully examined by Prof. Andreas (Goettingen) and Gauthiot (Paris), belongs to the Iranian branch and was spoken by the population of Samarkand and Farghana. Comparing this sort of fragments with the other spoken of above we find some very obvious difference: The writing is peculiarly beautiful and adorned with initials and very carefully elaborated miniatures. The contents are Manichæan. A few words must accordingly be said concerning the Manichæan religion.

Manichæism is called after its founder, Māni, who was born about A.D. 216 in Babylonia. It is difficult to get on absolutely true picture of this system, which is half religion and half philosophy, as our knowledge about it is based on non-Manichæan

and, for the greater part, hostile sources, the works of Māni himself and of his followers having been lost.

Manichæism is a sort of dualism. It teaches that there are two eternal contrasts : light and darkness, or, in other words, good and evil, which two principles permanently struggle with each other. The salvation of mankind consists in the successful separation of the light from the dark element. Then the freed light-principle returns to its home in heaven. The lot in future life is different (graduated) according to the three classes of men : the Elect, the Hearers, and the Wicked. After death, the first go by means of the 'pillar of glory' to the moon, whence they come into paradise ; the second have to undergo a period of purification ; while the last roam about the world till their final destruction by fire ; they are damned to the realm of darkness.

Māni composed books and epistles in the Aramaic language, some also in Persian. As a matter of great importance it must be mentioned that he, and after him his followers, adorned their writings with illustrations, partly very precious. As regards this fact we have an interesting passage in an epistle of Augustinus ; he says : *'tam multi et tam grandes et tam pretiosi codices vestri—incendite omnes illas membranas elegantesque tecturas decoris pellibus exquisitas...'* As Ephraim Syrus tells us that Māni created a peculiar alphabet, which is a modification of the Syriac Estrangelo character.

Before the discovery of the Manichæan manuscripts, the opinion prevailed that what the Manichæans had written had been irretrievably lost. The surprise was all the greater when documents were found among the Turfan discoveries which contained parts of this literature. Even some passages from Māni's work *Shāpurakān* became thus known to the world.

Other fragments, written in the Uiguric Soghdian, Pahlavi, and Syriac languages, contain documents of Nestorianism. The basis of this religion is the Christian doctrine. The difference from Christianity consists mainly in the interpretation of the person of the Lord Jesus Christ. The system is called after

Nestorius, bishop of Constantinople, 428—431, though he cannot be considered as the founder in the strict sense of the word. Among the Nestorian documents a fragment of a book was also found which contained a Pahlavi translation of the Psalms. It was apparently used by Zoroastrians who had been converted to Christianity, and who officiated in their mother language.

After mentioning in addition that numerous fragments written in the Mongolian, Tangutian, Tibetan and Chinese languages were discovered which are important for the literature of the countries in question, we shall now give a few general remarks with respect to palaeography.

It is very difficult to determine the date of all the manuscripts precisely. There is, however, no doubt that they go back to a very old time. Some paper manuscripts belong to the second century A.D. and are written but some decades after the Chinese Tsai-lun had made the great invention of paper-making. Most of the other documents probably belong to the period from the fifth to the ninth centuries. An approximate dating is very often possible through dated Chinese manuscripts found in the same places. Considering that the oldest manuscripts of Nepal are not older than the 11th century A.D., the importance of the Turkestan documents will be easily understood.

The characters the fragments are written in are various: Kharosthi, Brāhmi; a Syriac alphabet, the so-called Estrangelo, but in a modified form; further Tibetan, Mongolian, Chinese, and the Tangutian type which we cannot yet read to-day, though the contents of the manuscripts written in this character are known; also the old Turkish Rune type is represented. This strange character was already known from the inscriptions of Orkhon and Jenissei and was deciphered some thirty years ago by V. Thomsen of Copenhagen.

The manuscript-documents are by no means the only ones which made Chinese Turkestan famous in the world of scholars. The archaeological remains are of no smaller importance and

interest, and illustrate the manuscripts vividly. The marvellous results of the exploring expeditions of Sir Marc Aurel Stein show very intuitively the rich forms of Buddhist life. As regards this, perhaps the Cave of the Thousand Buddhas (Chien-fo-tung) to the South-East of Tunhuang, must take the first place. There are colossal stucco images of the Tathāgata, surrounded by smaller deities and very numerous wall-paintings executed in tempera. An inscription found here and dated A.D. 698 states that the earliest establishment of a Buddhist sanctuary was made in the year 366. Also the famous caves along the Niya river, of Idyqut-shahri (near Turfan) and other places contain vast materials of stucco images and paintings. A great part of all these remains are reproduced and described in the large and magnificently got up books of Prof. Gruenwedel, and Prof. von Le Coq, and Sir Marc Aurel Stein.

They form exquisite illustrations not only to the literary discoveries themselves but also to the inestimable accounts of travels, which have come down to us from the Chinese pilgrims, especially Hiuen-Tsiang.

—*The Modern Review.*

THE BUDDHIST CONGRESS OF CEYLON, 1923.

MESSAGE OF THE ANAGARIKA DHARMAPALA.

President and Brother Delegates—Being ill I am unable to appear before you physically, nevertheless I take delight in sending you a message containing suggestions of historic interest.

The great Arhat Maha Kassapa before he delivers a discourse thinks, 'may the Dhamma help me as well as my congregation,' and Our Lord when he begins to preach the Dhamma diffuses His Great love to all assembled. Every one in the congregation feels it, and all listen attentively.

Our holy religion is the oldest of historic missionary reli-

gions. It was intended to be proclaimed. The Great Brahma, the Chief God then known to the people of India, solicited the Lord to proclaim the Doctrine for the welfare of the world. It is the Doctrine, 'sweet in the beginning, sweet in the middle, sweet in the end.' On the full-moon day of July, 2512, years ago the Samma-Sam-Buddha proclaimed the Middle Doctrine of the Noble Eight-fold Path. It avoids the extremes of foolish asceticism and ignoble sensualism.

I am a student of religion. I have been a worker in the field of religion since my twentieth year. I have visited Europe, England, the U. S. of America, Honolulu, Japan, Siam, Burma, Korea, Manchuria, China, Java, and since 1891 I have been working in India with the object of restoring our most holy shrine at Buddhagaya and for the resuscitation of our religion in the land of its birth. I believe I am the oldest missionary worker in the Buddhist world. The impulse to spread Buddhism and to unify the Buddhist nations was intuitively born in me. I renounced Government Service in February 1886 to help Colonel Olcott. When I heard him say, "I come here to work for Buddhism, but there is none to go with me to interpret my addresses." The Members of the Colombo Theosophical Society were all Government Servants. Devotion to my faith and my love to the Buddhists prompted me to send in my resignation, and I accompanied Col. Olcott and Mr. Leadbeater interpreting their addresses in Sinhalese. Col. Olcott is dead, Mr. Leadbeater is now a Bishop of the Liberal Catholic Church in Sydney, Australia, and I alone am working in India, hoping to realize my dream of restoring Buddhagaya to the Buddhists of the world.

At first the Sinhalese and Burmese Buddhist showed great enthusiasm, but the first repulse made them to think that it was a complete defeat, and they retired. Since May 1895, I am trying to reorganize the army but without success. I have gathered the sinews of war for a great battle and the munitions are ready; but the difficulty is to get recruits. The spirit of heroism when dead in a man makes him either a camel or a

donkey. Buddhism is intended for the hero. The representative symbols of Buddhism sculptured in the columns of Asoka are the elephant, the lion, the horse and the bull.

The study of representative religious symbols is interesting. Brahma rides on a goose, Siva rides on a bull, Vishnu rides on a *garuda* bird, Indra rides on an elephant, Kartika rides on a peacock, Ganesha rides on a rat, Durga rides on a lion, Jehova lives inside the ark in darkness, Krishna is represented as the driver of a chariot, the symbol of Buddhism is an ever revolving wheel, cross is the symbol of Christianity, the crescent that of Islam.

Of the human founders of Religion, Rama was a prince, Krishna was a prince, Buddha was a prince, Confucius was a nobleman, La otsze was the son of a wealthy man, Jesus was the son of a Carpenter, Mohammad was a shepherd.

For 2358 years Buddhism was the state religion in Ceylon. Since 1822 we are confronted with the battering rams of Roman Catholicism, Church of England, C. M. S., Dutch Presbyterians, Weslyans, Baptists, Salvation Army, Seventh day Adventists, and of Islam. The whole of Christendom is represented by the white missionaries, officials, planters and merchants; Islam is represented by the Mullahs of Arabia and traders from India. Saivism is represented by the educated Tamils of Jaffna.

Buddhism is represented by the Bhikkhus wearing the yellow Robe, and laymen are like the units in a rabble army, each one a general. The Bhikkhus study Pali and Sanskrit and then the majority spend their time indolently. The laymen are quite ignorant of the fundamentals of the Dhamma.

A student of Buddhism has to know the 12 Nidānas, 4 Satipatthānas, 4 sammappadhānas, 4 iddhipādas, 5 indriyas, 5 balas, 7 bojjhangas, 8 maggangas, 18 dhātus, 12 āyatanas, 5 skhandhas, 4 jhānas, 13 dhutangas, 7 dhana, 4 oghas, 7 anusayas, 7 visuddhis, 4 agatis, 6 saraniyadhamma, 4 maggas, 4 phalas, 6 anussatis, 24 paccayas, 62 heretical beliefs, 40 kam matthānas, 10 kasina, 4 brahmavihāra, 8 vimokkha, 10 iddhi, 4 vesarajja, 10 tathagatabala.

When a Buddhist comprehends these principles, he is able to subdue all other alien faiths. The duty of a Buddhist is to proclaim the Dhamma and save the Micchādītthi from ignorance.

At present Buddhism in Ceylon is practically extinct. There is no vigorous study of the Dhamma, no attempt to proclaim it to the world. The ignorant villagers have abounding faith, but no wisdom, and without it, it is impossible to understand the (paramartha) philosophy, psychology and the transcendental wisdom of Buddhism.

Creatorism, nihilism, hedonic materialism, fatalism, are repugnant to the Buddhist consciousness. Religions that advocate killing animals for food and sport, polygamy, intolerance, fanaticism, drinking of spirituous liquor are for the barbarian. They are not for the noble Aryan.

Sinhalese laymen should practise the pratipatti. The upasakas of the ancient days had a thorough knowledge of the Dhamma. A Buddhist becomes a true patriot. He practises universal brotherhood. At present among the Sinhalese there is recognition of caste. This should not be. Buddhism recognises only high character and noble conduct.

In India Buddhism is recognised as the religion that is above caste. By nationality I am a Sinhalese, and by caste a Buddhist. Further questioning should be stopped. If one inquires what is your profession, you may say the trade or profession you follow. That is the view that our Lord Buddha looked at, which you will see in the Vasettha Sutta in the Sutta Nipāta.

The Sinhalese Buddhist should not adopt alien names. Among the Sinhalese I find aristocratic British family names, Roman names, Greek names, French names, Italian names, Portuguese and Spanish names. This is foolish and shows want of the sense of shame. We can't change our skin. Why fear the white man, why show so much eagerness to adopt his racial manners and customs. Every race has its individualising dress, except the Veddahs and the cooly that is

employed in road-making. At court, at feasts, and ceremonies, the national dress should be worn. Among Europeans they have the military, civil, Masonic dress and Court dress. Thoughtlessness and fear are responsible for making the Sinhalese to wear the costly inartistic European dress.

For 2358 years the Sinhalese were not dependent on others for religion, social customs, arts, etc. To-day they have to depend on the Tamils of South India for their food, for their dress they have to depend on the alien importer.

But for the Bhikkus there will be no representative symbol of Buddhism in Ceylon. The Tamil Hindu is easily recognised, the Mohammedan is easily recognised, the Parsee is easily recognised, the Bombay Borah is easily recognised, the Nattu Kota Chetty is easily recognised. The Sinhalese alone have lost the sense of shame, and shamelessly in the spirit of the mendicant borrows the European hat, trousers, tie, collar, etc. He is like the ape dressed in British clothes. He has allowed his sense of originality to be atrophied. It is the result of European missionary association. The greatest foe of Sinhalese Buddhism is the European missionary. The French *padre* wants to make his pupils look like French, the Scot *padre* infuses the Scot habit, the American wants his pupil to imbibe his American habits. The spirit of disorganization among the Sinhalese is due to their European masters who are at variance in religion, nationality and racial customs. The native-born Moor sticks to his ancestral customs, the native-born Tamil of good family follows his family customs, the exception is with the low-born Tamil and the leaderless Sinhalese. Once when the Sinhalese youth begins to think independently, originally, I am sure the consciousness of shame will be born in his mind. He must cultivate fearlessness by living a life of righteousness. Among all races in India I find that there is the spirit of renunciation shown by laymen. Gandhi, Chittaranjan Das, Pandit Motilal Nehru, and his son, Lajpat Rai, Jammalal Bajaj, Dr. Kitchlew, are laymen. They have sacrificed their all for the sake of Country and Religion.

That friend of Indians, Mr. Andrews having seen the Sinhalese in Ceylon was struck with the want of the national spirit among the Sinhalese. He said "the Sinhalese have lost their Soul."

Follow the purifying Aryan customs, follow the noble Aryan religion of selflessness, renunciation, compassion, fearlessness and maritorious activity. Make every effort to destroy pride, hatred, selflessness, covetousness, indolence. Don't delay to do good, be active in doing good and avoiding evil.

Make every effort to save the animals from the butcher's knife. Kill not, sanction not killing, cause not another to kill, do not sell animals to be slaughtered, make every effort to prevent slaughtering, save especially cattle from being butchered, preach the doctrine of *ahimsa* to the butcher, practice universal love. Read the Brahmana Dhammika Sutta, Dhammika Sutta, Jivaka Sutta, Velludvāra Sutta, Maitri Sutta and think and digest. You will then become a true Aryan and a Brahman.

A few words about myself, I left all unaryan habits that I imbibed in Christian schools in my 20th year. I gave up meat eating by a lofty sense of pity. I denounced the Christian name and European dress. I began missionary work in India with only 25 rupees in my exchequer. To-day with the help of Mrs. Mary Foster, the Maharajah of Baroda and my Sinhalese, Arakanese and Burmese Buddhist brothers I have steered the ship Maha Bodhi and brought her into a safe harbour. Mrs. Mary Foster of Honolulu whom I met in Honolulu thirty years ago, have helped me to carry on the work of the M. B. S. in India and Ceylon. The Society has a splendid Printing Press, Sinhala Bauddhaya, the Maha Bodhi Journal, the Mallika Santhagara at Darley Lane, the Foster Robinson Free Hospital, the Hinduma Rubber Estate, the M. B. College, the Anuradhapura M. B. land, the Perambur Hall in Madras, the Dharmarajika Vihara, a splendid Library, a guest house, in Calcutta, a plot of land in Gaya, Dhamasala at Buddhagaya, a beautiful mango grove at Isipatana, Benares, a gift by

Government, where we are going to establish an International University and a permanent fund of 6 lakhs, the gift of Mrs. Mary Foster of Honolulu. This is the result of the energy of one Buddhist and one helper. If we have ten we can conquer the world by our Buddha's Dhamma.

(An account of the proceedings of the Congress will be published in a later issue.)

NYAYA VINDU.

WITH DHARMOTTARACHARYYA'S COMMENTARY.

Translated by Mr. Harisatya Bhattacharya, M.A., B.L.

(Continued from page 27 of the last issue.)

द्वितीयः परिच्छेदः ।

THE THIRD CHAPTER.

त्रिरूपलिङ्गाख्यानं परार्थानुमानम् ॥

"Inference-for-the-sake-of-others consists in a statement of the Mark which has three characteristics."

Commentary :—'Inference-for-one's-own-self' has been explained in the last chapter. The other mode of Inference is explained here. The three characteristics of the Mark are (i) its existence in the Abode, (ii) its invariable presence where the Proven is present and (iii) its invariable absence in instances where the Proven is absent. 'Inference-for-the-sake-of-others' (Parārthānumāna) consists in words indicating the Mark with its three characteristics.

कारणे कार्योपचारात् ॥

"The Cause here is called after the Effect by transference of Epithet."

Commentary :—'Inference-for-the-sake-of-others' is so called because it generates knowledge in the minds of the audience. Here the question arises: Inference has been described as a form of *valid knowledge*; how is it, then, that 'Inference-for-the-sake-of-others' which consists in words is called Inference?

The reason is that here by transference of epithet, a lecture (i.e., a system of words) which is the Cause is called Inference which is the Effect. The words indicate the Mark with its three characteristics ; this makes the hearer recall in his mind the nature of the Mark with its three characteristics ; this leads him to the Inference. It is thus that the lecture is the indirect cause of the 'Inference-for-the-sake-of-others' and is by transference of epithet, called Inference itself.

To explain Inference, the nature of Inference requires to be explained and this necessitates the explanation of the cause or the ground of Inference. The cause or the ground of Inference is the Mark with its three characteristics. The nature of the Mark may be determined by the reasoner himself or by another man. Where the reasoner himself determines it, the nature of the Mark is directly known and this has been explained in the chapter on the 'Inference-for-one's-own-self.' Where, however, the Mark is determined by a person other than the reasoner, he must explain it to the latter in premises expressed in language. These are to be considered here.

तद्विविधं प्रयोगमेदात् । साधर्म्यवद्बैधर्म्यवच्चेति ॥

"It is of two sorts, owing to the difference in the ways of expressing. (It is either) one, having Homogeneity or one, having Heterogeneity."

Commentary :—Inference-for-the-sake-of-others may be expressed in two different ways ; owing to this difference, the Inference is of two forms, as described below.

An Inference-for-the-sake-of-others in which the Mark-premise indicates homogeneity of the essence of the Proven with the essence of the Example is one of the first kind (Sādharmya-vat) ; where the Mark indicates heterogeneity of the essence of the Proven with the essence of the Example, we have an Inference of the Heterogeneous mode (Vāidharmya-vat). In the syllogism, 'That which is a product is non-eternal, as for instance, a pitcher and Sound is a product,'—the Proven and the Example have 'the fact of being a product' common

in them i.e., are similar in this respect ; hence it is an 'Inference, having Homogeneity.' In an 'Inference, having Heterogeneity,' the Proven and the Example have a point of dissimilarity in them, as in the following syllogism. 'That which is eternal is found to be not-a-product ; as for instance, Ether : and Sound is a product.' Here, Sound, the Proven has the characteristic of 'being a product' and Ether, the Example has the characteristic of 'being not-a-product' ; the two characteristics are obviously dissimilar.

नानयोरर्थतः कश्चिद्भेदोऽन्यत्र प्रयोगभेदात् ॥

"There is no difference between these in respect of their ultimate principle ; the difference is only in respect of expression."

Commentary :—It may be asked : If the Inference-for-the-sake-of-others may be of two different modes, how is it that Inference is accounted for by the self-same Mark with its three characteristics ? The answer is that there is no difference between the two modes, so far as their principle is concerned. The Mark is the basal principle from which the Inference proceeds. The two modes of Inference differ in their ways of expression ; but both of them, in their own different ways, fix upon the self-same Mark which is identical in both the modes. One of the modes consists in an affirmative statement ; this by implication states the same truth which may be negatively expressed as well. The other mode consists in a negative statement which nevertheless points by implication to the matter of the positive statement as well. Both fix upon the self-same Mark with its three characteristics, which is the ultimate basal principle. It may be observed that different modes of expressing need not lead to different truths ; the ultimate object may be the same although the expressions may be varied. For instance,—'Devadatta who is fat does not take his meals during the day' and 'Devadatta who is fat takes his meals at night'—both these propositions imply one and the same fact although they are undoubtedly different statements.

तत्र साधर्म्यवदुपलब्धिलक्षणप्राप्तं सन्नोपलभ्यते सोऽसद्व्यवहारविषयः सिद्धः ॥

"Of these, the Homogeneous (is thus illustrated):— That which, although capable of being observed, is not observed, is determined to be an object treated as non-existent."

Commentary :—This is an instance where the Homogeneous Inference is based on Non-observation (Anupalabdhī). The proposition, stated above, given a definition of a 'non-existent thing.' A thing may be treated as non-existent, if it is not observed although capable of being observed (Drisya). It is to be noted that in this inference, 'the fact of a thing being not observed although capable of being observed (Drisyānupalabdhī) is essentially related to 'the fact of its being treated as non-existent, (Asadyavahāra-yogyatva). Such a statement of the fact that the Mark is essentially connected with the object of the Proven is the statement of Pervasion (Vyāpti).

यथान्यः कश्चिद् घटः शशविषाणादिः ॥

"As for instance, are determined things like the horns of a hare etc."

Commentary :—The fact of Pervasion is established by Examples (Dristānta). The above gives an example who goes to prove the fact of Pervasion under consideration. No body has actually observed (such non-existent things as) the horns of a hare. The horns of a hare are nevertheless determined to be and treated as non-existent. Why? Because they are not facts of observation. In other words, the horns of a hare are treated as non-existent because they are not observed. Hence this example establishes the fact of Pervasion described above, that "that which, although capable of being observed, is not observed, is determined to be an object treated as non-existent."

नोपलभ्यते च कश्चित्प्रदेशविशेष उपलब्धिलक्षणप्राप्तो घट इति ॥

"And in the particular (given) place, the pitcher which is capable of being observed, is not observed."

Commentary :—"That which, although capable of being observed, is not observed, is determined to be an object treated as non-existent"—is the fact of Pervasion. "Things like the horns of a hare"—are the Examples which establish the fact of Pervasion. The fact of Non-observation ("is not observed") is the Mark. The present aphorism is intended to show "the existence of the Mark in the Abode" (Paksha-dharmatva).

It has already been explained how the pitcher which is non-existent can still be said to be "capable of being observed."

तथा स्वभावहेतोः प्रयोगः । यत् सत्तत् सर्वमनित्यं यथा

घटादिरिति शुद्धस्य स्वभावहेतोः प्रयोगः ॥

"The Nature-Mark also may be similarly used. All that is existent is non-eternal ; as for instance, a pitcher etc. This is an application of the Pure Nature-Mark.

Commentary :—In the preceding aphorisms, it has been shown how the Homogeneous Inference may refer to a Mark which is technically called the Non-observation Mark. Here it is intended to show how an Inference, based on a Nature-Mark (Svabhāva) may be Homogeneous. The word, 'All' shows that the truth is of general application. All is non-eternal, there is nothing that is not non-eternal, whatever is existent is but non-eternal, existence is not in (i.e., is not related so) eternality which is opposed to non-eternality,—in this way, existence is described as essentially connected with non-eternality which is the Proven. That being so, the expression ("All that is existent is non-eternal") indicates the fact of Pervasion. "As for instance, a pitcher etc."—shows the instances which establish the fact of Pervasion.

Here the Nature of the Mark is shown in its Purity (Suddha) i.e., in unqualified or unmodified state.

यदुत्पत्तिमत्तदनित्यमिति स्वभावभूतधर्ममेदेन स्वभावस्य प्रयोगः ॥

"Whatever has origin is non-eternal ; here the Nature is exhibited through the differentiated natural Quality."

Commentary :—In the last aphorism, Nature was described

in its Purity ; here it is exhibited in its qualified or modified form. In "Whatever has origin is non-eternal," the fact of non-eternity is attributed (as a rule of general application) to whatever has origin. Here the Nature is exhibited in a 'modified form' (Avyativrikta-viséshaña). To have origination is said to be the Nature here. But the fact of origination is determined through a contradiction of the fact of non-origination. So, the Nature here is not Pure and static Identity but Identity through Differentiation.

यत् कृतकं तदनित्यमितुपाधिमेदेन ॥

"Whatever is a product is non-eternal ; here, the Nature (is exhibited) through the accidental quality."

Commentary :—In "Whatever is a product is non-eternal," the fact of non-eternity is posited with reference to a thing which is a product. The fact of non-eternity is essentially connected with the fact of being a product ; hence in this argument Pervasion of the fact of being a product by the fact of non-eternity is shown. Here the Nature is shown through Accidents (Upādhi,—Vyativrikta-viséshaña).

An object appears sometimes in its purity, sometimes in quality which is not separate from it nature and sometimes in quality which is unrelated to its nature. Devadatta as Devadatta is a particular being in his pure nature. Devadatta, when looked upon as a long-eared person has his being limited or modified in a particular way, although the limitation or the modification is still related to his natural being. Devadatta, as the owner of variegated cows, presents an aspect which has got nothing to do with his essential being. In the same way, 'the fact of being existent' points to Pure Nature ; 'the fact of having origin' is Nature, Qualified ; 'the fact of being a product' is a phenomenon Externally and Outwardly Related to Nature.

(To be continued).

AN ACCOUNT OF THE OBSERVATIONS MADE DURING THE
JOURNEY TO THE FAR EAST AND THE UNITED STATES.

S. S. SADO-MARU.

This is a boat belonging to the fleet of *Nippon Yusen Kaisa*. I am travelling to the far east across the world. I will traverse thousands of miles by sea and land and change many skies. I wish to change my mind and spirit with the variegated sunglow in ærial regions which surround the earth. Many races of men and women will come under my observation and I will catalogue their virtues and vices, their manners and customs and civilisation.

With this object in view Mohammad Wali-ul-huq and I, like the two heavenly brothers, Castor and Pollux, appeared on the firmanent of this historic ship in the evening. The ancient Greeks have woven a beautiful legend around these two stars, to which they have given a wonderful personality. It is said that when the sea was swept by the storm and became tumultuous, the Lacedemonian navigators caught in it cried for help and were moved to call down the aid of the twin stars. They brightened up the heavens and the boisterous sea subsided into stillness and serenity. They were honoured by the Greeks for their fidelity to each other.

Wali-ul-huq has been unswervingly affectionate and faithful to me for over a decade. His has been classical faithfulness. One has to ransack the mythologies of the ancient pagan countries to find a character similar to his. *Sado-Maru* has made history. She took an active and prominent part in the naval action against Russia in the Russo-Japanese War. She won the victory. The fire and brimstone which she had belched forth in her bellicose days do not defile the calm, restful atmosphere of her avocation now. We two inoffensive and unwarlike "siamese twins," the shining light of Ind, may shed knowledge, enlightenment and concord among the battling spirits whom we meet with on deck of this steamer. Here on board Scotland, England, America and Japan jostle one another

in friendly rivalry. One breathes, lungful, the air of civilisation and self-respect and consideration for others' comfort and convenience. One enjoys the delectable sensation and pathos of at-homeness and the charm of Far Eastern manners and etiquette. The most modern Japanese, none could be more *de siecle* than the sailors and the merchants abroad, is a happy blending of the best of the occident and orient.

Their women are free and without veil. They look dainty, almost fragile, but they give birth to heroes. Japanese etiquette at the meeting and introduction of their women is pleasing ; it is winsome. They make three low bows in perfect artistic way. The pose is graceful. This ceremony is hygienic. They do not kiss or shake hands, and thus save the community from harmful microbes and contagion. The elegance of it excels the gracefulness of the Europeans and Americans. They are not austere or rigid in social communion like the Europeans and the Indians. The ship lay tranquilly in Kidderpore dock. A few kind friends took the trouble to drive down to wish us bon voyage. Shrafudin Husan and his cousin Mahmood, Sibcharan Roy and Rashmohan Roy and their young compatriot of Shillong, and Virumull Lilaram had already ensconced themselves in the steamer waiting for our arrival. Shrafudin is a lion cub, "dear to sire and kind to child," and like all lion cubs has ambiguous temperament and nature. He made all plans and preparations to join us in our wanderings, but they were brought to naught. Some sort of social ceremonies came in the way of the realisation of his desire. Social customs, however ridiculous and purportless they may be, bend our backs and interfere with our generous aspirations and exalted instincts. Sibcharan and Rashmohan are the rugged children of the mountains. They are free and cloudless in mind as their own mountain air. They are loyal and stout-hearted friends. Their natural environment has turned them out robust in character. Virumull is a mild and generous Hindu and has zephyr nature. He covered me with flowers and garlands. It is sweet to have such recognition ; but the

witchery of it is gone ; and it is degenerated into meaningless rite. Ramendra Maulik came up the gang way and was last to leave. The ship was hospitable. We could give a cup of tea and delicious cakes to some of our friends, who stayed to tea. Ramendra left soon after the gong for dinner was struck. Ramendra is a young man with large and liberal views. He is a missionary, as all cultured young men should be, and preaches his wide and progressive ideas among his backward countrymen. He is too outspoken for the diplomatic and secretive world.

The dinner menu was typed on artistic paper. It acted as an appetiser, and we felt the keenness of appetite. There is an enormous list of courses to select from. The *chef de cuisine* is a true artist in his department. He keeps the table better and more varied than his confreres in other liners. The Japanese are so gay, communicative and sociable that Wali-ul-huq threw off his natural reserve and philosophic mood. He began to crack jokes and mingle in the gaiety of the passengers. We have two berth cabins. They call these state rooms. They are spacious for the elbows to move round. They are all built on the upper deck. We have in our midst a cultivated young Indian born Englishman, who has taken to music for his profession. He is quitting India for want of appreciation of the noble civilising craft of an artist. It is a shame that India could not keep a man of refinement and talent in ease and comfort. In India the Europeans and Indians do not possess artistic sensibility or rhythmic nature. They are not truly civilised. Money making has taken the sunshine out of their hearts. This young man is going to try America. I hope the Americans will have the good sense to retain him as a civilising influence among them. The Scotsman on board is going to Shanghai to set up a jute mill on behalf of a Japanese company, and he will cross over to Japan to put up a second mill. He regrets that the inhabitants of Bengal do not start jute mills of their own. He says that the Bengalees do not trust one another. The distrust is the cause of their stagnation in industry and

commerce. I told him that the Indians are gobe-mouches and ziska drums in politics. They scalp each other with tomahawk, like the old red-Indians, to gratify their foolish, low passion which they have not been taught to discipline. Blood feud is in their nature. It is a sign of low type of civilisation.

Voltaire once said that by chastisement, ridicule and railery he cured the French of the religious superstitions, and liberated them from the tyranny of the priests and inspired them with self-respect. The Middle East has the skin and brain of the rhinoceros. They are impervious to intellectual flagellation. No amount of reasoning and coaxing will stir them up or lead them out of the beaten track of immemorial time. A Japanese, he is the Burra Sahib of his firm, for he was garlanded by a knot of Marwaris who came on board with him, in opening a conversation bluntly told me, that India is scrapped and lost in the intellectual and political world, owing to its senseless adherence to caste system and untouchability and gross ignorance, illiteracy and superstition. Every other man played on the same string. The ship's doctor sat near me like patience on monument and answered my queries regarding the system of education in Japan. They have four State universities and two private universities. A student of medicine has to take seven years' course. It is the German system of medicine and surgery which is followed. For a medical student German language is compulsory. In the secondary schools English language is obligatory, as it is useful for trade and commerce. French language is getting obsolete in the far East. The French themselves are becoming effete in commerce and industry. It will be a pity if the French language is elbowed out of modernism into classicism, and is merely confined to France. The Japanese people are a practical minded race. They hate logic chopping, verbal quibble and long syllogistic arguments. One of them said to me and Wali-ul-huq that the Bengalees are "too logical" with their eternal "because." What this man meant was that the Bengalees are fondly addicted to argumentation and excuses. The words within the inverted commas are his own.

The Indian mind has got into a twist. It should make strenuous effort to free itself out of the narrow groove.

We reach Rangoon on the 3rd of March, to-morrow. The ship will stay long enough to give us time to look about the city and its neighbourhood, without rush and bustle. I will write again from Singapore.

RANGOON,
5-3-23.

Before weighing anchor at Kidderpore Docks, the doctor came in with the solemnity of a churchwarden for the examination of the passengers. A stout middle aged lady, who was pointed out as lady doctor, followed the male Aesculapius with the air of a grave digger. We had to exhibit our tongues to the Medical Officer. The Japanese stewardess was horrified at the sight of the formidable parade of the organs of human speech. When her turn came round, she felt scandalised, and reluctantly put out the little wagging thing, which bears on it the honey and the sting of the bee, for the observation of the Port Health Officer. She seemed to have got a shock, for it was long before she again appeared on the deck. The "medicine woman" gravely watched the proceeding. The English Police Officers who came to check the passports and incidentally to nab an anarchist or a Bolshevik were cheerful and vivacious. Their sprightly and nimble talk dissipated the gloom which temporarily hung over the ship. I gave away the garland and the bouquet of flowers to the more sparkling of the two officers, with a request to present them to his wife. He thanked me and took these home to his family. He soon returned to the ship to thank me on behalf of his spouse. This punctilio, the child of good breeding and refined environment, calls forth kindly feelings for humanity. We have fourteen Buddhist priests travelling with us. Two of them are quite ancient. Their religious zeal and the immense love they bear to the memory of the greatest of teachers induced them to cross divers seas and lands, to render homage to the land of the birth and of the

attainment of Nirvana of the most charming personality in the history of mankind. The most rational and practical scheme of life is framed within the system and teachings of Buddha ; yet in Japan there are thirteen sects of Buddhists carrying on constant contentions among themselves, and imposing dogmas upon their followers. It is the inordinate vanity of the teachers of religions, which creates dogmas and disturb the peace of mind of the uneducated followers. The Master was restful ; his acts and words are clear and shining, nevertheless the empty pride of over weening self conceit of his disciples turned and twisted them to fit in with their modest intellect ; and in consequence brought in discord and disunion among mankind.

The Christian and Hindu religions are split up into numerous antagonistic sects bewildering and nauseating to persons of clear mind and sound education. It is the intellectual charlatanism that has transformed the true and simple ethical systems into cold and fetid charnelhouse of dogmatic religions. In politics and religions the ignorant conceit of man has caused disruption and misfortune to human society. We have theurgists *en masse*, even in these days of enlightenment. Science is derided and satirised by the vulgarians of the world. Scientific men are often burlesqued by them as mad men ; but the intellectual fopdoodles forget the truth which lies buried in the expression, *qui ne sait pas être fou n' est pas sage* ; it takes a wise man to make a fool. They forget that the world we live in with its wonderful development and achievements, is entirely the creation of the scientific brain. I have advised the priest to get rid of the schisms, and to combine into one powerful national body. They have invited me to visit them in their University at Kyoto. The elderly priests are assiduous in the devotional prayers. In the morning they stand facing the sun, utter in silence the prayer, and clap the hands three times. The sea has been smooth as glass. We went down to a sumptuous dinner. After gratifying the primal instinct of nature, we all trooped upstairs on the deck ; and in an instant the healthy and buoyant youths of Japan burst into musical mood and spun

round the deck to the ragtime tune of the occident. They are a witty people, full of humour and exceedingly affable and sociable. We meet with Europeans and Americans of poor mental fibre ; who look sour and crabby like a bear with a sore head. In the Japanese youths, even in their wild enjoyment, one cannot discover the least trace of vulgarity of a backgoodsman. Even so the aged priests insinuate themselves into the spirit of joviality of the young and throw themselves into the full swing of the joyousness and amenities of life. What a contrast between these fine men and the Christian, Hindu and Mahomedan priests ! The Europeans and the Americans think and brood over the prestige and let the ease and naturalness of life slip through the fingers. They make life graceless and prevent the enjoyment of full and square living in social communion. Life constructed upon amiable natural civilisation is worth more than a groat of the civilisation of the politicians and theologians or of the civilisation of the golden calf. If the life on this ship is the foretaste of what I am going to get in Japan, it will fully compensate the sacrifice in money and trouble.

In the afternoon of the 3rd the ship rode on the broad river and lay alongside the wharf. The doctor and the police officers boarded the steamer. In the latter group, there were two Indian police officers of the great and powerful Sikh community. They looked solemn and glum. Their sombre looks were galling to us all. They show the stamp and the clog of the slaves on their features. Even the dark Eurasian fellows, who examined the passports, had gay looks on them. The whole affair passed off almost in a jiffy, and we stepped on shore and hired a taxi cab for a look round the city. We visited the two fine lakes—the Cocaine lake which is at a distance of 5 miles from the city, and the Royal lake within the ambit of the city. This country luxuriates in pagodas built on knolls. The religion of Sakhya Muni is perverted into image worship. All around the temples, one meets with images of men and animals of monstrous appearance. The man, who revolted against the image worship of the decadent Brahmins, has in his

turn become the object of worship, being carved in wood and stone by his degenerate followers.

The Burmese word for pagoda is Phai. The big one is really the work of art. It contains over a hundred images of Buddha with Mongolian features. From the main thoroughfare to the place of worship, it is a pretty long climb of steps. On both sides of the passage, it is a sort of tunnel, there are rows of shops mostly kept by women. The top of the hill had been planed and the temples of different magnitudes were constructed round the circumference. One has to remove every species of footwear, shoes or boots and socks or stockings, before gaining entrance. They burn sticks of incense in front of the images and offerings of flowers are made to the spirit of Buddha. It is a fair sight. The women sit on clean mats holding a bunch of flowers swaying it from right to left, and bend low, almost touching the ground. The men hardly sit down, they make a low bow in front of the image in the well of the temple. The Burmese make you take off the boots and socks and walk barefoot, but they think it of no importance to smoke long, stout cigars in the premises. The custom is inexplicable. The Hindus visit the temple with offerings. They worship a man who knew no distinction between man and man, who turned down the castes and emancipated man and woman, whose universal love was limitless, who never uttered an unkind word to the worst of miscreants ; yet these pretenders keep to the caste, which is an insult to God and humanity ; which has ground the Hindu race to powder and paste. It is an acme of hypocrisy. Cultivated minds are baffled and chilled by this rude and rustic contradiction.

(To be continued.)

N. CHATERJEE,

(Barrister-at-Law).

A BRIGHTER CHANGE

A little grey worm on a summer's day,
Toiled and plodded in every way ;
On a bright green leaf, he wove and spun,
For a tiny house that had to be done.

He nibbled and gnawed, he threadled and set
The roof and the walls of silken net ;
Then he laid a sheet of fine-spun lace,
And, snug in its folds, he found a place.

He slept within, in the dark of night,
And the morning came with its beams of light,
Still the worm slept on, awaiting the day,
When, once transformed, he would flit away.

Soon the walls of gauze did plainly show
The folded rainbow wings below ;
Creased and tucked and closed in tight,
Were the body of velvet and wings of light.

Out burst the doors in the shining sun,
And the butterfly now had his race begun ;
He shuffled his wings till bright they grew,
Then with joyous leap away he flew.

Like the worm we toil, as allotted the task,
We know not the future, nor ours to ask ;
If our duties we do with courage the same,
We yet shall arise with wings of flame.

H. W. B. MORENO.

THE HOLY SITE AT BUDDHAGAYA.

Buddhism is the oldest missionary religion in the world.
Two thousand five hundred and twelve years ago The Lord
Buddha promulgated the great religion of Love and Meritorious

activity. The Great Truth that everything is subject to change, from the invisible atom to the highest heavens, dawned on Him. Birth, Decay, Disease and Dissolution is the universal cosmic law. This Great Truth He discovered at the Bodhi manda in Uruvela near the river Neranjara. To the Buddhist there is no spot on earth so hallowed as this. The Buddha Himself enjoined upon the Bhikkhus, Bhikkhunis, Upasakas, and Upasikas to visit the four places sacred to the memory of the Tathágato. The four sites are :

The Lumbini Grove near Kapilavastu where the Lord Buddha was born 2547 ago.

The Bodhi manda near Gaya where He attained supreme Wisdom.

The Isipatana Migadāya near Benares, present Sarnath where the Tathagata preached the first sermon called the Dhamma chakkappavattana sutta.

The Upavarthana Park at Kusinára where the Tathagata closed His earthly career 2467 years ago leaving the perfume of his fragrant Dhamma to be inhaled by men and gods.

It makes my heart glad to think that I was born a Buddhist in a Sinhalese family for the Sinhalese are the oldest representatives of Buddhists of the Aryan family. For 2467 years the Sinhalese have been in possession of the island, and the last time Sinhalese blood had been shed for the sake of their land was not very many years ago.

There had been a repetition of invasions of our island home since 2000 years. First it was by the Tamils under Elara, then by the Kalingas, Maghas, Javans, then came the Portuguese who gave the crushing blow to our civilization, to be followed by the Dutch. But the death blow was given by the British adventurers who destroyed the country in 1818 by extirpating all the patriotic families who fought to expel the British. The volumes of the Ceylon Literary Register afford melancholy reading showing the diabolical methods adopted by the adventurers who with the help of the Sinhalese took possession of the Dutch settlements in 1796.

The last King of Kandy was the victim of British perfidy. Sri Wikrama Raja Sinha was placed on the Sinhalese throne by the treacherous minister Pilima Talauwa, in accordance with the wishes of Governor North. The methods adopted by the traitor with the connivance of Governor North are to be found in the writings of Cordiner, Lord Valentia, Major Forbes, Marshall, Tennent and in the confidential papers of North, Welledey, &c. Every patriotic Sinhalese should read the history of his race and religion in the Mahāvansa, Dipavamsa, Badhivansa, Thupavansa, Dāthāvansa. He will then find that he belongs to the noblest Aryan race with no barbarian record behind him.

The death blow to the inheritance of the Sinhalese race was given by Governor Ridgway who passed the atrocious Bill to alienate their land and make them vagabonds. The death blow to their religion was given by the Education Act of 1870 which brought on the closing of the Temple Schools. The adventurers from Great Britain came not with humanitarian but with sordid motives of replenishing their pockets. "Their avarice and bigotry prompted them to perpetuate such cruelties as have ever since rendered the name of a European hateful to the ears of a Sinhalese." This was written by a military officer from the British head quarters at Kandy on the 2nd of March 1804. *Monthly Literary Register* Vol. 1. p. 200.

Adjutant General R. Mowbray in his Order to the officers dated 8th September, 1804 says, "you will issue injunction with the other detachments, concert such measures as will best tend to effect the greatest devastation and injury to the enemy's country." *Literary Register* Vol. 3. p. 316.

Wellesley writes "I have ruined the country hereabouts to the utmost of my ability. I am going to sail to-morrow for Galle to raise what money I can on the other side of the island" *L. R.* Vol. 11. p. 300.

"I am determined not to go home till I have made my plum of £ 30,000. *L. R.* Vol. 11. 295.

It was with such sordid motives that British adventures came to our island, not to civilize but to destroy and plunder.

The Sinhalese to day are divided into castes and sects. The majority follow the old Aryan faith, some follow the Catholic religion of France and Italy, some follow the Church of England and C. M. S. Christianity, some are Baptists, some Wesleyan and, some Salvation army &c. The theologians from every country in Europe, America, Canada, and Australia are robbing the conscience of the innocent Sinhalese children, who become perverts. The padre reaps the reward. Then again the traders from Bombay, the Parawaras from Tuticorin, the South Indian Naducotta Chetties, the Tamil Mohamedans are taking away the Sinhalese money. The British took the country and allowed other adventurers to enter who are engaged in the work of spoliation. The Sinhalese are like sheep without a shepherd pursued by a pack of wolves from all other lands. It is the duty of the British to protect the Sinhalese, not to help the adventurers.

The Sinhalese themselves have lost all sense of national patriotism. The anglicized portion are like the Negroes of Jamaica, Barbodoes. They have lost all touch with the Aryan leaders of India. The Millers, Morcropps, Highfields, Frasers are the leaders of one portion of the anglicized community. The Catholic Bishops from France and Italy lead the Sinhalese Catholics. The Buddhist Theras have lost touch with the anglicised Sinhalese. The former are quite ignorant of world politics. They act like the foolish cowherd.

The Christians look up to Jerusalem as the fountain head of their religion; the Moslems have their Jazrat-ul-Arab, the locality wherein Mecca is situated, the Hindus have their Benares, Gaya, Mathura, Puri, Ramesvaram, &c., the Buddhists have Lumbini, Bodhgaya, Isipatana in Benares and Kusinara, all in the Gangetic valley. The Buddhists have lost these sacred places.

The destruction of Buddhism in its birth place was accomplished in the 8th Century A. C. by the Saivite Brahmans, and

the final catastrophe took place 700 years ago, when the invading Muhammadans destroyed the Viharas, massacred the Bhikkhus in the Viharas and converted the millions of lay Buddhists into Islam. The 70 millions of Muhammadans are the descendants of the forcibly converted. Buddhism has no living adherents of India to-day. There are few lakhs in Chittagong, Sikkhim, Bhutan.

The vitality of India was destroyed by the Brahmana law givers who instituted the inhuman caste system, thereby enslaving millions for political reasons. Their short sighted policy weakened the body politic of India, and opened the door for the Arab Moslems to invade India. The holy places of the Buddhists went into Moslem hands. Buddhagaya was under their control until the end of the 18th Century. In 1877 the King of Burma negotiated with the India Government to restore Buddhagaya. The King sent men from Burma to rebuild the ancient Temple then in ruins. In 1880 the restoration was entrusted to the Indian Government. The Burmese monks lived there. But in 1885 the Indian Government declared war against the King of Burma, and the Burmese monks left the holy site. Then for five years the Temple was under no body's control, when in July 1890, the Collector of Gaya, finding no Buddhist, entrusted the internal management of the Temple to the Saivite Mahant. Six months after I visited the holy site and seeing the Temple desolated, made a vow that I should not leave the place until it was brought under Buddhist control. Since January 1891, I have been agitating the question of restoration of the Temple to Buddhists.

The Mahant being a Saivite pays no worship to Buddha. He allows goats to be sacrificed in the hallowed spot. He has transformed the historic Image of Buddha into a hideous looking idol and the menials desecrate the sanctuary daily.

The Indian Government in 1877 secured the site for the king of Burma. He paid a large amount of money to the late Mahant as compensation and entered into negotiation with him to rebuild the Temple, erect Monastery and a *paribhoga*.

building to place the treasures sent by the king and the royal family. These treasures are with the Mahant.

The Maha Bodhi Society which was established in May 1891, has been agitating the question to have the temple restored to the Buddhists. The Buddhists of Ceylon should wake up from their deep sleep of indifference and send a chapter of Bhikkhus to take charge of the place. The Government for political reasons wish to keep the Temple in their hands; but religious reasons demand that it should be in Buddhist hands. The educated Hindus wish to see it restored to Buddhists. The Government is placing foolish obstacles, which are easily removed, provided the Buddhists are determined to take charge of the Shrine.

Individual agitation is of no avail. The whole Buddhist Community must take active measures to take charge of the place. We require a number of educated Bhikshus and Upasakas to stay there. A few Buddhist families should live in the neighbourhood permanently. The Mahant is prohibited to negotiate with the Buddhists. He is made a tool by Government. Honest effort and self-sacrifice are what we need to-day. We have money but no self-sacrificing Buddhists. The noble spirit of Renunciation has to be revived.

ANAGARIKA DHARMAPALA.

BUDDHA-GAYA TEMPLE.

The humble memorial of the Trustees of the Arakan Pagoda, and the principal Buddhist inhabitants of Mandalay. To His Excellency The Right Hon'ble The Earl of Reading, Viceroy and Governor-General of India.

May it please Your Excellency:—

1. Your humble Memorialists understand that similar Memorials regarding the restoration to the Burma Buddhists of the Holy Land containing the Sacred Bodhi Tree, the Maha-Bodhi Temple, and the Burmese Rest-House, have already been, or will be submitted to Your Excellency by the Sinhalese Buddhists of Colombo, the Mahabodhi Society at Calcutta, and the Burman Buddhists of Rangoon, and they must necessarily

be brief in their representation at Mandalay, which is the eastern most stronghold of Buddhism in the Indian Empire, and which is a centre of Burmese civilization, where Buddhism is still a living force.

2. There are four localities which are sacred to the Buddhist world, namely, (a) The Lumbini *Sal* grove in Nepal where Prince Siddhartha, before He assumed the appellation of Gautama Buddha, was born. (b) The Bodhi Tree, at Buddha Gaya, where He attained Supreme Enlightenment and became a Buddha. (c) Sarnath, near Benares, where He turned the "Wheel of the Law", or preached His first Sermon for the salvation of gods and men. (d) Kusinara, in the Gorakpur district, where He attained Parinirvana. The first locality, being situated in a Native State, is not freely accessible to the Buddhists; the second is under the control, supervision and management of a Saivite Mahant, while the third and the fourth are in the custody and reverential care of the Archaeological Department of the Government of India.

3. According to Buddhist tradition, all the Buddhas in the past attained Their Buddhahood at Buddha Gaya, and all Buddhas in the future will do likewise. According to Hindu belief, each *raja* or *Maharaja* is an *ansur* or Reincarnation of Vishnu: while, according to Buddhist belief, each Burmese King looks upon himself as a Bodhisatva or (embryonic Buddha), and aspires to attain full Buddhahood in the ages to come. Burmese Kings, in historic times, have always turned with wistful eyes towards Buddha Gaya, where they will appear as a Re-incarnation in order to attain Buddhahood. In Rajendra Lala Mitra's work on the "Antiquities of Buddha Gaya", mention is made of a Burmese inscription recording the repair of the Maha-Bodhi Temple by Min-di, a King of Arakan in 1296-98 A.D. The Prince was a descendant of Let-ya-min-nan, who was restored to his ancestral throne, by Alaung-si-thu, King of Pagan (1085-1160). The Arakanese Prince set forth from Pagan with an army of one hundred thousand Pyus, and he was known in Arakanese history as the "Pyu-tha-thein-min" or "the Lord of a hundred thousand Pyus". history also mentions that Alaung-si-thu himself, the great and powerful King of Pagan, caused the Buddhist Temple at Buddha Gaya to be repaired; and the meritorious work of a descendant of his Arakanese *protégé* appears to be a continuation of the restoration of the Burmese King. The succeeding Burmese Kings have always taken a personal interest in the Buddhist Temple at Buddha-Gaya. Burmese history records that Ba-Gyi-daw (1819-37) sent a mission in 1823 to Buddha Gaya with offerings for the Temple, under the charge

of a Brahman of Benares, who was known as the Raj-Guru or Royal Preceptor. The object of that mission was to acquire religious merit and to enter into an alliance with some of the Native Princes of India. Subsequent political events in India, which involved the changing fortunes of the East India Company, precluded the Kings of Ava from sending any more religious or political embassies to Buddha-Gaya, till Mindon Min succeeded to the Burmese throne in 1853 and reigned till 1878. He was a friend of the British Government, and was allowed to repair the Maha-Bodhi Temple and to erect a Burmese Rest-House at Buddha Gaya for the shelter of Burmese pilgrims. The Burmese architects and workmen laboured for two and a half years, but their style of architecture was not approved by Sir Alexander Cunningham, who was then in charge of Indian Archæology. With the King's permission, the work of restoration was transferred in 1880 to Mr. D. J. Beglar, who completed his task in March, 1884. King Mindon died in 1878. King Thibaw was on the throne from 1878 to 1885, when he was dethroned by the British Government. In 1910, there was litigation between the Saivite Mahant and the Maha-Bodhi Society of Calcutta, regarding the control, and custody of the Burmese Rest-House, and the High Court of Calcutta decided the case in favour of the Mahant. Therefore, at the present time, the Buddhists of Burma, in spite of the great interest taken in Buddha-Gaya by their successive Kings, since the eleventh century A.D., have no *locus standi* in respect of the Holy Land, the Sacred Temple, and the Burmese Rest-House at that Holy site.

4. Since 1910, the year in which the Calcutta High Court passed its judgment in favour of the Mahant regarding the possession and custody of the Holy Land, the Sacred Temple, and the Burmese Rest-House, the angle of vision of the *intelligentsia* of Bengal and of India generally has been considerably changed. At the Indian Congress held at Gaya in December, 1922, it was informally and sympathetically considered that the Temple of Buddha Gaya should be restored to the Buddhists. Pali, the Sacred language of Buddhism, is now one of the recognized classical languages of the Calcutta University; the students of Sanskrit Colleges in India assiduously study Pali side by side with Sanskrit; the learned Pandits of Bengal visit Colombo to study the Buddhist scriptures and to imbibe the ideals of Buddhism; lastly, Sir Asutosh Mukerjee, who has been a Judge of the Calcutta High Court, and Vice-Chancellor of the Calcutta University for over twenty years, has now become the President of the Maha-Bodhi Society, whose avowed object, since 1891, has been the restoration of

the Maha-Bodhi Temple to the Buddhists. This gentleman possesses one of the most keen and critical intellects in India, and is a strict observer of his own caste system, while he has very broad sympathies with alien systems of faith. For several decades past, there has been a movement for the unification of the various races and creeds and castes of India. Two factors are required to achieve this unification, namely, the linguistic factor, and the religious factor. Urdu and the English language are looked upon as the linguistic factor in this process of national unification. To provide the religious factor, the cults of Brahmo Samaj and Theosophy have been tried in succession, but neither has achieved a signal success. All eyes in India, especially in Bengal, are now turned towards Buddhism as the best religious factor to promote the required national unification. Buddhism is a sister Religion of Hinduism, and is the product of Indian genius. There can, therefore, be no special difficulty in Indians embracing Buddhism as their national faith. Besides, an intimate study of Indian History reveals the remarkable fact that India was great and prosperous, and was highly respected in the Comity of nations, when she professed the Buddhist faith. India was great under the Maurya dynasty (325-185 B.C.) One of its Kings was Asoka who, after convening the Third Buddhist Council in 242 B.C., sent forth to the various countries religious missions for the propagation of Buddhism. He was a philosopher and a statesman, and erected inscriptions throughout his wide dominions for the promulgation of moral principles. During his reign, his territories included Afghanistan, Baluchistan, Sindh, Kashmere, Nepal, Bengal, Kalinga and nearly the whole of the Deccan. No other later King has enjoyed such an extensive jurisdiction. The Gupta dynasty (320-747 A.D.) also favoured Buddhism. One of its Kings was Harsha Vardhana (606-47 A.D.). His empire comprised the whole of the present United Provinces, Bihar and the greater part of Bengal, and its southern boundary was the river Narbada. The splendour and magnificence of his Court, and the munificence of his gifts to Buddhist and Hindu devotees, were attested to by an eye witness, namely Hiuen Tshang, the famous Chinese Pilgrim, who arrived in India in 630 A.D. Lastly, came the Pala Kings of Bengal, who reigned from 730-1197 A.D., and who were submerged by the successive waves of Muhomadan invasions from the West. Their empire included the whole of Northern India excluding the Panjab. Without exception, they were all zealous Buddhists who patronized learning and the fine arts. They had their capital in Bihar or the "Land of Monasteries" which was the Home-Land of

Buddhism. With these authentic historical illustrations before them, the Indians of the present generation have become convinced that, under the democratic régime, which was introduced into India, in 1920, under the auspices of the British Parliament, the future destiny of India may be profoundly and beneficially affected by the gentle, sympathetic and cosmopolitan tenets of Buddhism. There is, therefore, no doubt that they will use their best endeavours to revive Buddhism on Indian soil and to effect the restoration of the Maha Bodhi Temple at Buddha Gaya to the Buddhists of Burma, who may be assisted in their noble work by their co-religionists of Ceylon and Bengal.

5. If there is any difficulty, political, religious or legal, in restoring the Maha Bodhi Temple to the Buddhists, the next best alternative course appears to be to transfer the custody and management of the Holy Shrine to the Archæological Department, which has already under its tender and reverential care two other localities sacred to Buddhism, namely, Sarnath and Kusinara.

6. Wherefore, your humble memorialists pray that the control, supervision and management of the Holy Land, Sacred Temple, and the Burmese Rest-House may be transferred from the Salvite Mahant to the Buddhists of Burma, who may be assisted by the Buddhists of Ceylon and India; or, if there is any insurmountable difficulty to effect this purpose, Buddha Gaya may be transferred to the control of the Archæological Department, which, being a Government Department, will pursue a dispassionate and impersonal policy in adjusting the conflicting claims of the rival systems of faith, which are correlated to one another.

As in duty bound
Shall ever pray.

BUDDHA-GAYA MOVEMENT AND THE NATIONAL CONGRESS.

TELEGRAMS SENT TO PRESIDENT, NATIONAL CONGRESS, COCANADA.

Young Lanka League, Ceylon, submit National Congress. Buddhagaya, birth place of Buddha, adored by a third of human race is under non-Buddhist control. Its restoration to Buddhists a monument to British justice. Beg Congress support.

PRESIDENT, NATIONAL CONGRESS, COCANADA.

Sinhalese National Association, Ceylon, beg Congress supporting. Buddhist request to transfer Buddhagaya from alien control.

PRESIDENT, NATIONAL CONGRESS, COCANADA.

Ceylon Labour Union solicit National Congress representing to Indian Government justice of restoring Buddhagaya, most sacred shrine to Buddhists.

PRESIDENT, NATIONAL CONGRESS, COCANADA.

The Maha Nayaka Thero and Principal Vidyodaya Pali Oriental College, Ceylon, on behalf of Sangha of all Nikayas, solicit Congress supporting Buddhist prayer restoration of Buddhagaya to Buddhists.

SUTTANTA-JATAKAS—WAHT THEY SIGNIFY.

PROF. B. M. BARUA, M.A., D. Lit. (Lond.).

(Continued from page 27 of the last issue).

The Mahāpadāna Suttanta or the Great Book of Legends, singled out in the commentary as Buddha's chief discourse (Suttanta-Rāja) and mentioned in the Culla-Niddesa as a Jātaka, is the oldest systematic account of Gotama's present life and career along with the lives of six previous Buddhas from Vipassī to Kassapa. This Suttanta account takes note of some important episodes of each Buddha's life and career from his descent from the Tusita heaven to his proclamation of the Pātimokkha ideals at a general conference of his disciples, the conference taking place in the case of Buddha Gotama immediately after the termination of the serious misunderstanding among the Bhikkhus of Kausāmbi. This account seems to contain three separate schemes of Gotama's present life-history. The first scheme gives outlines of Gotama's early life extending from his Descent to Dhammacakkapavattana, recording his birth, renunciation, initiation, exertion, enlightenment and Brahma's supplication as the notable intermediate episodes. The second scheme covers the history up to the conference and proclamation of the Pātimokkha ideals, recording the conversion of Sāriputta and Moggallāna as the most notable additional intermediate episode. The third scheme seems to cover the history of Gotama's career as Buddha—extending from his Buddhahood to Sāvaka-Sannipāta. The first scheme can be shown to have been fully worked out in the Lalita-vistara, the extant Buddha-carita, the Pali Jina-carita and even in the Mahāvastu with many new legends and intermediate episodes bearing marks of later growth. The second scheme has been worked out in the Nidāna-Kathā of the existing Jātaka-Commentary incorporating many new legends and episodes unknown to or unrecognised by the compiler of the Mahāpadāna

Discourse. The third scheme can similarly be shown to have been worked out in detail in the Vinaya Mahāvagga account of Buddha's life.

The Mahāpadāna account itself appears to have been woven out of some isolated materials into one connected narrative. Thus this account can lose its identity when resolved into its component elements, each having an independent growth of its own. The synthesis reached in the Mahāpadāna account seems to have been followed by a break up of its integral parts, which in its turn was followed by a larger synthesis. The literary process can be visualised in two ways: (1) Synthesis following upon synthesis; (2) Synthesis and disintegration alternating each other.

Three important points remain to be noticed in connection with the Mahāpadāna Discourse:—(1) that it is, so far as its literary style and form are concerned, a *Sutta*, a *Jātaka* and a *Gāthā* (Idam Suttam, idam Jātakam, idam gāthā); that is to say, it includes within the frame-work of a moral and religious discourse the elements of a Birth-Story and those of descriptive and didactic verses, two of the verses contained in it being mentioned as typical of those in the Dhammapada; (2) that although the Suttanta is *prima facie* an account of the lives of seven last Buddhas, this has been introduced only by way of an illustration of the doctrine of Buddhoppāda-Dhammatā—we mean that its main object is to promulgate a docetic science of biographies of the Buddha by enumerating and generalizing the incidents and achievements of the life of one Buddha taken as a type; (3) that although the Suttanta contains an account of the lives of seven last Buddhas, in it we do not find an attempt to link them together in a connected chain of successive births undergone by the Bodhisat of the seventh or last Buddha Gotama, the link occurring for the first time in the Buddhāvamsa account of twenty-five Buddhas from Dipamkara to Gotama.

So far regarding the stories of the present. As regards the stories of the past, we can examine them either each by itself or collectively. Taking them collectively, we at once notice that all of them are stories in prose of some high personages representing, with the single exception of Ghatikāra, the Potter, two higher castes—Khattiya and Brāhmana. Almost all of them have a present anecdote forming an introductory frame-work counted as the first element of a classical Jātaka of the Commentary collection. In one or two cases, where this introductory frame-work is absent, it is to be taken as implied. Only one of them, namely the Mahāgovinda-story, contains some verses, encased in prose, the verses conveying its moral being followed by a prose word-for-word commentary, precisely

as we find it in the stories of the Commentary-collection. In all the rest, the stories are conspicuous by the absence of verses and expositions, and what is more, their morals are not expressly stated. At the end of each of them, the Buddha, their narrator, identifies himself with the hero, that is to say, they are Birth-stories in the full sense of the word. The Commentary Jātakas would seem to be a reversion to the parental type represented by the Suttanta-stories with this difference that they also include the Canonical stories in the form of dialogues in verse, supplemented in some instances by later Buddhist poetical compositions and additions, distinguished as *abhisambuddha-gāthā*. These interpolations and accretions either serve as connecting links between the different dramatic junctures or as means of inculcating the higher moral principles and ethical ideals of the Buddhists. Indeed, this process of addition and interpolation is much earlier than the date of compilation of the commentary. The Mahāgovinda-Suttanta incorporates a complete story in the form of a dialogue in verse, and the ballad being taken out of it, can be reckoned as a Jātaka by itself typifying those of the Canonical Jātaka-Book. The verses composing the ballad presuppose some older verses forming a popular chronicle about seven ruling princes and seven or six Purohitas. The chronicle characterised by a simple and direct narration in verse can be traced in the Dhammika-vagga of the Anguttara-Nikāya. Some three verses of this chronicle are to be found in the Mahāgovinda-Suttanta. Examining the Anguttara-version of the story of Mahāgovinda and other Purohitas, one can notice that the popular chronicle is supplemented by a few *abhisambuddha-gāthā* and preceded by a Buddhist narration of the story in prose. The chronicle, as it stands in the Anguttara-story, seems to be related to the prose narration as a mnemonic or poetic aid to memory. In the Cariyā-Pitaka version of the story of Mahāgovinda, we reach again a stage where we have a simple and direct narration in verse. The points of difference between the older chronicle and the Cariyā-Pitaka story are two: (1) that the former does not, like the latter, recount Buddha's reminiscences of his former practices; (2) that the latter, unlike the former, is a mere transformation of a Birth-story. Viewed in this light, the literary process from the Anguttara-chronicle to the Cariyā-Pitaka story can be said to have passed through not less than three or four distinct stages, which are as follows:—(i) Chronicle supplemented by *abhisambuddha-gāthā*; (ii) Chronicle with the Buddhist poetical additions preceded by a replica in prose; (iii) Conversion of the story of the Purohitas into a Suttanta-Jātaka named after Mahāgovinda; (iv) Conversion of the older chronicle into a Jātaka in the shape of a ballad.

The Suttanta stories of the past seem to be all intended to impress the Buddhist ideal of renunciation and subjective method of self-realisation by the examples and teachings of some time-honoured teachers. Some of the heroes of these stories are represented as ascetic or hermit teachers with a large number of followers constituting a fraternity and even a school of thought, irrespective of caste-distinctions. In cases where the heroes are not ascetics but householders, there, too, they appear as persons with a high order of moral courage, advocating the ideal of *ahimsā*, the acts of piety and public good. These exemplary ideals are sought to be placed with a stamp of authority apparently before a people obsessed with the notions of incarnation of a personal God. This is exactly the purpose sought to be served by the concluding identification characterising these stories. Another notable feature is that all the Suttantas containing these Birth-stories with the exception of the Kutadanta-Sutta, are named after the Bodhisattvas. And lastly, there lurks within them a purpose of impressing the idea of heavenly existences and paradises, of rewards for virtuous deeds done on earth and no less of the possibility of angelic communication between the heaven and the earth. Evidently they presuppose some Vimāna-stories and a theological demand for them.

If we trace the origin of the chain of literary process of which these stories are here taken to represent the last link, we chance upon a full-fledged Vimāna-story in prose, namely, the Serissaka Vimāna-story occurring in the form of a dialogue in the Pāyāsi Suttanta which, taken as a whole, is nothing but a prose dialogue of a philosophical controversy between the Buddhist Thera Kumāra-Kassapa the Flower-Talker, and the chieftain Pāyāsi of Setavya in Kosala who was a veritable atheist denying and violently disputing the future existence of individuality, the existence of heaven and hell, the ideas of reward and retribution, and the possibility of communication between the living and the departed. There is a Prakrit counterpart of the Pāyāsi-Suttanta in the second Jaina Upāṅga the Rāya-Pasenī, where the controversy is put into the mouth of the Jaina teacher Kesi and the chieftain Pāesi and the Vimāna-story is called the story of Suriyābha-Vimāna. In both the cases, the controversy took place after the demise of Mahāvira and Buddha. In both of them it goes to show that Jainism and Buddhism had to be defended as popular creeds on the strength of a theological doctrine of Paraloka. A pretty long interval of time is implied in both the cases between the actual philosophical controversy on the subject of Paraloka and the occasion of the Vimāna-story. So far as the Buddhist literary process is concerned, the easy and familiar method of in-

structing the masses through the medium of the stories of heaven and hell, particularly through those of heaven, is to be attributed to the genius of Buddha's chief disciple Moggallāna, who is said to have predeceased the Buddha. This goes to prove that although the *Vimāna*-story is associated with and has been transmitted through the channel of *Jātaka*, it had an independent current of its own. Be that as it may, the *Serissaka Vimāna*-story composed at least 50 years after Buddha's demise must be taken as the immediate background of the *Suttanta-Jātakas*. This *Vimāna*-story presupposes some six stories all converted later into *Jātakas* and included in the Canonical collection of 500 or the Commentary collection of 550. These six stories all occur in the *Pāyāsi Suttanta*, their narrator is not the Buddha but *Kumāra-Kassapa*, there is no concluding identification, that is to say, they are not as yet *Jātakas*. These stories are said to be used by a popular religious preacher like *Kumāra Kassapa* not only as parables in illustration of some moral points, but as definite philosophical arguments for convincing a veritable atheist of future existence and immortality. There are, on the other hand, many Canonical Discourses in which the Buddha is represented as resorting to popular stories, fables and parables as *upamās* in illustration of some moral or doctrinal points without however meaning them as arguments in favour of the popular belief in the existence of *Paraloka*.

Thus this line of inquiry concerning the *Suttanta-Jātakas* enables us to discriminate four stages in the development of stories within the Buddhist literature, each stage showing the prominence of a particular feature of the *Jātaka*-cult. These are as follows:—

(1) In the first stage, the stories are used as *Upamās* by Buddha in illustration of some moral or doctrinal points.

(2) In the second stage coming immediately after Buddha's demise, the stories are used by *Kumāra-Kassapa* as philosophical arguments supporting the popular belief in rebirth, reward and retribution and possibility of communication between the living and the departed.

(3) In the third stage coming at least 50 years after Buddha's demise, we have a classical *Vimāna*-story in prose inculcating a belief in heavenly rewards for the acts of piety, particularly by way of gifts made in faith to Buddhist priesthood.

(4) In the fourth stage reached in the *Suttanta-Jātakas* and representing the first stage of *Jātaka*, the stories are found to combine all the essential features of the previous stages with the new element of the concluding identification indicative of a belief in incarnation, so important in the history of popular Buddhism that may be shown to have developed on a par with

Hinduism in general. The type of Buddhism which developed on the lines of the Jātaka-cult may be accurately termed *Buddha-Bhāgavatism*, that is to say, the Buddhist type of Hinduism seeking to satisfy from the Buddhist point of view the religious demands of Indian peoples. These demands appear to have included, among others, (1) Belief in a Divine Providence in nature ; (2) The highest manifestations of Divine greatness and love in the advent of an Avatāra ; (3) Longing for a happy life in paradise ; (4) Belief in an unalterable moral government ; and (5) Justification of *Srāddha* and other social and religious rites and ceremonies and all charitable institutions, popular festivals, amusements and instructions associated therewith.

FINANCIAL.

MRS. T. R. FOSTER PROPAGANDA FUND.

Statement of Expenses for Oct., Nov. and Dec., 1923.

OCTOBER.	Rs.	A.	P.
Rajagiriya School %: for books ...	100	0	0
Rev'd. Sugata Kanti (incl. commission) ...	20	4	0
School-fees for Students ...	6	0	0
Prof Lakshmi Narasu of Madras to pay teacher ...	15	0	0
Debising's Salary ...	20	0	0
Charity to James for clothes ...	20	0	0
Rev'd. Kripasaran Mahasthavar for building (Vihara) ...	1,000	0	0
Buddha-Gaya %.			
Travelling Expenses ...	220	0	0
Books for Student ...	1	8	0
Miscellaneous expenses ...	4	2	3
Food expenses for 1 priest, and 2 students and 1 Servant ...	68	4	0
Clerk's Salary for September ...	44	0	0
TOTAL Rs. ...	1,519	2	3

NOVEMBER.	Rs.	A.	P.
School fees for Students (including arrear) ...	19	13	0
Clothes for Students ...	28	15	3
Buddha-Gaya % Telegram to H. E. Sir H. Wheeler ...	4	14	0
Prof. Lakshmi Narasu to pay teacher ...	15	0	0
Carried over ...	68	10	3

		Rs. A. P.
Brought forward ...		68 10 3
Revd. Sugata Kanti Samanera ...		10 2 0
Revd. Saranankara ...		10 0 0
Clerk's salary for October ...		44 0 0
Miscellaneous ...		3 12 9
Food Expenses for 1 priest, 2 students & 1 servant for the month ...		55 10 9
TOTAL Rs. ...		192 3 9

DECEMBER.

	Rs. A. P.
Prof. Lakshmi Narasu to pay teacher ...	15 0 0
School fees and books etc., for 2 students ...	25 12 9
Buddhagaya %	
Sri Gauranga Press for printing pamphlets (in advance) Rs. 250 0 0	
Expenses for representative sent to Cocanada ...	110 3 6
Telegrams ...	15 13 0
Taxi, tram etc. ...	5 1 6
Paper ...	7 4 0
	388 6 0
Petty expenses ...	2 15 0
Food expenses for 2 students, 1 priest & 1 servant	70 0 0
TOTAL ...	502 1 9

SRI DHARMARAJIKA VIHARA.

Statement of Receipts and Expenses for October,
November and December, 1923.

OCTOBER—

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
S. N. Barua, Esq. ...	5 0 0	Candles ...	4 0 0
		Flowers ...	25 6 6
		Incense ...	1 2 0
		Messrs. Thos. D'Souza & Co. for Electric Bill ...	16 8 0
		Messrs. P. Swaris & Co. for fitting a stone tablet in the Avasa ...	23 0 0
		Electric Bill ...	29 0 3
		Petty expenses ...	0 7 6
Total ...	5 0 0	Total ...	99 8 3

NOVEMBER—

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
S. N. Barua, Esq. ...	5	0 0	Candles ...	1	10 3
B. K. Bose, Esq. ...	15	0 0	Flowers ...	12	8 0
Charity Box collection ...	38	13 0	Curtains ...	18	10 0
			Durwan's advance ...	1	0 0
			Messrs. Thos. D'Souza & Co.		
			for Electric Bill ...	6	12 0
			Wire for fixing gong ...	5	0 0
			Cloth for coverings of fans ...	12	0 0
			Mistry ...	0	8 0
			Dewali Day :—		
			500 earthen lamps 1-9-0		
			Oil ... 4-6-6		
			Candles ... 2-1-0		
			Petty expenses ... 0-2-6		
				8	3 0
			Electric Bill ...	33	2 6
Total ...	58	13 0	Total ...	99	5 9

DECEMBER—

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
Rent of hall ...	4	0 0	Candles, Coal, etc. ...	2	0 0
S. N. Barua, Esq. ...	5	0 0	Electric bill ...	26	15 6
Rewata Thero ...	2	0 0	Repair ...	0	12 0
B. K. Bose, Esq. ...	1	0 0	Brass Polish ...	0	12 0
			Incense ...	1	3 0
			Flowers ...	12	8 0
			Durwan salary for 15 days	8	0 0
Total ...	12	0 0	Total ...	52	2 6

THE BUDDHIST CONCEPTION OF SPIRITS *

By BIMALA CHARAN LAW, M.A., B.L.

Lately I published the above-named work dealing with Spirits in the Pali-Buddhist literature, a review of which has already appeared in the Journal of the Mahabodhi Society, I omitted to mention therein some of the points regarding spirits, which I note down here. In the first place Mrs. Rhys Davids has drawn my attention to the information on the subject recorded in the Samyutta Nikaya, Vol. II. p. 255. We read there of a cattle-butcher at Rājagaha who was punished for a long time in purgatory (Niraya). Now by the remaining effect of his evil deed he acquired an individuality with the shape of a skeleton.

Mrs. Rhys Davids says that the skeleton was a peta. Not being an earth-dweller but going through the air like vultures (gijjhā), crows (kāka) and falcons (kulalā) which kept flying after him, pecking at his ribs and pulling him apart while he uttered cries of pain, he could only be seen clairvoyantly! Beings like him would not come in the focus of the earthly eye.

In her Kindred Sayings (II., p. 170. n. 5) Mrs. Rhys Davids summarising the commentary says, "Mahāmoggallāna should have felt pity-why did he smile? He thought of how the Buddha's wisdom and he too had prevailed, so that never could he come again to such a state. His exclamations were prompted by pity. Lakkhana could also have seen the vision, but he was not attending as a clairvoyant must". The peta was a lump of flesh going through the air.†

Mrs. Rhys Davids has written a thoughtful paper on the Buddhist Doctrine of Rebirth‡ and in it I have found some interesting comments which are given below:

* Publishers: Messrs. Thacker, Spink & Co., Calcutta.

Price, Rs. 3/-

† Kindred Sayings, II., p. 171.

‡ The Quest, London, January 1922, pp. 303-322.

According to the Buddhist belief, a person is reborn either as a nerayika, peta, or animal on the one hand or as kāmadeva or a brahmadeva on the other. The destiny of each individual is predetermined by his or her voluntary acts. In the case of the petas we find that communication was possible between them and human beings with a developed psyche. About great Moggallāna, one of the two chief apostles of Gotama, it is said that he could and did see and interview these petas who were ill-born for bad deeds done in their past earthly existence. These petas are reported sometimes as living round the walls of mundane villages, sometimes as pleasing in person or in behavior, but different are the ways in which all petas suffer. Some undergo more or less frightful punishment for their misdeeds and if, on their behalf, their human relatives perform benevolent deeds, then this transferred merit can shorten the term of their sufferings. Thus the petas are substantial in body and have average intelligence like the people on earth. As the world above from which we look for help and consolation, is not as substantial a conception to us as the world below which is our own, so, equally unsubstantial would our earth appear to them if they looked eagerly for help. "Their world", says Mrs. Rhys Davids, "Was not 'above' nor 'below'. It was right here, interpenetrating our own space." She further points out that pure spirit is yet an impossible conception.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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A. C. 1924.

[No. 3.

LETTER OF HIS EXALTED HIGHNESS THE NIZAM OF HYDERABAD TO HIS EXCELLENCY THE VICEROY.

The history of the expansion of Great Britain is a veritable record of the exploitation of adventurous British pirates since 1775. What England had lost in North America, she had more than gained in Asia. Adventurers like Clive, North, Wellesley etc. in the last decade of the 18th century, with no sense of shame, plundered, whenever they found the opportunity, when the victims were helpless to defend themselves. We know how the island of Ceylon was annexed to the British Crown by North and Brownrigg. It is a tale of ruthless plunder destruction and unpardonable treachery. The British adventurers in Ceylon, India, Burma, Siam, China knew how to play the game with the unsophisticated natives.

The future historian of Asia will have a stupendous task to bring together the records in different countries when writing the history of British expansion in Asia.

The letter sent to us by Sir Syed Ali Imam expects true hearted patriots in India to come to the rescue of His Exalted Highness the Nizam whose territory in the Berars had been annexed to British India in a scandalous manner. The perusal of the Letter, which is almost like a state Document, provokes the calm mind to enter a protest against the unjust and unrighteous methods adopted by the British Indian Foreign Department to deprive the Nizam of the territory which belongs to the people of the state of Hyderabad. Every kind of diplomatic chicanery had been employed by successive British administrators since 1800 to retain Berars, which has a population of $2\frac{1}{2}$ millions, under British rule.

British India is now under the viceroyalty of the wisest British statesman and administrator, and it is sincerely hoped that Lord Reading will consult his conscience and judge the case before him in a spirit righteous, calm and arrive at a just conclusion. We sincerely trust that Lord Reading will add lustre to his name as the righteous and most just Viceroy by restoring the Berar to the Government of His Exalted Highness the Nizam. If it is necessary let a Referendum be taken from the intelligent natives of Berar whether they would prefer to accept the proposition of the Nizam to convert the territory of Berars into an autonomous state with their own special laws under a constitutional Governor appointed by the Nizam or remain under British rule.

A great wrong had been done by the British Bureaucrats to the Nizam, and we trust that His Excellency, Lord Reading, Viceroy of British India will use his wonderful legal knowledge and do what he considers as just and right. Let Lord Reading remember that "only Righteousness Endures."

ANAGARIKA DHARMAPALA

BUDDHIST PHILOSOPHY.

Prof. Berriedale Keith has brought out a small volume under the above heading to mislead the British people who are interested in the Buddha Dhamma. Curiously so long as the late Rhys Davids was living Berriedale Keith did not come out of his lair. It is always so. When the lion is alive and roars, the jackals dare not come out of their lairs, but in his absence they howl the jackal's howl.

In the eighth and ninth decade of the 19th century the late Monier Williams tried his best to vilify the religion of Buddha. He was a Christian Missionary in disguise. He was a Sanskrit scholar but knew hardly anything of Buddhist psychology. There was another man who tried to injure our noble religion. He published a book under the title of "Primitive Buddhism," which had a large circulation, because of his position. He lived in Ceylon for a long period, but he too disappeared into the back ground since he knew there were greater Pali scholars in Europe to criticise him. Just now in England there are very earnest students of Pali. Mrs. Rhys

attempt on the part of Christian theologians in England to make Jesus as a Teacher of Sociology in order to get the goodwill of the Parliamentary Labour Party. Scientists are applying the sledge hammer to batter the heads of muddle headed theologians. Astronomy, Anthropology, Geology, Egyptology, Biology, Psychology, Einstein's Relativity &c. are like battering rams directed against the citadel of semitic Christianity. The days of Christian theology are numbered. England has either to go forward or backward. Either they must become democratic and humane and advance onwards towards the noble goal of the Tathagata Dhamma or stagnate in the cesspool of Semitic Horebian barbarism. Would she go back into the recesses of Mediæval Savagery, into the days of Elizabethan superstition or advance, preaching the ideal of human democracy as was proclaimed by the great Asoka twenty-two centuries ago. Germany is dying of starvation. The fortifications of Mediæval popish diabolism in France and Italy are being restored by Poincare and Mussolini. Turkey is trying to regain her lost vitality in order to battle against the foes of the crescent. The King of Spain talk of a crusade against Islam. England is taking a back seat in the Councils of Europe. In India the Moslems are striving for supremacy. There are Pan-Islamists who think of establishing an Islamic Empire. The representatives of Afghanistan, Arabia, Egypt, Irak, Persia and Angora are parleying in secret at Mecca to crush the insolent claims of arrogant Christians. Greece has been crushed. Italy thinks of establishing her supremacy in the Mediterranean basin. It is a fight to the finish between the Cross and the Crescent.

Notwithstanding these evil portents, the British theologians think of strengthening the Semitic superstition with the help of men like Berriedale Keith, Chesterton, Balfour, Leverhulme. They don't want the practical pragmatic idealism of Buddhism. The lords, capitalists and priests will find in Buddhism a leveller of their arrogance, just as the Brahmans found in Buddhism a leveller. The Brahmans wanted to keep supreme power in

their hands for all time. The Buddha preached the ethics of Universal Brotherhood, democratic spiritual equality and hauled down the flag of spiritual arrogance. The best exponent of this idealism was the great Emperor Asoka.

Berriedale Keith has taken the place of the late Monier Williams, the great vilifier of Buddhism. The lion that roared is dead. The time is come for the jackal to shout, and he will continue to shout until another lion appears. Berriedale Keith should come to Ceylon and pass the high Examination in the Vidyodaya Oriental College, Colombo. We shall then know what his qualifications are. Has he read the Visuddhi Magga from cover to cover? Has he sat at the feet of a Master of the Vinaya, Sutta and Abhidhamma? He is like the bush doctors of Africa with the qualifications of a quack to mislead the muddle headed theologians of England. He no more comprehends the *paramārtha* doctrine than the Pope of Rome. For 2230 years the Sinhalese Buddhists have kept the Ariya Dhamma in its pristine purity. Superficial critics talk of Ceylon Buddhism as Buddhaghosa's Buddhism. They err. Buddhaghosa translated the Sinhalese commentaries into Pali and expounded the Theravada Buddhism of Ceylon to the world. Buddhaghosa is the exponent of Sinhalese Theravada Buddhism, the primitive Buddhism of Kosala and Magadha. The Buddhism of Ceylon is the *Maha Sambodhi* yana, superior to both Hinayana and the camouflaged Mahayana of Asvaghosa, Vasubandhu and Asanga. Their expositions are their *individualized* opinion. It is the *attanomata* of individuals. Ceylon Buddhism is not *attanomata* but a *vibhajjavadi Mandala*.

Christianity, Muhammadanism, the Darsanas of India, Confucianism, Taoism are religions based on the personal experiences of certain individuals. The religion of the Buddha is Analytical. Jesus says he is the only son of Jehovah, Mohammat says he is the only true prophet of Allah, the Darsanas are the metaphysical creations of the ascetics of ancient India, each contradicting the other. The Dhamma that

Buddha Gotama proclaimed is a rediscovery of the Dhamma preached by the past Buddhas.

The Pali Buddhism is more ancient than the Sanskrit Buddhism of the Uttarapathas. It was brought to Ceylon in the year 236 after the parinirvana. The Sinhalese Buddhists have preserved the Pali Dhamma intact. The Indian Buddhists followed the opinions of philosophical teachers. The eighteen schools of Buddhism differed from each other on certain metaphysical, psychological or ethical points. In the fundamentals all schools agree. The Western Critics of Pali Buddhism have not the psychological comprehension to group the *artha* of the Dhamma. They are ethically disqualified. They kill, are not free from lust, drink liquor, commit other immoralities in secret, are insolent, arrogant, conceited. All these are psychical contaminations which prevent the proper understanding of the Dhamma.

Prof. Berriedale Keith is compelled to write with prejudice against Buddhism, because of his profession. He dares not write in favour of Buddhism lest he be displaced by the authorities. Bishop Bigandet of Rangoon published a sympathetic account of Buddhism, and the Vatican Council placed the work in the Index. Berriedale Keith is an enemy of Buddhism. "He who is not with me is against me." Those who quote him as an authority are ignorant of the Pali Doctrine. Sinhalese Buddhists who do not know Pali should beware of these blind guides. We have the fresh cocoanut why go after them that have only the dry husk.

NYAYA VINDU.

WITH DHARMOTTARACHARYA'S COMMENTARY

TRANSLATED BY MR. HARISATYA BHATTACHARYA, M.A., B.L.

(Continued from page 70 of the last issue.)

आपेक्षितपरव्यापारो हि भावः स्वभावानसत्तौ कृतक इति ॥

"A product is something which for its nature is dependent on the operation of external conditions."

Commentary :—It may be argued that the fact of being a product is not an accident like the fact of being the owner of variegated cows in the case of Devadatta ; for, the words 'variegated' and 'cows' distinctly show, that something foreign is made to be attached to the being of Devadatta. The fact of being a product, on the other hand, instead of being an accident seems to appear as the essential Nature itself in its Purity. It is, however, not so. A 'product' means that which is produced by the operation of its generating causes. This shows that the term 'the Nature of a thing' and the term, 'product' do not mean the same thing. Hence it is that the fact of being a product does not constitute the essential nature of a thing but is attached to it as an accident.

एवं प्रत्ययभेदभेदितादयो द्रष्टव्याः ॥

"In this way, are to be understood such phenomena as consist in changing according to the change in their conditions etc. etc."

Commentary :—Just as the fact of being a product is an accident to the nature (of Sound), the fact of being subject to modifications is also an accident and so on.

The Nature in a Nature-Mark may thus signify any of the three viz.—Pure Nature, Qualified Nature and Accidental Nature.

सन्नुत्पत्तिमान् कृतको वा शब्द इति पञ्चधर्मीपदर्शनम् ॥

"Sound is existent ; has origin ; or, is a product :—This shows the existence (of the Mark) in the Abode."

Commentary :—The three propositions show the Pakshadharmata or the existence-in-the-Abode, of the Mark.

सर्वे एते साधनधर्मा यथास्व' प्रमाणैः सिद्धसाधनधर्ममात्रावन्ध
एव साध्यधर्मेऽशङ्कन्त्याः ॥

"All these Mark-essentialities are to be applied to the Proven-essentiality whose exclusive agreement with the Mark-essentialities is already determined through respective Sources of Knowledge."

Commentary :—The above passage is intended to show that the Nature-Marks competent to establish the Proven are only those with which the Proven is already known to be essentially connected. The first thing to be noted is that the Proven is to be connected with the Mark only and not with anything opposed to or other than or more than it. The Nature-Marks are of different sorts and the 'Sources of Knowledge' (Pramāṇa) which discover the essential relation of the Proven to these Marks must necessarily be varied according to the nature of cases ; it is for this reason that the plural number has been used in the text, with reference to the 'Sources of Knowledge.' The next question is : What is the exact meaning of the expression, 'establishment of the Proven by the Mark'? The expression does not indicate that the Mark is 'capable' of revealing the Proven just as Light is capable of revealing objects. It signifies that the Mark establishes or leads to the Proven because it is unconditionally i.e., essentially connected with the Proven ; because, in other words, one cannot exist without the other. In reasoning, one calls to one's mind this fact of the unconditional relationship between the Proven and the Mark,—a truth of general application. Whatever is a product is non-eternal by nature,—this is a truth of general application which is recalled at the time of reasoning. Next, this general truth is applied to a particular phenomenon ; it is stated, for example, that 'the fact of being a product' (which is essentially connected with the fact of non-eternity) exists in Sound. Now, this recollection of the

general truth is technically called the 'Knowledge of the Mark' (Linga-jñāna) ; and the calling to one's mind the fact of essential non- ϵ ternity as particularised in the case of the particular product viz., Sound, is 'Inference' (Anumāna-jñāna). Such being the case, the establishment of a truth which is not directly apparent, depends upon the knowledge of the invariable relationship. Hence it is urged in the text that the Nature-Marks are to be applied to the Proven whose exclusive agreement with them is known and to no other phenomena.

तत्स्वभावत्वात् स्वभावश्च हेतुत्वात् । वस्तुनस्तयोस्तादात्म्यात्
तन्निष्पत्तावनिष्पन्नस्य तत्स्वभावत्वाभावाद् व्यभिचारसंभवाच्च ॥

"Because in that case only, it has the Nature of that and because Nature is the Mark here ; because really the two are identical in Nature ; because if the one being determined the other is not determined it cannot have the identical nature with it and it may possibly repudiate it."

Commentary :—In the modes of Inference which are being considered here, the Marks are Nature-Marks ; these Marks establish the Proven because the latter is determined to be identical-in-Nature with them. Now, in order that the Proven may be known to be identical-in-Nature with the Mark, it must be determined to be in essential agreement with the Mark ; otherwise no Proven can be said to be identical-in-Essence with the Mark. In such cases, the Proven and the Mark are identical, the same,—really speaking. For the purposes of Inference, however, a distinction is sought to be made between them ; one is called the Proven or what is to be Proved (Sādhya) and the other, the Mark or what proves it (Sādhana). A tree, for instance, is judged from a distance to be a tree on account of its branches etc. ; it is not known to be a Simsapā-tree at that time. It continues to be known simply as a tree until it is finally judged to be a Simsapā. Here the two pieces of knowledge are different although their object is really and essentially self-same. So, in the cases of Nature-Marks, the Mark and the Proven are essentially identi-

cal in Nature, although the one is treated as the Mark and the other, the Proven.

The reason is next discussed why the Proven which is known to be in essential agreement with the Mark is alone entitled to be called identical-in-Nature with the Mark. If the Proven does not agree with the Mark, the former remains undetermined (i.e., unfinished) when the latter is determined (i.e. finished). Now, that which is yet to be determined cannot be identical-in-Nature with what has already been determined. For, determination and non-determination are of the nature of positive Affirmation and Negation respectively, and Affirmation and Negation repudiate each other. Then again, what is still in growth (i.e., as yet unfinished or undetermined) has different operative causes from those of what has already been determined. Thus, the determined and the undetermined have natures and operative causes different from one another and cannot consequently be identical. Hence it is that the Proven which agrees with the Mark is alone identical-in-Nature with the Mark and no other phenomenon. Besides, the Mark which has already been determined may, instead of proving the as-yet undetermined Proven, repudiate or contradict it (in case it is supposed that the Proven is not in agreement with the Mark, or, in other words, that the Proven remains undetermined when the Mark is determined). Hence the Proven which is in agreement with the Mark can alone be said to have the Nature of the Mark.

Thus, it is finally proved that the Nature-Marks are to be applied to the Proven which is in essential agreement with them.

कार्यहेतोरपि प्रयोगः । यत्र धूमस्तत्रानिर्घृथा मद्धानसादावस्ति
चेद् धूम इति । इहापि सिद्ध एव । कार्यकारणभावे कारणे साध्ये
कार्यहेतुर्वक्तव्यः ॥

"An Effect Mark also may similarly be used. Wherever there is smoke, there is fire ; as for example, in the kitchen

etc. ; and here there is smoke. It is so established here also. Where there is the relationship of the Cause and the Effect, the Effect-Mark is to be applied to the Proven which is the Cause."

Commentary :—In the Homogeneous Inference, the Mark may be the Effect (Kārya) of the Proven. 'Wherever there is smoke, there is fire,'—is a rule, a truth of general application. It is the statement of the fact of Pervasion, consisting in a relationship of the Cause and the Effect. 'As for example, in a kitchen etc.'—states the instances which determine the fact of Pervasion. In a kitchen etc. one through the processes of Observation (Pratyaksha) and Non-observation (Anupalambha) comes to know the unconditional and invariable relationship between fire (the cause) and smoke (the effect). 'Here there is smoke'—shows the existence of the Mark in the Abode.

Thus, not only in the case of a Nature-Mark, in the case of an Effect-Mark also, the Proven and the Mark must be actually known to be invariably and unconditionally connected with one another. In the latter case, it is to be determined that the matter of the Proven is the *actual* (and not merely, a *capable*) cause of the matter of the Mark.

This finishes the illustrations of the Nature-Mark, the Effect-Mark and the Non-observation-Mark in the Homogeneous Inference.

वैधर्म्यवतः प्रयोगो यत्सदुपलब्धिलक्षणप्राप्तं तदुपलभ्यत एव यथा नौलादिविशेषः । न चैवमिहोपलब्धिलक्षणप्राप्तस्य सत उपलब्धिर्घटस्येत्यनुपलब्धिप्रयोगः ॥

"The Inference, having Heterogeneity is thus illustrated : An Existent thing is what being capable of being observed, is observed ; as, for instance, a particular thing which is blue etc. ; here, however, the pitcher which is capable of being observed is not observed. Thus is Non-observation illustrated."

Commentary :—Here the Heterogeneous Inference in which the Mark is of the Non-observation (Anupalabdhī) kind, is illustrated. 'The Existence of a thing, capable of being observed' is pervaded by 'the fact of its being observed.' Thereby, the rule about the Non-existence of a thing is also stated. An existent thing is what is not non-observed,—is what is observed. Thus, the rule is manifest here that 'the denial of the Proven' involves 'the denial of the Mark.' 'The denial of the Proven,' being thus essentially connected with 'the denial of the Mark,' is said to be pervaded by 'the denial of the Mark.' The Mark also would not exist in the Abode, if the essence of the Proven do not exist there ; for 'the non-existence of the Proven' is pervaded by 'the non-existence of the Mark.' The Proven is determined in this way :—The Mark exists ; hence on account of the non-existence of 'the non-existence of the Mark' which is the 'pervading fact' (pervader—*vyāpaka*), the non-existence of 'the non-existence of the Proven' which is the 'pervaded fact' (*vyāpya*) is concluded. Thus, in all cases of the Heterogeneous Inference, it is to be shown that 'the non-existence of the Proven' involves 'the non-existence of the Mark.'

असत्यनित्यत्वे नास्ति सत्त्वमुत्पत्तिमत्त्वं कृतकत्वं वा । संख्यं शब्द
उत्पत्तिमान् कृतको वेति स्वभावहेतोः प्रयोगः ॥

"If there be not Non-eternity, there would be nothing which is Existent or which has a Beginning or which is a Product ; Sound is existent ; or, has a beginning ; or, is a product. Thus, is Nature-Mark illustrated."

Commentary :—Here the Heterogeneous Inference in which the Mark is a Nature Mark (*Svabhāva*) is illustrated. 'The fact of Non-eternity' is the Proven ; its non-existence involves the non-existence of the Mark ; thus 'the non-existence of the Proven' is said to be pervaded by 'the non-existence of the Mark.' A Nature-Mark may be of three kinds, as already described. The three statements,—'Sound is existent'. 'Sound has a beginning' and 'Sound is a product,'—are intended to

illustrate the fact of 'existence in the Abode (Paksha-dharmatā)' of all the three kinds of the Nature-Mark. Here 'the non-existence of the Mark' is the 'pervading fact'; the non-existence of this pervading fact accounts for the denial of the non-existence of the Proven' here and the consequent determination of the given Proven.

असत्यग्नी न भवत्वे धूमोऽत्र चास्तौति कार्यहेतोः प्रयोगः ॥

"There being no Fire, there would be no Smoke ; here there is Smoke. Thus, the Effect Mark is illustrated."

Commentary :—Here the Heterogeneous Inference in which there is the Effect-Mark (Kārya), is illustrated. In this illustration also, it is pointed out that 'the non-existence of Fire' is *pervaded* by 'the non-existence of Smoke.' The statement, 'Here there is Smoke' implies the non-existence of 'the non-existence of Smoke' which is the 'pervading fact' ; and thus is established the Proven which consists in the non-existence of 'the non-existence of Fire' which is the 'pervaded fact.'

(To be continued.)

HINDU CULTURE.

H. H. THE GAEKWAR'S CONVOCATION ADDRESS AT THE BENARES
HINDU UNIVERSITY.

The following is the text of the Convocation Address delivered by His Highness the Maharaja Sir Sayaji Rao Gaekwar III, G.C.S.I., G.C.I.E., Chancellor of the University at the Benares Hindu University on 19 January :—

The Act which established this learned Foundation declares that it shall be a teaching and residential University ; and that, while it will always be open to all classes, castes, and creeds, it will make special provision for religious instruction and examination in the Hindu religion. I am especially glad to

emphasise the ideals conveyed by the words "teaching and residential" for they represent a return to ancient custom and practice. In the seventh century before Christ, in the famous University of Taxila princes, Brahmans, and pupils of all classes from the length and breadth of this ancient land sat at the feet of their gurus to acquire all kinds of knowledge. Jivaka an orphan from the capital of Magadha went to Taxila and there became proficient in medicine and surgery ; so much so that he returned to Magadha, as royal physician to the King, Bimbisara. Four hundred years later, in the reign of the great Asoka there was a residential University at Pataliputra the modern Patna ; and long after, in the seventh century of the Christian era, the well-known Chinese pilgrim Hieun Tsang, was attracted to the famous University of Nalanda and there received instruction in the sacred books of Buddhism and Brahmanism. In those ancient days our universities were residential, and students of all classes and creeds were admitted and encouraged to study the Hindu religion. Later, from the 8th century, that is from the Puranik period, there came a change which, I cannot but feel, has had results detrimental to our culture and to our realisations of nationality. There were during this last period, universities at Navadvipa in Bengal, and here in Benares ; but in both admission was confined to Brahmans, students of any other caste being sternly excluded. Surely this exclusion of the great majority, in favour of a privileged few, goes far to explain our decadence in modern times. Let us be careful to avoid the error of confining our learning to any particular class ; let us throw wide open the doors of this University as did our predecessors at Taxila and Nalanda. Let all freely come in to drink of the waters of our learning without stint. Then surely we should be able to make the magnificent gesture of brotherhood, embracing all the Hindu world with affectionate enthusiasm, welcoming every genuine effort to obtain more and more light and learning from our ancient and holy scriptures.

We Hindus have good reason to pride ourselves on our

glorious past. Is it not a fact that, while most of Europe was yet groping in the gloom of barbarism, our fore-fathers had achieved a flourishing civilisation? The Vedas, the Brahmanas, the Upanishads, and the Sutras describe a condition of society in which there existed law, order and culture ; in which wise statesmen attempted to give successful effect to the benevolent orders of rulers bent upon the good of their subjects ; in which poets and philosophers gave of their best for the aesthetic advancement of enlightened courts. Mighty were the Empires of ancient Hinduism—and great was their fall ! While we boast of our glorious past, let us remember that there must have been in it the seeds of our decline to our present inglorious position.

I believe emphatically that it is very wrong for us Hindus to follow blindly those who continually din into our ears the perfections of our past ; who attribute our present weakness to our failure to live up to our past. Let us be frank, looking facts squarely in the face, sternly refusing to be blinded by any sentimental appeals. If this ancient civilisation of ours led us to a weakness which prevented us from successfully defending our country against invasion and capture, then there was in it something far from perfect. Let Hinduism arise from a contemplation of past glories to a vigorous and practical determination to cope with the difficulties of the present. By all means let us be enthusiastic students of the past, determined to wring from it all its secrets ; but with equal, if not greater, enthusiasm let us prepare for the future. It is my ambition for our University that it shall become a fount of inspiration as regards both past and future.

Earnestly I trust that this University will take care to avoid that most terrible of errors, the narrowness of thought which in the end stifles, thought and individuality. In my travels I have come into contact with the magnificent Buddhistic culture of Japan and China. Learning that that great religion had originated in India, and that for centuries it had spread throughout our motherland, I found it difficult to explain to myself why

we in the country of its origin knew so little about it. Buddhism went from India to be a vitalising force in far-distant lands ; yet we Indians knew practically nothing of it. I have since striven to encourage a study of Buddhistic culture in my State. The University of Bombay, in which Culture struggles to make her voice heard in the midst of the roar of machinery and the clamour of commerce, has included in its curriculum Pali, the sacred language of southern Buddhism. Throughout Gujarat and the Deccan there is a significant and steadily increasing interest in Buddhist thought. In the Jain Library of Patan, an ancient city in the north of my dominions, two most important books of Mahayana Buddhism have recently been discovered, and are now being prepared for publication in the Gaekwar Oriental Series. My Library Department has fortunately been able to persuade our learned Pro-Vice-Chancellor to edit one of them. I trust that the Hindu University, in order that its studies in Hinduism may be complete, will include in its curriculum research work in Buddhist and Jain cultures, will indeed be catholic in its sympathetic attitude of enquiry towards all cultures.

As the Hindu University has declared as one of its chief motives devotion to the Hindu religion, it will be careful to give to the priests of the future an education which will fit them to be a real help to the future. We need, and we must by all means have, learned purohits and pious priests. What are priests worth to us or to any, who chant the Vedas ignorant of the transcendent truths therein contained? Before they can minister to our innermost needs they must have taken up the duties of their sacred office from inclination rather than by reason of their birth ; they must know the scriptures and their real meaning ; and they must have an understanding of the world in which they and we live, its realities and difficulties. They must study other religions, in order that they may know and sympathise with the efforts which all are making to find an answer to that oldest of all questions, what is Truth? And, in

order that superstition may be defeated, they must have a good general knowledge, including at least the elements of science.

A well-known classification of the Universities of the world groups them according to the mission fulfilled by them, be it the advancement of truth, the development of character, the making of the perfect man through the harmonious cultivation of his character, his heart, his good taste, or his efficient training for his vocation in life. It is good that our University aims at combining all these ideals ; and that, while here we very properly lay great stress on the spiritual we have not neglected the useful and practical. One of the greatest of the world's teachers has urged us to recognise the fact that the Useful is to be identified with the Good and the True. "Culture is only the passion for sweetness and light," and it is possessed by all who work honestly, who study diligently, be they priests or peasants, poets or engineers, historians or chemists. I am very glad to know that this University provides, side by side with the humanities, factories of mechanical and electrical engineering ; and that you are constantly endeavouring to improve the facilities which you possess for the imparting of scientific and technical training. We have vast resources in the soil, and indeed under it, in the mines of our country ; and we need as many thoroughly trained men as we can obtain to assist us in utilising these rare and rich possessions for the good of our country, and for the furtherance of the happiness of our immense population. Faced as we are by keen competition from all over the world it is high time that we resolved to make the fullest possible use of Nature's gifts to us.

We must face the world like men, proud of our ancient heritage. Too long has the epithet "meek" seemed appropriate to us Hindus ; too long have we put into practice that which others preach, the turning of the other cheek to the smiter. The essentially meek man may inspire love ; he certainly cannot command respect. Aristotle preached the golden mean, and we should be well advised to learn from him that, while selfishness, ferocity, and pride, are very wrong,

excessive timidity, meekness and the refusal to make the best use of the aids and comforts which civilisation offers, are equally so. Let us as Hindus boast ourselves of our ancient past, at least to this extent ; that we are determined to be men, even as our far-distant ancestors who lived when Chandragupta, Asoka, or Vikramaditya reigned, were men. In the words of the famous Lincoln "With malice towards none ; with charity for all—let us strive on."

(*To be continued.*)

NIRVANAM INTERPRETED BY WESTERN SCHOLARS.

BY PRINCIPAL D. N. SEN., M.A., I.E.S.

A. Oldenburg : 'For the Buddhist the words 'there is an uncreated,' merely signify that the created can free himself from the course of being created—there is a path from the world of the created out into the dark endlessness. Does the path lead into a new existence? Does it lead into the Nothing? The Buddhist creed rests in delicate equipoise between the two. The longing of the heart that craves the eternal has not nothing, and the thought has not a something, which it might firmly grasp. Farther off the idea of the endless, the eternal could not withdraw itself from belief than it has done here, where, like a gentle flutter on the point of merging in the Nothing, it threatens to evade the gaze.' Oldenburg, *Buddha*, pages, 283 and 284.

B. Alabaster : 'I cannot profess any certainty of opinion as to what Buddha taught on the subject. His teaching, as the modern Buddhist tells us, did not profess to explain the beginning, and it seems to me that it did not explain the end. It dealt with material existence, ever-circling existence ; it considered it an evil, and suggested its annihilation as desirable. Nirvana was the annihilation of that existence.'

C. Paul Dahlke ; "No more henceforth do I cross the

sea of life like some swimmer that wrestles with the waves in mortal agony ; but, like the sea-gull, I let myself be rocked up and down on the waves in the huge swing of the law of cause and effect, without fear, unresisting, unafraid. This is the longed for, supreme state of absolute equanimity ; the elevation over all sorrow and joy of earth or heaven, above youth and old age, health and sickness, life and death. This is the perfect vision of Nibbāna in this life. Such an one desires neither being nor non-being. Such an one has made his own that patience 'as of the round earth' of which the Buddha speaks. Such an one has gained 'the highest reward of asceticism.' But that unshakable deliverance of the mind, monks, is verily the goal, the kernel, the end of all.' Paul Dahlke, *Buddhist Essays*, p. 96.

D. Spence Hardy : "Nirvāna is the destruction of all the elements of existence. In this way the unwise being who has not yet arrived at a state of purity, or who is subject to future birth, overcome by the excess of evil desire, rejoices in the organs of sense, āyatana, and their relative objects, and commends them. The āyatanas, therefore, become to him like a rapid stream to carry him onward the sea of repeated existence ; they are not released from old age, decay, death, sorrow etc. But the being who is purified, perceiving the evils arising from the sensual organs and their relative objects, does not rejoice therein, nor does he commend them, or allow himself to be swallowed up by them. By the destruction of the 108 modes of evil desire, he has released himself from birth, as from the jaws of an alligator ; he has overcome all attachment to outward objects ; he does not regard the unauthorised precepts, nor is he a sceptic ; and he knows there is no ego, no self. By overcoming these four errors, he has released himself from the cleaving to existing objects. By the destruction of the cleaving to existing objects he is released from birth, whether as a Brahma, man, or any other being. By the destruction of birth he is released from old age, decay, death, sorrow etc. All the afflictions connected with the

repetition of existence are overcome. Thus all the principles of existence are annihilated, and that annihilation is Nirvana".

E. Bishop Bigandet: "All that exists, is divided into two distinct parts the things which are liable to change, and obey the principle of mutability, such as matter, its modifications and all beings which have a cause; and those which are eternal and immutable, that is the precepts of the law and Nibbāna. These have neither author nor cause; they are self-existing, eternal, and placed far beyond the influence that causes mutability.....The great end to be aimed at, in the observance of the precepts of the law, and the exercise of meditation, is the obtaining of a state of complete indifference to all things.....Entire was their unconcern towards their very body, which, they knew well is, as everything else, a compound of four elements, a mere illusion, totally distinct from self.....Penetrated with the truth of these and like considerations, the Sage declares at once that all things are neither himself nor belong to himself. Nothing, therefore, appears worthy of his notice. He at once divorces with the world and all the things that are therein. He would fain have nothing to do with it; he holds it in supreme contempt and utter disgust.....He who has reached this lofty point of sublime science, is at once secure from the snares of seduction, and the path of error. He will escape from the whirlpool of human miseries, and infallibly reach the state of Nibbāna." *The Legend and Life of Gautama*, pages 433 to 481.

F. Childers: Nibbānam, Extinction, destruction, annihilation; Annihilating of human passion, Arhatship or final sanctification (Nirvana). "Existence is suffering". This is the first of the Ariyasaccani, or Sublime Truths, upon which the religion of Buddha is founded. But a creed which begins by saying that existence is suffering, must end by saying that release from existence is the highest good and accordingly we find that annihilation is the goal of Buddhism, the supreme reward held out to the faithful observer of its precepts. There

are several words in Pali by which the annihilation of being is expressed, but the commonest and the best known is *Nibbāna* or extinction, a word which conveys in a vigorous metaphor the fullest idea of the cessation of existence. Ever since Buddhism has been known in Europe great diversity of opinion has existed among European scholars as to the true nature of the Buddhist Nirvana. This disagreement is due to the fact that in the Buddhist texts two sets of expressions are used with reference to Nirvana the one implying blissful existence and the other annihilation. According to the relative importance attached by them to these expressions scholars have variously held Nirvana to be a state of blissful immunity from human passion, or the total extinction of being.

In 1869 Dr. Max Muller advanced a theory of Nirvana which was, as far as I know, the first attempt ever made to grapple seriously with the difficulties of the question, and to account in a scholarlike manner for the apparent co-existence of two irreconcilable doctrines of Nirvana. His theory is that the two opposite sets of expressions represent two phases of the doctrine, the one ancient and the other modern. Of these the original doctrine taught by Buddha is that of "the entrance of the soul into rest" while the dogma of annihilation is a perversion introduced by metaphysicians in later times, and finding its expression in their Abhidharma. But a fatal objection to this view lies in the fact, which was unknown to Dr. Max Muller, that the doctrine of the Abhidharma is identical with that of the other two Pitakas, and that the expressions relative to Nirvāna used in the Abhidharma are really taken from or authorised by the Vinaya and the Sutra Pitakas.

It is almost superfluous to all that not only is there no trace in the Buddhist scriptures of the Arhat continuing to exist after death, but it is deliberately stated in innumerable passages, with all the clearness and emphasis of which language is capable, that the Arhat does not live again after death, but ceases to exist. There is probably no doctrine more distinctive of Sakyamuni's original teaching than that of the annihilation

of being. To suppose that the Buddhist Nirvana is the blissful repose of Hinduism is to suppose that Sakyamuni on a leading question of religious philosophy, that of a Future State doctrine, would content himself with borrowing from the creed which it was his mission to subvert.

It is true that many expressions are used of Nirvana which seem to imply annihilation, but on the other hand other equally numerous expressions are used which clearly point to blissful and equally forcible existence. Thus Nirvana is called freedom from human passion, Purity, Holiness, Bliss, Happiness, the End of Suffering, the Cessation of Desire, Peace, Calm, Tranquility, and so on. How is this discrepancy to be reconciled? I reply, the word *Nibbana* is applied to two different things, first that annihilation of being which is the goal of Buddhism, and secondly, the state of blissful sanctification called *Arhatta* or Arhatship which terminates in annihilation. This fact at once explains the apparent contradiction.

To distinguish them the two Nirvanas are called *anupadisesanibbanam* and *saupadisesanibbanam*, the former designating annihilation and the latter Arhatship. *Upadi* is a name for the five Skandas and *Savupadisesanibbanam* means annihilation of everything else except the five Skandhas, while *anupadisesanibbanam* means the extinction of being."

(To be continued.)

CONGRESS OF BUDDHIST ASSOCIATIONS.

The 5th Annual Sessions of the Congress of Buddhist Associations was held on the 31st December, 1923 at the Olcott Memorial Hall, Ananda College, Colombo, Ceylon. Mr. P. de S. Kularatne, the Chairman, presided and a large number of Delegates was present. The clergy too was represented. Rev. Vipulsenasabha opened proceedings with the administering of *pancasilas*.

Mr. S. R. Wijemanne, the Chairman of the Reception Committee on behalf of the Reception Committee welcomed the delegates to the Annual Sessions of the Congress.

The Rev. Vipulasenasabha then spoke.

The Rev. Palane Vajirañāna next addressed the gathering.

THE PRESIDENTIAL ADDRESS.

Mr. P. de S. Kularatne addressing the gathering said: My first duty to-day is to thank your Executive Committee for the great honour they have done me in electing me President of the Fifth Annual Sessions of the Congress of Buddhist Associations. When I look at the names of my predecessors and think of their age, experience and services to the country, I feel that a great responsibility has been placed on my shoulders. I shall do my best to justify the confidence that your representatives on the Committee have shown in me. It was originally proposed, as you are aware, to hold this sessions at Panadure, but although we did our best to persuade the Panadure Y. M. B. A. to arrange for the holding of this sessions there was a task within their powers, the members of the Association decided that they were not yet in a position to undertake such a responsibility, and expressed their hopes of inviting the Congress to visit them at a later date. The Committee therefore made arrangements to hold the Congress here in Colombo, and I must ask you to overlook any shortcomings in the reception given to you because everything has been done at the last moment. In this connection, I regret to have to state that the Secretaries and the Committee of this Congress are in the habit of remaining inactive for at least ten and a half months in the year and walking up in the eleventh or twelfth month to the consciousness that arrangements have to be made for the annual sessions. The Secretaries are not altogether to blame for this state of affairs, although I have always felt that they could and should do more than they have done. The members of the Committee elected year after year take little or no interest in the meetings held until the last moment arrives, but hope that

this year you will elect a Secretary and a Committee who will be alive to their duties. I can assure you that, as far as I am concerned, all that can be done will be done during the year to come, and the Secretary and the Committee who accept office for the coming year must be prepared to work. I do not know, ladies and gentlemen, how many of you are aware of the fact that a Bauddha Maha Jana Sangamaya was organised on the tenth of April, 1903, with delegates from the priesthood and the laity. From a report which has reached me, I see that a great meeting was held on that occasion when a very large and representative gathering was present from all parts of the island. Delegates included the High Priests of the different Nikayas, Principals of Pirivenas, a delegate for every twenty five priests in each Nikaya, and priests who had undertaken to help the Sangamaya in different capacities. Lay delegates included a representative Dayaka from each Vihara, a delegate from each Buddhist Association, from each Buddhist school from each district or "peruwa" over which a Vidane Aratchi is appointed, and others who had undertaken to work for the Sangamaya. I have also the report of the Congress held in 1904 which clearly shows that a great deal of work was done by them in those days. The Congress seems to have owed its origin to the landgrabbing instincts of the Government, which led to an arbitrary definition of the boundaries of the sacred land at Anuradhapura. Out of evil cometh forth good, as we have reason enough to know. I cannot at present trace what happened to this Bauddha Maha Jana Sangamaya but one thing is clear. It was a serious effort on the part of the Buddhists of those days to protect their interests. The Congress of Buddhist Associations to day has become a social gathering of Buddhist workers, the opportunity being made use of for passing several resolutions expressing many a pious hope. It should not be so, and I hope that during the next year, an effort will be made to revive the Bauddha Maha Jana Sangamaya of 1903 and let us make this Congress thoroughly representative of all Buddhists interests and not merely a

meeting of delegates from Buddhist Associations. By all means let us preserve its social aspect. Let us have games and contests, but let us give them their right place in the programme.

So far as I know, the only achievement of this Congress during the last few years, apart from the advantages derived from social intercourse, is the annual religious examination, begun by the Congress and now conducted under the auspices of the Colombo Y. M. B. A. The Secretaries will tell you in the general meeting what they have done with the resolutions of last year but so far as I can see, no resolutions are ever passed here which will compel the Secretaries and the Executive Committee to make an effort to do anything more than write a few letters to Government officials and others, the receipt of which is in due course acknowledged and there the matter ends. This is not enough. When we have grievances, we must agitate and agitate until they are redressed. We have suffered enough in the past at the hands of the Portuguese, the Dutch and the British. To-day when the British Government has openly come forward on behalf of justice and impartiality, we must see that we get fair treatment, and fair treatment we will never get unless we ask for it. A Government, however, impartial and sympathetic it may claim to be, cannot but be slow in giving us our due when its officials are for the most part bound by race, if not by religion, to the Christian Missionaries. We must not only ask, we must go on asking. We must refuse to accept a "No" when we have a right to expect a "Yes."

There are several resolutions to be placed before you at this Congress. I should like you to give due consideration to them, discuss them fully and empower the Executive Committee to take action when necessary so as to ensure the protection of your interests. The Buddhist Temporalities Ordinance has been shelved, yet everybody knows that the way in which the endowments of our temples have been mismanaged has given rise to grave scandals. This is a matter in

which we are all interested, for if we look at the condition of the temples of Asgiriya and Malwatta, we have little reason to be proud. We cannot consider that the condition of the Temple of the Tooth Relic and of other well endowed temples does us much more credit. There is not a single Vihare in the whole island which is well kept and well looked after. There is not a single place not in ruins which will inspire the growing generation. A church in Kandy, I am told, stands on our sacred lands. The trustees of the church do not and will not produce a copy of the lease, which is so very old that on trace of it can be found even in the Registrar General's office. A New Buddhist Temporalities Ordinance which will safeguard the interests of our Viharas is one of our most urgent needs, and I sincerely hope it will be one of the questions which will be tackled by the Reformed Council, one day to be established in this island. The spots sacred to Buddhists are still in the hands of non-Buddhists. The shrine at Buddha Gaya, the most sacred place to us Buddhists, is the property of a Hindu Mahant. Our Hindu friends must realise that it is not a question of property that is at stake. It may be that Hindus worship the Buddha in their own way, but surely they must admit that Buddhists have a prior claim in this instance. We wish to see the place restored to us in order that it may be looked after by us, in order that worship of a non-Buddhist nature may not be carried on at this most hallowed spot, and in order that we may make arrangements to take care of Buddhist pilgrims who visit the shrine. I remember reading a letter in a local daily paper in which a Hindu put forward the Hindu claim to the Kataragama Hindu Temple. By all means let the worship there be supervised and conducted by Hindus in their own way. We must grant to others the justice we ask from them. In the meantime we must keep on making representations to the Government and people of India until our claims are recognised and eventually—we hope very soon—our grievances will be redressed.

A great deal has already been said in the Press and

elsewhere about the utterances of the wife of the Bishop of Peterborough on her return to England from Ceylon. Uncalled for and ill-bred remarks of this nature have been made at different times by different persons, one of them being a journalist who visited the island in the wake of the Prince of Wales. I am in hearty agreement with the resolution on this subject on the agenda of this Congress. The Tooth Relic should not be shown to non-Buddhists as a rule, because it is difficult to distinguish between those who will treat it with reverence and those who will scoff. It is only after the event that we can find out who has abused the privilege. The sacred Relic should only be shown to those who would worship it. Otherwise it will become a mere object of curiosity to globetrotters. I cannot understand how the custodians of the Tooth Relic justify the granting of private exhibitions of the Relic to non-Buddhists, when it is a most difficult thing for us Buddhists to enjoy the privilege of worshipping it even at a public exhibition. We appeal to all concerned to put an end to this unpleasant state of affairs. I wish to say nothing of the conduct of Mrs. Woods and her like because I have found that many Christians of that type can never stand in the shoes of those whom they are pleased to call heathen. They seem to believe that they are justified in insulting and ridiculing all other faiths. I remember a Christian lady who was kind enough to offer to send me some books dealing with Christianity if I promised to read them not in order to find fault with them, but in the hope of finding the truth, and I was not surprised that she withdrew her offer when I accepted it on condition that she would read in the same spirit some books on Buddhism which I wish to send her. That was impossible to her for had she not found the Truth and did she not know that there was no truth elsewhere. But that is the Christian spirit (I am glad to say not in all cases but in most), that although they believe they have got hold of the truth, they cannot realise that others too may have the same belief. They do not credit those whom they

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call heathen and pagan. As is but right several resolutions of importance in connection with education will be placed before you. A community like ours which is attempting to raise its head after years of persecution and oppression should pay very great attention to its schools. Men of education in the country should study the educational problems of the country and should watch the educational policy of the Government. The Buddhist Educational movement has been criticised for its bad organisation. Buddhist schools are, it is said, badly equipped and badly managed. But when I think of what Buddhists of this Island have gone through in the last three centuries, I feel confident that no other community in the world, as small as ours, would have survived it. We have reason to be proud of our very existence to-day and we have no cause to be ashamed of our schools when we consider how we have been treated. We have only had fifty years of emancipated life, but, even then, we have had a struggle against strong forces backed up by the officials of a Government impartial only in theory.

It is about fifty years since the Christian Church was dis-established in this Island. In spite of the fact that by Royal Proclamation, the British Government had promised to protect the rights of Buddhists and actually preserve the Buddhist religion, and although in fairness and impartiality, it ought to have supported neither Christian Missionary nor Buddhist movements, it actually established Christianity as the state religion and spent the public revenue in building churches and helping missionary propaganda. One has only to look at the administration reports of Governors of other days to see how keen they were on destroying Buddhism. They did all in their power but yet we have survived as a community. It is not necessary for me to tell you of all that Buddhists of these days had to suffer. No legal marriage was possible unless the marriage was solemnised in a church. There was no registration of the birth of a child except by baptism in a church. Have these things helped to build up a nation of honest and

straightforward men and women, I ask you? We have then to thank our Christian Missionaries for the degenerate condition of our people to-day. Bribery, corruption and dishonesty are the fruits of the oppression carried on during the last three centuries. Does it strike you as amusing to think that the Anagarika Dharmapala was baptised when his birth was registered and that his parents were married in Church? Do you see the tragedy of it? Some like the Anagarika Dharmapala and his family have got the better of the situation; others have succumbed, while others still taught by oppressive laws to be dishonest, have bred a generation of lifeless beings, devoid of principles. The one means by which we can remedy this is the Buddhist school. The Government school, well and good as a makeshift substitute, will not, however, serve our purpose. When the church was disestablished, when the Buddhists were able to get married without becoming Christians, and to give evidence in Court without swearing on that book which tells you not to swear at all, there came another menace in the shape of the Education Ordinance which compelled parents to send their children to schools—a step in the right direction, you would feel inclined to say, but it would be a sugar coated pill. The pansala school which was in existence was abolished or was not recognised for the purpose of this Ordinance. Buddhist schools may be said not to have existed at all. Government, even to-day has not established sufficient schools to justify the enforcing of an Ordinance of such a nature. But this is where our friend the Christian Missionary came in. He had funds at his disposal and he established schools all over the Island. He had already been and he profited by it to the full. The Government made use of these schools and compelled Buddhist parents to send their children to Christian Missionary schools. But that is nothing. They are still doing it and to-day in this twentieth century, Buddhist parents are being prosecuted if they send their children to the Pansala instead of sending them to the Christian school. How does Government justify this iniquity? By the Con-

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science Clause, that horrible thing which should not be touched with a pair of tongs. The Conscience Clause is supposed to be the Charter of Freedom to our Buddhist children in the Christian school and what does it say? The children of Buddhist parents are not to be compelled to attend the religious knowledge classes, or churches or prayers in the school. In other words, direct teaching of religion is forbidden. But anyone who knows anything about the subject will tell you that the indirect influences brought to bear on a child in a missionary school are far more dangerous. The reading books are Christian publications. The teachers are Christians. Inducements of all sorts are offered to the child. The department never had and could never have a satisfactory staff of detectives to see that religion was not taught to these children in the course of their lessons. The missionaries thrived and proselitised with our own money. The Government, with the best of intentions no doubt, aided and abetted them. The Government as well as the missionaries have been anxious, and I have no doubt are still anxious, to send us all to Heaven, but we are now steadfastly refusing to go there. I can go on telling you at length of our past and present position, but this will do. I can give you instances to illustrate the sympathetic treatment we have received in our efforts to remedy this state of affairs by starting Buddhist schools for our children. The first answer we get when we apply for registration of a Buddhist School is that in the opinion of the Department of Education, the district is well provided with schools. If we refuse to accept that solution, inspectors come and find fault with the school for a few years. Then the matter is referred to the District School Committee where the Christian Missionaries are in the majority, and they report against the school. The school is not wanted, or the school is too near a missionary school. Then the Government Agent steps in and with his heart burning with the desire to see the children of this country, the poor little natives, educated, prosecutes the parents for not sending the children to the registered

Christian School. The poor villager is frightened to death in the Courts and is compelled to withdraw the children from the unregistered Buddhist school and send them to the Christian school. Here and there, where there are one or two men of independence, they have fought and won. Panadara School near Kurunegalla has been registered after a struggle of this nature lasting several years. Similar trouble has arisen at a school near Ratnapura in a place known as Drunlalanya, Damgalla (Bintenna) has a similar history. An interesting case is the matter of Kotasara Piyangala in the Anuradhapura District. The parents who send their children to this school were prosecuted by the Govt. Agent for not sending their children to the C. M. S. school in the place. Kotasara Buddhist school owes its existence to the Headmaster of the C. M. S. school, a remarkably clever man. He punished the boys who went to a Pinkama in the district in a most up-to date manner. He sat down on the table and asked the boys to offer flowers and worship him instead of worshipping the Buddha for the Buddha was dead and could be of no use to them, whereas he, of course, could do anything for them. He got the boys to offer flowers to a tamarind tree, a useful tree compared with the Bo-tree, which produces no fruit for the use of men. This remarkably clever argument does not seem to have appealed to the ignorant heathen, our brethren in the district, and they withdrew their children and started a Buddhist school. Then steps in the benevolent Government Agent armed with the Education Ordinance and prosecutions and other things follow in due course. This sort of thing has gone on long enough. Compulsary education is a very good thing but the Government of Ceylon is not in a position to enforce it just now. I recommend for your acceptance the resolutions that will be placed before you for in them we ask in no unmistakeable language that the harm so far done to our community shall be undone by granting generous support to our educational efforts by the withdrawal of this ridiculous Education Ordinance, by proper representation of

Buddhists on all educational boards and Committees, by Government's not supporting missionary schools and by spreading a larger proportion of the revenue on education. The last of these requests is a very important one, for unless Government devotes far more money than it is doing at present for educational purposes, we shall not be able to start new schools or even carry on existing ones. There is a great deal more to be said on the attitude of Government towards Buddhist schools. But I have one or two other things to deal with. Nevertheless I must point out to you a few more things in connection with our present situation. Today the department of Education is prepared to recognise a school which does not satisfy the conditions necessary for registration if that school belongs to a community which is in a minority in the district. It does not matter how many Buddhist or how many Government schools there may be, Government will give special treatment to a Christian school if the Christians are in a minority in the district. But we Buddhists are in a majority in a good many places and therefore we are penalised. If we start a school we cannot claim this privilege, and if the Christian or the Government school is there, that is good enough for us.

This is indeed the pay-day of minorities. There is in the present Code no fixed system of paying grants to schools and everything is left to the discretion of the Director of Education and his staff. We have enough reason to distrust the Department of Education and its methods of distributing grants, building as well as other grants, and we cannot be satisfied with their discretionary powers. If the Director himself could attend to the exercise of these discretionary powers, we might expect some degree of justice but of course he cannot possibly do it. His powers have to be delegated. There is only one satisfactory method of giving grants in aid and that is in proportion to the units of attendance in the school.

(To be continued)

INDIA'S 318 MILLIONS.

The Census Report of 1921 has just come out. According to it the total population is 318,942,480; British Territory containing 247,003,293 persons, or 77 per cent. and the Indian States 71,939,187 persons or 23 per. cent., of the whole population. The population has increased by 1·2 per cent., during the decade. The average increase since the census of 1872 falls at a rate of 5·5 per cent. The real increase in the population during the last 49 years is estimated at fifty-four millions or 20·1 per cent.

The following table furnishes a comparative study of the pervious decades :—

Census of	British India	Indian State	Total	Variation per cent. since previous Census.	
1872	...	184,858,172	21,307,188	206,162,360	—
1881	...	198,545,380	55,350,950	253,896,330	X 23·2
1897	...	220,879,388	66,435,283	287,314,671	X 13·2
1901	...	231,259,098	63,101,958	294,361,056	X 2·5
1911	...	243,933,178	71,223,218	315,156,396	X 7·1
1921	...	247,007,293	71,939,187	318,942,480	X 1·2

The number of males returned for 1921 is 163,995,554 and females 154,946,926.

Religion.

In the course of an informative chapter on the religion, the Commissioner writes :—"Had some celestial functionary been deputed on the morning of March 19, 1921, to make suitable provision for the souls of 100 persons belonging to the Indian Empire, his safest course would have been to assume that 68 were Hindus, 22 were Mahomedans, three were Buddhists, three followed the religion of their tribes, one was a Christian and one a Sikh. Of the remaining two one was equally likely to be a Buddhist or a Christian and the other was most probably a Jain, much less probably a Parsi and just possible either a Jew, a Brahmo or a holder of peculiar

or indefinite beliefs which avoid classification in any of the usual categories. The proportionate strength of each religion in different parts of India varies, of course, enormously, but the general distribution of the various religious communities differs comparatively little from census to census and is based largely on historical facts.

Hindus largely predominate in the centre and south of India, and in the Madras Presidency they are no less than 89 per cent., of the population. Hindus are in the majority in Assam, Bihar and Orissa, the United Provinces, the Central India tracts, Rajputana and Bombay. Mahomedans monopolise the North-West Frontier Province, Baluchistan and Kashmir and are considerably in excess in the Punjab and Eastern Bengal and Sind. They form about 28 per cent., of the population of Assam, 14 per cent., in the United Provinces and 10 per cent., in Hyderabad. The Buddhists are almost entirely confined to Burma where they are 85 per cent., of the population. The Sikhas are localized in the Punjab and the Jains in Rajputana, Ajmir-Merwar and the neighbouring States.

The following table gives the numerical strength of the different communities in India :—

INDO-ARYANS (232,723,000)

¹Variation per cent. since 1911.

*Hindus	...	216,735,000	—	·4
Sikhs	...	3,239,000	X	7·4
Jains	...	1,178,000	—	5·6
Buddhists	...	11,571,000	X	7·9
Iranian (Parsi)	...	102,000	X	7·7

¹ Hindus, Jains and Primitive tribes are decreasing whereas the most marked increase is seen in the number of Christians.

* Hindus include 4,68,000 Aryas and 6,000 Brahmos and 216,261,000 Brahminic.

SEMITIC (73,511,000)

Mussalman	...	68,735,000	X 5.1
Christians	...	4,754,000	X 22.6
Jews	...	22,000	X 3.8
Primitive (Tribal)		9,775,000	— 5.1
Others	...	18,000	— 51.5

Caste.

The chapter of the Report on "Caste, Tribe, Race and Nationality" is interesting. The report says:—

"A serious source of error arises from intentionally false entries and mis-representations of caste. To a Hindu his caste is the determining factor in his life and beside it his age, civil condition, birth place and even his occupation are matters of comparative indifference. It was therefore difficult for the individual to appreciate that the object of the enquiry was merely to ascertain the numbers of each caste; and the ancient tradition that the king of the Government was the ultimate authority in determining questions of caste probably helped the popular feeling that the effect of the census record, so far as the individual was concerned, would be to fix his particular position in the social scale. The opportunity of the census was therefore seized by all, but the heighest casts to press for recognition of social claims and to secure, if possible, a step upwards in the social ladder. A large number of the caste claims are for the status of "Kashatriya" or "Vaisya". The census (commissioner) directed that these general names which do not now indicate casts but the ancient social groups, should be avoided."

Brahmans and Non-Brahmans.

"The Brahmans form a fairly clearly recognisable unit in each province and are more or less completely returned. They number throughout India 14 millions; a number which does not include groups such as barbers, or goldsmiths whose ambition has impelled them to claim a kind of subordinate Brahmin

status. If we deduct from the total number of Hindus, viz. 217 millions (1) the number of Brahmans viz., 14 millions, (2) the depressed classes viz., 53 millions, and (3) the recently Hinduised tribes $6\frac{1}{2}$ millions, we get a remainder of $143\frac{1}{2}$ million persons who may be roughly held to represent the non-Brahman caste—Hindu of all kinds including most of the cultivating, professional and higher artisan groups and certain proportion of the lower artisans and labourers."

Bhadralok of Bengal.

"An interesting estimate of the class generally known as the "Bhadralok" of the Bengal Presidency has been made in the Bengal Report. The bulk of this class belongs to the Brahman, Kayastha and Baidya castes which together number nearly 3 millions. The proportion of these in the population is high in Calcutta and the neighbouring districts of Western Bengal and in Chittagong and the Eastern Districts. There is naturally a close correlation between the distribution of this class and the extent of literacy and specially of literacy in English, and the figures of distribution, which are possibly the result of political movements in early times, give a good index of the local supply of clerical labour."

Depressed Classes.

The following statement gives a rough estimate of the "minimum" numbers which may be considered to form the "depressed" classes of the Hindu Community. This, however, must be taken as a low and conservative estimate since it does not include (1) the full strength of the castes and tribes concerned and (2) the tribal aborigines more recently absorbed in Hinduism, many of whom are considered impure.

Total	...	...	52,680,000
Assam	...	...	2,000,000
Bengal	...	...	9,000,000
Bihar & Orissa	...	...	8,000,000
Bombay	...	...	2,800,000
C. P. & Berar	...	...	3,300,000

Madras	...	...	6,372,000
Punjab	...	...	2,893,000
U. P.	...	...	9,000,000
Baroda	...	...	177,000
C. India	...	...	1,140,000
Gwalior	...	...	500,000
Hyderabad	...	...	2,339,000
Mysore	...	...	932,000
Rajputana	...	...	2,267,000
Travancore	...	...	1,260,000

Europeans and Anglo-Indians.

The main figure of Europeans including allied races in India and Anglo-Indians are 174,639 and 113,012 respectively.

Bengal.

The total population of Bengal is 47,592,462 of which 53·55 per cent are Musalmans, 43·72 per cent Hindus, 1·79 per cent Animists, 0·58 per cent Buddhists and 0·31 Christians.

Total population on the basis of religion :—

Musalman	...	...	25,486,124
Hindus	...	...	20,809,148
Animist	...	...	849,045
Buddhist	...	...	275,759
Christian	...	...	148,075
Others	...	...	23,311

Calcutta.

The population of Calcutta with suburbs as returned for 1921 is 1,327,547 and that of Bombay is 1,175,914.

Increase in Calcutta.

The increase in the population of Calcutta and its suburbs was 11 per cent. in the decade 1901-1911 and 4·3 per cent. in the recent decade. The increase in Bombay in the same period is considerably larger than that in Calcutta, where, however, the population has been able to spread to the suburbs in a manner in which that of Bombay, with its island situa-

tion cannot. There are few large mills and factories in Calcutta itself such as there are in Bombay, and the industrial population is spreading along the river for some distance beyond the suburbs, so that Calcutta as a centre of population is still nearly twice as great as Bombay. The average density of the population of the city and suburbs is 34 persons to the acre and of the city alone 69. The density of the population of the county of London is 63 per acre ; but on the one hand there is no part of London where the density is much more than half that in the Jorasanko ward in Calcutta nor, on the other, does London contain any area, bearing so large a proportion of the whole which has so low a density of population as Ballygunge.

A feature of the population in Calcutta states the report, is its constantly changing nature. It is safe to say that a great majority of immigrants do not come to stay and as one temporary wave of immigrants wanes and passes their places are taken by others either from the same or some other direction. The great increase in the number of immigrants from Rajputana and Bombay of recent years, who are mainly of the mercantile class, seems to show that Calcutta's importance as business centre has, in no wise, been diminished by the withdrawal from it of the headquarters of the Government of India. Nearly 71 per cent. of the population of the city and suburbs are Hindu, $24\frac{1}{2}$ per cent. Mahomedan and $3\frac{1}{4}$ per cent. Christian. The proportion of Mahomedans has lately decreased especially within the last decade and a curious feature of recent years, which the census figures suggest, is a progressive tendency towards the segregation of the two main communities, chiefly by a drawing apart of the Hindu majority from the rest of the community and the reduction of small minorities of Mahomedans in the northern end of the town and in other quarters where Hindus were most numerous.

CORRESPONDENCE.

Benares Hindu University,
2nd January, 1924.

REVERED FRIEND,

Thanks for your letter of the 23rd December from Colombo. I am glad to think the trip to Colombo, and your stay with your revered mother has set you up, and that you are again quite fit for the great work that lies before you.

I will ask H. H. the Maharaja Gaekwar to visit Sarnath and will try to interest him in the work of the proposed university there. As I have told you before, I will heartily co-operate with you in re-building Sarnath as a great place of pilgrimage for the Buddhists from all parts of the world.

Hinduism is rousing itself from its long slumber, and I have every hope that it will soon lift up its depressed classes, and secure to them the blessings of the Sanatan Dharma.

I agree with you that educated Hindus should visit Buddhist countries. We are going to start this work with the forthcoming visit of Dr. Ravindranath Tagore to China, Japan and Siam etc. Some other scholars will accompany him.

I am at one with you in desiring that Budh Gaya and Sarnath should be brought under Buddhist-Hindu control. We shall work for it together.

When are you coming to Benares?

Yours Sincerely,
Sd. M. M. MALAVIYA.

NOTES AND NEWS.

ANCIENT BENGAL COPPERPLATE.

The curator of the Dacca Museum has just returned to Dacca after a tour throughout Assam and Chittagong extending from Shillong to Cox's Bazar. The most important item of the

collection that he has made during his tour, is a copperplate of Kanti Dev, who appears to have been one of a hitherto unknown line of kings in Eastern Bengal. The plate is incised on one side of a thick plate of copper and a seal depicting one couchant lion (which was perhaps the royal seal) is soldered on the top. On two sides of the seal there are figures of two cobras. The name of Kanti Dev appears on the seal in embossed characters.

The inscription is clearly incised in 17 lines in Proto-Bengali characters of the 9th century A.D. In the last line of the inscription the king enjoins compliance with his wishes on the later kings of Harikela (which is an old name for Banga, roughly speaking the tract covered by the Dacca Division). This plate may be considered to be supplying a missing link in the chronology of the ruling families of Bengal in the pre-Moslem days. It is supposed that Kanti Dev and his line were supplanted in Eastern Bengal by kings, bearing the surname of Chandra, who in their turn gave place to the Burmans followed by the Senas who were finally ousted by the Mahomedans.

There is no doubt that Kanti Dev was a Buddhist king, as in the inscription he calls himself "Param Sougatha," which means "a devoted follower of Buddha."

In addition to the copperplate, which was brought from Chittagong, the curator has made an interesting collection of some rare coins, including silver coins, of Joshamanikya of the Tipperah Raj family.—*Englishman*.

CONGRESS OF BUDDHIST ASSOCIATIONS.

A meeting of the Executive Committee of this Congress was held on Thursday, the 24th January, with Mr. P de S Kularatne, President, in the chair.

On a motion proposed by Mr. A. Mendis and seconded by Dr. D. B. Perera, the President was thanked for the timely protest he had made in connection with the proposed grant of Rs. 60,000 to the Salvation Army for a Borstal Institute.

A suggestion put forward by the Dehiwela Y.M.B.A. that some device or mark be designed to be worn commonly by all members of Associations affiliated to the Congress, having been considered, it was decided to bring the matter up at the next meeting for further discussion.

It was also decided to write to the different Associations and recover the affiliation fees still due.

With regard to the resolutions passed at the last Congress the Secretaries having informed that the resolution concerning Buddha Gaya was submitted to the Viceroy of India and to the President of the Indian National Congress, it was agreed that the other resolutions should also be submitted with covering letters to those concerned. The Secretaries were requested to submit draft letters at the next meeting.

The following sub-Committee was appointed to draw up a programme and a scheme of work for the next Congress, and bring them up at a subsequent meeting of the Committee: Messrs. A. Mendia, A. W. P. Jayatilleka. Dr. D. B. Perera, Mudaliyar. Herod Gunaratne, the President and the two Secretaries.

Concerning the resolution passed at the Congress of 1922, to organise an International Buddhist Congress it was decided to write to the Aungmye Dharmapala requesting him to move in the matter.

AMERICAN CONTROVERSY.

With the Christmas truce over the controversy between the Fundamentalists and the Liberals has spread to every religious denomination, and even the Roman Catholics and the Jews are participating. Archbishop Hayes preached upon the subject of obedience, declaring that the great and fundamental truths of Christianity would remain such, whether they were believed or not. A prominent Jewish Rabbi declared that the Bible was not the Word of God, and that controversies among Christians must continue so long as they consider that man is a fallen being.

The heads of the Roman Catholic Jewish, and Protestant clergy have issued a joint New Year's appeal to the American people, asking them not to deny their children the priceless heritage of religious teaching. Prominent Episcopalian laymen have begun a series of conferences between the bishops and recalcitrant ministers, and an endeavour is being made to reconcile their differences. Meanwhile Sunday's sermons covered a wide range. Some of the Episcopalian ministers are asking for the foundation of a separate modernist Church, and still others are declaring that the Bible, if taken literally, *would make Christianity impossible*.

THE BIBLE.

Cambridge University is publishing a schools' Bible from which irrelevant and unsuitable passages are omitted. The Rev. Alexander Nairne, Regius Professor of Divinity at Cambridge, Sir Arthur Quiller-Couch, Professor of English Literature at Cambridge, and Dr. Terrot Glover, Fellow and Classical Lecturer in St. John's College, Cambridge, have undertaken to make the selection, which will be about two-thirds of the size of the present Bible.

BUDDHA GAYA TEMPLE.

Mr. M. Kothari, speaking about the Buddha Gaya temple in Moulmein, Burma, assured all present that there was considerable public opinion in India, in deep sympathy with the Buddhists in the matter of the Buddha Gaya temple. Some Congress leaders really felt that efforts should be made by the I. N. Congress to acquire the temple from the Mahant if necessary by payment to him of a reasonable compensation and hand the same over to the Buddhists of the world. It had not become possible for the Congress so far to ascertain whether it was feasible to so acquire the temple. The task was difficult as there was also a large section of orthodox Hindus against any such move. He however hoped that the Congress would be in a position

to know the exact situation on receipt of a report by Babu Rajendra Prasad's committee.

About constructive work in Burma the speaker said that he visited Shwedaung, a great weaving centre, in Upper Burma and also some villages and was pleased to see Burmese sisters working hand-loom. He knew that most of silk and cotton cloth worn by Burmans was woven in Burma, but it was unfortunate that yarn was imported from foreign countries. He appealed to G. C. B. A. to make every effort to introduce spinning wheels in Burma so that in near future it may become absolutely a self-contained, self-dependent country in the matter of cloth supply. Finally he appealed to the Burmans to make all possible and necessary sacrifices for the cause of National education and keep all their National schools free from Government control.

Mr. U. Chit Hlaing speaking about the Buddha Gaya temple said that the sentiment of the Buddhists was really very keen on the matter and he hoped that India would help them.

LECTURES DELIVERED AT THE SRI DHARMARAJIKA VIHARA, CALCUTTA.

1. Buddhist Art by Dr. Stella Krumrisch.
2. Buddhism and Vedanta by Dr. Mohendra Nath Sirkar, M.A., Ph.D.
3. Buddha Gaya Question by Mr. Jnan Ch. Roy.
4. Is universal Religion possible by Prof. S. Radha Krishnan.
5. General Aspects of Buddhism by Mr. Shwe Zan Aung, B.A.
6. Spread of Buddhism by Mr. Nalinaksha Dutta M.A., P.R.S.
7. Why India needs Buddhism by Mr. S. C. Mookerjee, Bar-at-Law.

BUDDHAGAYA TEMPLE.

The Editor of the *Modern Review*, says, "It is a strange abnormality that Buddha-Gaya should be in the hands of a Saiva Mahant, and it is strange, too, that a Government professing religious neutrality should have placed and

kept him in possession of it ;—they could not have done so if it had been a holy place of the 'dynamic' Moslems. But it is an outrage that Buddhists alone should on any occasion have been driven away from the place.

AN ACCOUNT OF THE OBSERVATIONS MADE IN THE FAR EAST AND THE UNITED STATES.

(Continued from page 78 of the last issue.)

In the Pagoda we saw two Chinese ladies with the most demunitive of feet. They were dressed in trousers, wide at the ankle, and coat and shoes made of high class silk. They are of medium height ; and look very pretty in this dress. They walk with labour and hobble with the ugliest of gait. The painful and hideous trot gave us the turn. If it is beauty the powers of heaven help the Chinese. *Il fut souffrir pour etre belle*, is that it? An American party consisting of two ladies and a man came on board at Rangoon. They are bound for Java transshipping at Singapore. They have travelled in Europe and Constantinople.

They found Constantinople quite settled down to normal condition of life and business. They have gold in their purse and some brains in the cranium. It is a rare combination. The man is brussing with vanity and self importance, like Balzac's characters, the doctors Bianchon and Crevel, looking superior and proud. The ladies appeared shy and uncommunicative and were pleased to remain in the seclusion of their own little narrowed circle. The society of the Orientals does not appeal to them ; moreover it seems to wither them, as the flowers that fade in the close air of the mean confine of a room. Two young Englishmen who accompanied the pilot brought the morning freshness with them which wafted over the drooping reticent women, expanding their hearts and loosening

their tongues. The languishing willows looked up cool and vigorous ; but on their departure, they plunged into the sad anti-social life. The young fellows had a good time of it, dancing with the Japanese boys and making themselves agreeable to all.

The ponies in those parts are sturdy beasts and trot with remarkable swiftness. Burma has abounding resources. It is rich in rice, cotton, lead, oil and precious stones such as rubies. In certain parts of the country they have had a peep of gold. The country lay asleep for a thousand years, and had remained untouched and unexplored until the energetic and living races from the West, with adequate knowledge, pried into its secrets ; and made it yield them up for the benefit of mankind. Our ship took in a thousand tons of rice , eight hundred tons of lead and the same quantity of cotton. The Burmese are a lazy, happy-go-lucky people. The male portion are fond of smoking big cheroots, and seek rest and pleasures ; the women work in indigenous indolent manner.

Rangoon is more of an Indian city than Burmese. It is completely overrun by the Indians and Chinese. The small skiffs plying on the river, they call "Sampan". They are of singular shape. The poop and the forecastle are turned upwards. They are quaint and look similar to the gondolas in Venice. The boatman standing on the stern sculls it along. The boats are manned by the folks from East Bengal. The hackney carriage drivers come from the United Provinces ; the porters are all Tamil men. They are dirty and ill-clad. The traders and merchants hail from Bombay Presidency. The invasions of clerks and lawyers come from the fecund soil of Hindu Bengal. There is a large store owned by a Burmese Company. It has a sale on. The management attracts crowds of customers with music and by the soft cadence in the voice of a Burmese lady singing to the accompaniment of a violin and a piano. The lilt fascinates the Burmans. Outside the premises the Burmese musicians play the native air announcing the

sale. The sale price is quite as high as in the sales in European shops. I believe all sales are a fake and a glittering dust in the eye. They are invented by men with the profound acquaintance with human nature, specially female human nature. Human beings burn with the desire of acquiring articles at a cheap price, and have a longing for more things ; these sales encourage this frailty.

It is not the case of "Man wants but little here below." Greed is rooted in our nature. It is the memorial of our animal ancestry. Development of intellect is the only cure for it. Intellectual man is of simpler habit than the man of undeveloped intellect. First class phaeton charges Rs. 1-4 per hour. Second class (Close carriage) 4 annas per hour for one fare. In the evening we gave a surprise visit to our friend Mr. Salah Tyabji, when we invaded him in his office room, he was seized with wonder ; we could have knocked him down with a feather. Our friend is a politician of the English type—stern and unbending. He is a man in business, generous and hospitable and of liberal and progressive views. He made prisoners of us both and carried us off to his sister and cousin in their nice comfortable home, which looked out on the race course. We were not allowed the breath to squeake protest. He drove us in his pony trap. We were ushered into the verandah and introduced to his sister Mrs. Sarifah Hamid Ali ; Mr. Hamid Ali is a member of the Indian Civil Service. We were also presented to Mrs. Akhterunnissa Tyabji and his cousin Mrs. Safia Jahir Ali, the daughter of our great Budruddin Tyabji. They gave us a cordial welcome. The ladies speak English wonderfully well, but preferred to converse with us in Hindusthanee. Mrs. Sharifa is a delightful talker and a charming politician. She has a remarkable grasp of world politics and is a sincere social reformer. All of them are singularly broadminded, and passionately adhere to the old culture of Hindu-Moslem India. In social and table etiquette there is a manifest theological leaning. In some of the expressions used by them one detects theological seasoning.

They become too pious in ordinary social use of words. In a country where men are not national on the subject of faith and belief, who cling to the letter of the law of religions, and pompously make a display of them; it will be superfluous and strange to expect rationalism in the womens' thoughts and actions. The Hindus need it more than the Mussalmans. The Hindus make themselves objectionable to every body all round. They are fretful and unaccompanionable, owing to the wicked notion of touchability and untouchability.

On this vessel all the passengers regret and openly object to this unfeeling conduct of the Hindus. With the orthodox Hindus no race of men can have friendship and fraternity. This caste makes them unsociable. The Hindus will ever remain completely isolated from the bigger and the more vigorous world. Mrs. Tyabji and Mr. Jahir Ali took us on the lake in their boats in the moon light, and as we glided on the vast sheet of pellucid water under the mellow light of the moon, we were listening to a fine strain of music floating weirdly over the waters of the lake. It was the military band that seduced the air with the sorcery of its tune. The ladies honoured us with a visit on the ship and seemed pleased with its perfect appointment. They entertained us at their hospitable board, and after a luxurious repast we bade adieu, *Khoda Hafeez*, in the most friendly manner. Freedom of association and commensality bring people together and fasten them with the tie of friendship and common progressive ideas. The young Buddhist priests and their acolytes mourned over the caste system, and wondered why Buddhism has disappeared from the land of its origin and growth. One of the reasons was, that the populace that turned Buddhists in the remote ages were originally image worshippers and were oppressed by the caste system. Buddhism, in its pure form, released them from the heavy load. Centuries afterwards the Buddhists began to deify Buddha, and made images of him and laid prostrate before

them. The Brahmins, who were ever on the watch, caught these people on the vulnerable part, and in a psychological moment proclaimed Buddha as an incarnation of God, and installed him in the Hindu pantheon, thus enabling them to coax the people to return to the old fold with this new God. The populace being of the same race and country gradually slithered back into decadent Brahminism which Buddha by his bold, free and rational thought and teaching had suppressed and nearly killed it. I told them that no man or woman could be a true Buddhist who believes in a deity with human endowments, and with the attributes which man himself conceives to be of the best. Buddha's system is a practical plan of life qualified by the natural instinct of kindness and love. It is a system which the biologist would gladly accept. They inform me that in Japan there are three religions working together more or less in harmony. The Buddhists compose the largest portion of the population. Shintoism comes in the middle, Christianity in the smallest community. As they are not encumbered by caste, they live in close social and political relations. They are all inspired in equal and intense degree by the love of the mother-land. The Imperial Government for some years past have been supporting shintoism but it is not a State Religion. The Japanese during the last 35 years have been receiving purely secular education with the result that they have grown up without religion and philosophy ; but with the fervent love of and noble sacrifice for the country. The Buddhists heirarchy has recently set its mind to introduce philosophy into Buddhism, transplanting it from India and China. The priests with whom we are travelling are amiable men of acute understanding, of cheerful disposition and delicate handsome manners.

Our ship is carrying a dozen Indian deck passangers to Singapur. The Hindus lie and walk about in bare body ; the Musalmans cover their bodies in *Kurtah*. The Hindus appear to the Japanese a race without selfrespect and almost savage. The Mussalmans seemed to possess self respect and decency

and the Japanese feel a respect for them. I wonder when you will be able to knock the idea of self respect into the head of these Hindus. The priests and myself had a discussion on Jainism and the illogical position the followers of this sects of Hindus hold in the intellectual world. They would not eat a morsel of food after the sun goes down for fear of taking life. Their ignorance is gigantic and reeling. They should be told that there are insects invisible to the eyes which settle on the food and are eaten with it. Even so one breathes in through the nostril and the mouth. These infusorias have as much life and activity as any big animal. So at every instant of our life we are killing lives. After the battle of Kurukshetra, Yudhistira sickened by the terrible carnage and the stream of human blood made up his mind to forego the throne to retire in the forest living on fruits to avoid taking life. His wife and brothers, with the wonderful knowledge of the world and irreproachable reasoning, pointed out to him that even the fruit contained in it the minute and microscopic organisms which the naked human eyes could not see ; and it would be impossible to escape the sin of killing. The rational argument prevailed, and he occupied the throne and led a rational life. Upon this the priests told me that there is a sect of priests in Japan numbering about one hundred heads who eat two meals a day—once in the early morning and again before midday. These abnormal people are troubled by like fear. It is a queer world we live in. Three messengers of antiquated doctrine ignore that the air we breathe is full of organic life and that the space in the universe is not azoic. The Americans who came on board at Rangoon gave Waliulhuq a lot of information in regard to America. One can live, according to him, well and cheaply in Y. M. C. A. or in Commercial hotels from two to three dollars per day for a room ; and if one takes his meals outside, the cost is between thirty and forty cents for each meal. It is something to hold on to ; whether we shall be able to profit by this advice will depend upon the circumstances when we arrive in America. The weather is insufferably hot.

It rains frequently in the Straits. It is not the driving rain of India but short and sharp showers ; it cools the air as long as it lasts.

(*To be continued.*)

BOOK-REVIEW.

- (1) "INDIAN TEACHERS OF BUDDHIST UNIVERSITIES"—By Phanindra Nath Bose, M.A. of Visvabharati, Bolpur. Price Rs. 2/8. Published by the Theosophical Publishing House, Adyar, Madras.

We thank Mr. Natesan for sending us a copy of this book.

We welcome this little book of only 162 pages as it shows real merit and research ; and deserves to be widely read and pondered over. It should be a matter of pride to every Indian to know how India's indigenous Aryan "Education and Culture" as expressed in her Buddhism, was firm and strong enough in vitality to have scaled over the snow capped high Himalayan ranges and overflowed Tibet, China, Japan, Corea. The book under review deals with this aspect of India's history. It tells the bare story—too bare and too short as many might complain—of India's Cultural Conquest of those trans-Himalayan Asiatic Countries through the medium of her Buddhism, by her missionary sons in the person of valiant Buddhist Pandits from her famous Buddhistic Universities of Vikramsila, Nalanda, Jaggaddala and Odantapuri. The learned author in dealing with each of those universities has tabulated the names and life-history of the famous Pandits connected therewith as also the names of the books written by them.

The Bibliography at the end of the book has enhanced its value.

May this good piece of work done by the learned author lead others to take to the path of Buddhistic Research in India—for therein lies imbedded the Real history of India.

Our cry is "Light—more light."

S. C. M.

- (2) "THE REIGN OF LAW"—By C. Jinarājadāsa, M.A. (Cantab). Vice-President of The Theosophical Society. Published by the Theosophical Publishing House, Adyar, Madras, kindly sent by Mr. Natesan of Madras for review.

It is a pocket size book of 144 pages containing a bunch of eight essays of which the first one is called "The Reign of Law" after which the book is named. It also contains the portrait of the learned author who is well known in the Theosophical Society as its vice-President.

Not on the outer cover of the book but in the inside title page we find the words "Buddhist Essays" in brackets under the words "The Reign of Law." In the "Foreword" the learned author has explained his own standpoint which is not that of a deep student of Buddhism but that of an individual to whom one of the greatest forces in his life has been the personality of Lord Buddha. That is no fault but rather a meretorious candour. The fault lies, if one is permitted to point out, in making one's expositions of Buddhism the vehicle for propagandist work, not for the much needed revival of Buddhism, but for supporting the present day shibboleths of the Theosophical Society. The learned author says:—"I for one, to whom Lord Buddha is the greatest Ideal of life, have found in Theosophy what I have not found in any existing Buddhist book or tradition, that is, a never failing source of inspiration in understanding the Dhamma, as the most beneficent power in the Universe, and the Sangha as the ever watchful and compassionate guardians of mankind. I have sought to make Buddha the Dharma and the Sangha a living power in my life, and it is Theosophy and Theosophy alone which has wrought for me this miracle."

The learned author is nothing if not subtle and that subtlety has led him into error in thinking that "Theosophy in the abstract" and the Tenets of the Theosophical Society to which he now belongs are synonymous. We submit that for a man to appreciate Lord Buddha and his sublime doctrines, it is not necessary to enter the portals of the Theosophical Society.

However Lord Buddha shines on like the Sun. Make any use of Him, see Him from any angle of vision you like. It is a free world after all where men and women have to seek and find out truths and path-ways of life and salvation for themselves with such Light as they have in them. To see the Sun in all its glory if we are invited by the denizens of a well as the best place for viewing the Sun, need we descend it?

S. C. M.

BUDDHA-GAYA.

England has fought wars and has sent armies to take the holy land of the Christians, but when the Buddhists ask to have returned to them the Maha-Bodhi Temple and lands (which is rightfully theirs) a deaf ear is turned to their appeal.

All over the East where there are Buddhists in Ceylon, India, Burma and all other countries where Buddhism is a living religion, meetings have been held with the object of getting this sacred site handed over to its rightful owners—the Buddhists.

But to what avail? Meetings are still being held in these countries but the deaf ear is still turned our way.

Because the Buddhists will not revolt or use violent measures to awaken those in power, the matter has not yet received attention nor does it look as if the authorities ever will wake up to the fact that this is a matter long outstanding, and one that should have been put right years ago.

The history of Buddha-Gaya has been told so often that it is not essential that it be gone over here. It would have been now in our hands if the person who made the property over to the Mahant, and first made it his business to know the full account of the Temple, instead of giving it to the care of the first person whom he met.

Evidently we must keep the subject before the public notice till such time as one possessing reason and justice should be in authority and thereby able to settle this question, and wipe this stain from the name of British justice and fair dealing.

As a means of keeping this matter ever before our minds eye I suggest that for our Wesak cards this year, we have a two page card on the inside of which would be attached an actual photograph of the Buddha-Gaya Temple.

With this would be needed some suitable wording which would state our aim in regards to the Temple. Also there must be a verse from the scriptures.

How does this idea take? If there are any improvements or should someone think of a better plan why not write the Manager, Maha-Bodhi Journal, so that we could arrange to have these cards printed ready for issue some time before Wesak.

DHARMASOKA.

SLAUGHTER OF ANIMALS IN KASHMIR.

In Kashmir four kings prohibited the slaughter of animals as follows :—

(1) Raja Gopal Dattia except for sacrifice prohibited the slaughter of animals for food (Chronicles of Kashmir Kalhan's Rajtrangani Stien's translation Vol. I Slok 344).

(2) Raja Megh Vahana also prohibited the slaughter of animals (Do. Vol. III Slok 57-58).

(3) Raja Mitriya Gupta prohibited the slaughter of animals even for sacrifice ordering the substitution of other precious articles for dedication to gods (Do. III Slok. 255-256).

(4) Raja Avanti Varman who was a Shivite, but brought up as Vishnuvite in youth, prohibited the slaughter of animals (Do. V Sloks 64, and 43).

But it seems that on the advent of Islam carnivorous habits were resumed with a result that almost all Brahmans in the valley as well as most of the Hindu population are at present moment meat eaters. The Maharaja Sahib Bahadur is however a strict vegetarian. His example ought to be followed by his Hindu subjects. It is much to be deplored that Kashmir Pandits are given to meat eating habits for generations back. They ought to know that owing to this habit they cannot, indeed, they do not enjoy esteem at the hands of Brahmans of other provinces. They ought to know that medical opinion is tending to prove that meat is not only not required to sustain human body but it is injurious to general health. It is hard to shake off confirmed and inveterate habits but it is high time vegetarianism is substituted for flesh meat diet. One should think that when Buddhism was the religion of the valley animals were not slaughtered. As orthodox Hindus too they should eschew meat. Habits of non-Hindu population in this matter ought not to be imitated.

SHEO NARAIN.

WANTED—CHRISTMAS WITHOUT BLOOD-SHED.**APPEAL TO CHRISTIAN HUMANITARIANS.****1. DR. OLDFIELD says :—**

"Diseased animals are ACTUALLY killed and sold, and used in LARGE NUMBERS for human food.

Disease is such a subtle thing that it is often QUITE IMPOSSIBLE to detect it in a dead body without the most careful post-mortem examination of EVERY bit of the internal organs. It is often QUITE IMPOSSIBLE to determine whether an animal is diseased by inspecting it before slaughter."—THE DIET FOR CULTURED PEOPLE by DR. JOSIAH OLDFIELD, D.C.L., M.A., M.R.C.S., L.R.C.P., published by THE ORDER OF THE GOLDEN AGE, 153, Brompton Road, London, S. W.

2. MR. BRAMWELL BOOTH SAYS :—

"I believe that flesh diet brings on MANY VERY PAINFUL DISEASES, which though not perhaps immediately dangerous to life, cause MUCH SUFFERING AND LOSS. I mean such complaints as Eczema, constipation, Piles, Worms, Dysentery, severe Headaches, and the like. A vegetarian diet would do much to relieve if not cure them."—BRAMWELL BOOTH ON VEGETARIANISM published by THE MILLENNIUM GUILD, 74 Commonwealth Avenue, Chestnut Hill, Boston, Mass., U. S. A.

3. SUDDEN DEATHS FROM MEAT POISON.

If butchers were to kill healthy animals ONLY, and reject large numbers of diseased ones, they would be FINANCIALLY RUINED. So in spite of all talk of Meat Inspection, THOUSANDS of animals suffering from various diseases are ALWAYS killed in the world for human food, with the result that MANY PERSONS SUDDENLY DIE OF MEAT POISON, and many more fall victims to various DEADLY DISEASES such as consumption cancer, cholera, etc.

4. DRINK HORROR.

Every day newspaper readers know how many terrible crimes and suicides are committed under the influence of Drink. Thousands of families are RUINED by the CURSE. It is now a scientifically proved fact that vegetarian diet is the best remedy to eradicate the DRINK CRAVE.

The Salvation Army in London give vegetarian diet only to the inmates of their Inebriate Homes, and cure many drunkards by that diet treatment.

5. STARVING MILLIONS.

Vegetarian diet is MUCH CHEAPER than the meat diet—a very important consideration in these times of terribly high prices of the necessaries of life that causes starvation of millions of the luckless, poor human beings.

6. AN APPEAL.

I beg to appeal to all Christian humanitarians to kindly consider the above statements, and also the sad fact that millions of poor animals suffer terribly in trains, ships, markets, roads, and finally in those HELLS UPON EARTH the Slaughter Houses,—and resolve to enjoy their Christmas holidays by eating vegetarian food only, thereby earning a multitude of blessings. BLESSED ARE THE MERCIFUL.

Humanitarian literature can be had from,

JAYANTILAL N. MANKAR,

Assistant Secretary.

BOMBAY HUMANITARIAN LEAGUE,
309, Shroff Bazar, Bombay, No. 2.
21-12-1923.

FINANCIAL.

MAHA BODHI JOURNAL A/C.

Statement of Receipts and Expenses for the year 1923.

Receipts	Rs. A. P.	Expenses	Rs. A. P.
Subscriptions realised ...	765 0 0	Paid to the Press for	
Advertisement ...	57 0 0	Printing the journal ...	777 12 0
		Stamps ...	142 15 0
TOTAL ...	822 0 0	Brown paper ...	9 2 0
Less Receipts ...	108 14 0	Miscellaneous ...	1 1 0
	930 14 0	TOTAL ...	930 14 0

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXII]

APRIL

B. E. 2467.
A. C. 1924.

[No. 4.

HINDU CULTURE.

(Continued from page 116 of the last issue.)

The purpose of all education is to fit men to play their parts on the stage of the world with efficiency ; and, indeed if they have no parts to play, the efficiency with which their education has endowed them is likely to become atrophied. On the Indian stage our young men will be called upon to play parts of a far greater importance than were permitted to their fathers ; more and more, as that day which has now dawned grows towards maturity, their parts will be those of leadership, not merely those of insignificance and inferiority. As they realise this, naturally enough a wave of excitement passes through their hearts. But, in days of change, of social and political enfranchisement, we especially need in our Universities to study to build up in our young men a character which will enable them to cultivate restraint in word and deed. For

there can be no rights, no privileges, no genuine freedom, without corresponding duties, obligations and selfrestraint. I trust that you, members of this great University, will ever in your lives and conversation show that your influence and effort is on the side of order ; that you know as a truth, which cannot be denied, that practical service is far more patriotic than mere eloquent, however glib of tongue ; that you appreciate the fact that freedom, if allowed to degenerate into license, is worse than the most rigorous tyranny.

Fate compels us, whether we like it or not, to play our part in the struggles of the nations ; and we must, as men, use all our energies and powers if we would survive the cataclysms which rage beyond the seas and beyond the mountain passes. To say that we are living in a period of transition is so true to-day that it cannot too often be insisted upon. We are "wandering between two worlds ; one dead, the other powerless to be born." In such days as these we cannot afford to stand aside with folded hands, watching the storms gather and break upon us, eventually to overwhelm us buried in meditation and fancied security. I appeal to you young men, future citizens, to follow those leaders who aim at practical achievement.

It is a real pleasure to me to know that our University does not close her doors to women. Especially here in northern India, where the seclusion of females is so strict a custom, the fact that a few have been found seeking and receiving admission to our lecture rooms is a most welcome sign of a rapidly approaching change. It is almost incredible that Hindus who, in ancient days prided themselves on Gargi and Maitreyi ; who regarded with reverent admiration the Jain and Buddhist nuns, who did much for the literature and general culture of the country ; could yet, in a degenerate time, so far forget as to utter curse upon curse against any woman attempting to study the Hindu religion. To a yet more marked extent there is another very large section of our people appealing to our intelligence to free them from disabilities to which a hard

custom has condemned them, the Sudras and Ati-Sudras. It is impossible for us to justify our treatment of these unhappy millions. I am glad to know that the Hindu Maha Sabha has undertaken a solution of this pressing problem ; and I beg of you, members of this enlightened University, as you value our good repute amongst the learned of the world, to put no bar in the way of any Hindu of good character and high motive who desires here to learn our ancient ritual and our holy scriptures. Neither sex nor caste should be a hindrance to the acquirement of Hindu culture.

Yet another matter which I desire to place before you for consideration is concerned with foreign travel. It is, I think, most important that we should encourage our people to travel abroad, to make themselves acquainted with other lands, other races, other cultures. Why have we acquired the dislike to travel over the seas? It is a comparatively recent growth in our opinions. Our ancestors, the Indian traders, the Buddhist missionaries and teachers, travelled far and wide spreading our ancient culture throughout Asia. We had, so far from remembering their achievements with pride, forgotten them so completely that, but for the efforts of European archaeologists and orientalisists we should know nothing about them. This mediæval attempt of ours to keep ourselves in dignified seclusion has cost us more than we shall ever know. The proverbial toad in the well had not its vision more confined than have those who refuse to contemplate the pulsing life of the countries over-seas. Intercourse with the great trading nations is necessary to us for the extension of our resources, for the enlargement of our horizon, and for the recovery of that initiative which we are said to have lost. Let us go abroad again to recover it. Some will reply that there are many Indians of a worldwide reputation for their great gifts in all branches of intellectual achievement who have never visited the lands beyond the seas, whose knowledge of other countries is and has been based on their reading or on information derived at second-hand from others. I cordially agree. But I am con-

vinced that, had they added to their great natural talents the breadth of mind and elasticity of imagination which must result from travel, from personal experience and observation of the manners and customs of other nations they must have increased enormously their powers for good.

Finally I ask, what place in the whole of India could serve so well as a fountain of inspiration to a Hindu University as Benares? Here it was, in the Park of Deer that the Divine Buddha preached the first sermon on the Law of Righteousness, and from this spot that mighty religion spread far and wide. To Kashi came the mighty Shankara, and triumphantly preached his transcendent doctrine of a cosmic Maya. To Kashi still come the pilgrims, from all parts of India, from Tibet, China, Japan, Siam, Burma, and Ceylon, to seek purification and redemption. The neighbourhood of Kashi is still rich with a chaos of ruins amidst which the wandering pilgrim is sure at every step to stumble against recollections hallowed by age, to hear tongues in trees, sermons in stones, and books in running brooks." Kashi echoes and re-echoes, our ancient glories. She has withstood the march of centuries upon centuries; still she survives, and Hinduism with her. I pray that this Eternal City may be rich again with a new Dnyana-Vapi the spring whence shall rise a constantly flowing stream of culture for the infinite refreshment of our people. May the Almighty preserve this Vishwa Vidyalaya under the shelter of His powerful wing, secure against all the changes and chances of the passing years. And may:—

"The world's great age begin anew,
The golden years return."

BUDDHISM, SCIENCE AND CHRISTIANITY.

Every new discovery in the domain of Science helps for us to appreciate the sublime teachings of the BUDDHA GAUTAMA.

What is greatly to be deplored is the attitude of certain European Oriental Scholars who condemn Buddhism without serious study.

The semitic religions have neither psychology nor a scientific back ground. Judaism was an exclusive religion intended only for the Hebrews. It is a materialistic monotheism with Jehovah as the architect of a limited world. Christianity is a political camouflage. Its three aspects are politics, trade and imperial expansion. Its weapons are the Bible, barrels of whisky and bullets. It is a religion of ethical contradictions. The old war god of the Jews is yoked with the camouflaged god of love, whose characteristics are that of a veritable autocrat sending countless millions of people to an eternal hell of fire and brim stone. He enriches the Kingdom of his enemy the Satan by increasing the population of hell by thousand fold. Jesus is camouflaged as the prince of peace, whilst his actions show him to be a personality with an irritable temper. His very disciples forsook him at the critical moment when he prayed for help. He died praying to his god confessing his ignominious failure. He never intended except to be the king of the kings. His denunciations of the Pharisees, Scribes, high priests, lawyers, sadducees show him to be an impatient political visionary. He spoke of the coming destruction of the world which was to take place during the life time of his contemporaries. His prophetic vision was inaccurate. He later on contradicted by his actions and speech the ethics of the so-called sermon on the mount. He said that he did not come except to save the lost sheep of the house of Israel. He declared that he did not come to judge, and yet later on elected himself to judge the quick and the dead on the last judgment day. The god of love that he preached was the god who was to send the people to an eternal hell fire. The parables that he used to illustrate his teachings with were all based on hatred, and destructive fury. He was an exorcist by profession, and showed that, he was

devoid of compassion by his cruel behaviour in sending 2000 hogs to be drowned in the sea. His vision being blurred he cursed the fig tree because it did not produce fruits, although it was not the season. His conception of the universe was that of a bush doctor. He had no spiritual perspective of an after life. He thought that heaven had doors which could be opened and closed. The materialistic conception of heaven is indicated by his exuberant verbosity in appointing Peter as the door keeper of heaven whose keys was entrusted to him. The narrowness of his spiritual vision is manifest by the hatred that he showed soon after he had blessed Peter. That his temper was very violent is shown by his turbulent behaviour at the temple, which aroused the passions of the mob. He was rude towards his mother, not once, but thrice. Perhaps he was angry with his mother because she could not tell him whose son he was. He did not teach a very high morality, and violated the elementary principles of morality. He was unclean in his habits. His companions were socially and morally low. He spoke of a heaven which was to last for ever, and yet he said that heavens and earth may pass away.

The ethics of Christianity have not helped the nations of Europe to sublimate their ideas which effect the progress of humanity. Europe grovelled in darkness until the light of physical science began to dawn. The penal laws of England down to the period of the Reforms in 1832 are an indication of the barbaric perspective of human life. Morality was ignored. The aristocrats treated the proletariat class as if the latter had no human rights. For stealing a chicken the thief was hanged. The low state of morality among the plutocrats in England in the eighteenth century is an indication of the want of vitality in Christianity to civilize a nation.

The boasted progress that is to be seen in Europe is due to the discoveries in the realm of physical science. The science of psychology has made no tangible impression as yet in the European Consciousness. Alcoholism and brutality are the

dominating virtues bequeathed as a Christian legacy to the nations of Europe.

Bucaneering piracy in high seas, a consummating vandalism which sees nothing aesthetic in what they destroy had been the characteristics of the adventurers that sailed to distant lands in search of gold. They were grounded in ethics of destruction according to the barbarous mosaic law of Semitic Jurisprudence. With what savage fury the Jews destroyed the tribes that inhabited the Jordan valleys we learn from the books of Joshna and the Judges. With revolting diabolism Jehovah dictated the institutes of destruction. The old testament is a record of savage immorality suited only to a low type of human society. The God of Horeb is a monstrosity lacking the symmetrical features of a divine figure. The command of Moses not to make an image of the jealous Jehovah has a touch of humour. The figure of Jehovah could not be represented since certain portions of the divine anatomy are wanting to make it symmetrical in shape. Jehovah could only be represented by his back parts. He did not desire to show his face, he was willing to show his backparts exclusively. Jehovah's features are also given in the Revelations as seen by John who was a victim of psychic hallucination as was the case with Paul, who thought he saw Jesus when he fell down in a fit on his way to Damascus. The whole story of the conversion of Paul is a concoction of a later age. The ecclesiastical myth makers of the early Christian Church were like the modern Theosophists who create their Mahatmas to suit the imagination of the deluded. There are certain temperaments which take delight in the experiences of psychic delusion.

The veteran liar who denied Jesus thrice had the audacious impudence to exact all the money which poor Ananias had in his savings bank. Peter is responsible for the death of both Ananias and Saphira. That was a story manufactured with a view to ecclesiastical gain. It is a case of criminal intimidation. The ethics of Juridical psychologies cannot but condemn the method adopted by the veteran liar who denied his master

thrice. Paul served him right in the rebuke administered to Peter in the epistle to Galatians by exposing his hypocrisy. Paul had no direct authority from Jesus and yet he founded a church which was opposed to the principles of Jesus who did not want that his disciples should preach his doctrine to the Gentiles.

The British people today take a pride in calling themselves Aryans. There is a spiritualized Aryanism and an anthropological Aryanism. The Brahmans by enunciating a system of Griha Sutras called those people only Aryans who lived in the territory known as Bharatvarsha. Those who did not conform to the sacred laws were treated as Mlechhas.

Buddhism is a spiritualized Aryanism. The ethics of the Bible are opposed to the sublime principles of the Aryan Doctrine promulgated by the Aryan Teacher. We condemn Christianity as a system utterly unsuited to the gentle spirit of the Aryan race.

"WHY INDIA NEEDS BUDDHISM".

*(A lecture delivered at the Dharmarajika Vihara on 24-2-24
by S. C. Mookerjee, Bar-at-Law.)*

GENTLEMEN,—

Probably the more appropriate heading for this lecture should have been "Is Buddhistic Revival necessary for India"?

In my humble way and with such reasonings as I have been able to put together I have sought to answer that question and it will be presently placed before you for your consideration.

Let me begin by asking :—Why do you and I need food and water and air? The answer is "To be able to live" . . . to be able to prolong life on this Earth."

Food, water, air from the Earth, and heat and light from

the Sun are necessary for the continuance of life in animals and vegetables.

Should we be content to live on like animals or vegetables requiring nothing more than those five elements? Surely Not.

We are human beings and we require clothes to put on, shoes for our feet and dry well built houses to protect us from rain and storm and many things besides for our physical comforts and cultivation of our minds. We want education. We want money. As in this respect the human cultural standard is well settled for leading a respectable life—so in the present chaotic flux of our social standard and ideals in India, Buddhistic Revival is necessary for the fixing of our cultural standard, our standard of humanity, harmoniously with the free and civilised countries of that larger Asia in the Far East namely China, Japan and Siam.

Certain it is, that we Indians as a nation can not assimilate the civilisation of Europe. We do not come within the pale of their ideas of humanity. They have not much sympathy for such helpless and down-trodden people as we are. Asia has been the victim of Europe. Europeans have regarded Asia always as a good field for their exploitation and to-day in the 20th Century we Indians stand before European diplomacy, like a pack of sheep before wolves. However friendly individual Europeans may be to individual Indians, it is true that we do not feel at home in their company. The colour bar and the natural barrier of the Ruler and the Ruled make things very awkward for us socially. Along with those difficulties rise up the question of Cultural Conquest of India by the Europeans.

India has not yet developed a World Literature of her own, out of her own diverse vernaculars. She has made herself vocal through the medium of the language of her rulers and after 38 years of the work of the National Congress and nearly 75 years of University Education.

As yet we have not been able to get for ourselves a Government that may be responsible to us. India still floats on like a derelict in the Ocean of Time—without status for

her children in the scale of Nations—without a Helmsman to steer her Course—without a compass to know which way we are drifting. Nationally we are in a deplorable plight. Who can help us nationally, lead us onward sympathetically, making us realise what our national ideal and mission should be?

From the cry of an individual, may be in the wilderness or in mid ocean, you can judge of the National Cry—on the Derelect Indian Ship.

As an individual, I want the fullest freedom to grow up to the full height of my capacity and stature with due expansion of the qualities of my head and heart enlightened by education ennobled and sobered down by work in a field of my own choice and in a society cultured and tolerant and not hostile and petty minded or predetermined to crush out my individuality.

What I am crying for to get is but the echo of what is going on in the minds of three hundred and fifty millions of my people in India.

Life of an individual—of yours and mine for instance is not worth living if it can not be lived in a self-respecting way.

I am but a unit in the vast sea of three hundred millions and being one of them, I feel their great pulsation . . . their throbbing heart beat.

Gentlemen, I feel that Mother India is in the throes of a Great Re-birth . . . that it is pulsating . . . that it is vibrant . . . that it is on the point of bursting forth, like the thousand petal lotus, into a great nation born not out of abundance of joy but out of her deep sorrow.

In this pang of rebirth every body who regards India as the great mother must render her service so that the transition from the present chaos into cosmos . . . from the present darkness (political, social, moral, educational, economic and domestic and what not) unto Light and Peace may be as smooth and tranquil as possible.

Who amongst us can deny that at present our outlook is

dismal in the extreme. So long as the aim and object of the rulers, are hostile and antagonistic to that of the ruled—the latter have to suffer and pay and yet suffer from the helplessness of their own condition.

That is one aspect of our sorrow. The other aspect of our sorrow is due to ourselves—our condition—due to our social system.

Gentlemen, do you not feel it within yourselves that you would like to burst asunder all the little fetters of society which prevent you from coalescing with a worthy brother or which prevent you from doing an act of social justice out of fear of committing breach against your Conventional Social Code.

I am not considering here the case of those that have rebelled against our social system and gone away from us.

I am concerned now with those that are still in the fold. Are they safe in the fold or have wolves and plague germs found lodgment therein for devastating and ruining it.

The growth of the individual Hindu man in India is my greatest concern. The saying "Take care of your pennies and your pounds will take care of themselves" may be well turned and applied to "Nation building" . . . Take care of the Individual Man in your Nation and your Nation will take care of itself.

There is no room for that questioning attitude, or flying ones own standard of individuality, in the Hindu system. It requires automatic submission. Hence our social usages and customs have become wholly artificial and tyrannical.

Hindus of light and culture and true refinement notwithstanding their deep and inward protests at times, have to be victims of that artificial system wherein to preserve ones conscience one must either leave it, which is not always feasible and often ruinous and impracticable ; or be a moral coward and submit—bidding adieu to one's own ideals for ever. The latter course is usually followed being one of least resistance.

Where the system, by which you allow your life and conduct (in other words your character) to be moulded and

shaped, does not permit you to live up to your own ideal, is there any other course left for you than being a hypocrite for the rest of your life.

A Hindu educated man with blasted ideals, what good do you expect him to get out of his own life or to do to others or to the society he belongs? What is there to save him from being a pessimist and a misanthrope?

Tell me, my educated Hindu brethren, who have granted me this great privilege of addressing you, in the matter of receiving education yourself in your character forming days of early youth what ideal *Hero* was held up to you *for you to emulate*? In what way were you taught to *love your country*? In what way to serve your society and your country? And now that most of you are fathers of children, will you tell me in what way you are bringing them up? What ideal hero you are holding up before them? In what way are you teaching them to love Mother India and to serve the Hindu society?

No gentlemen, I know that you won't be honestly able to answer me those home questions which are so vital in the process of nation building.

Hindu men and women are far too religious-minded in the abstract ever to become like the Scotch parents who advised their sons "Go forth to the world and earn money, honestly if you can, but earn money."

But with Hindu *Bhadraloke* class the economic family pressure is so great—particularly now in Bengal where the *joint family system* is fast disappearing—that the parents earnestly require help from their sons by earning as best they can. And since daughters have to be disposed of by marriage let that be done as quickly and as cheaply as possible—becomes the earnest thought of the parents. The cramming Degree Examinations of your University through which the *Bhadraloke* young men must pass through does not teach "*Love of Country*" nor does it hold aloft any "*Ideal*" Hero before the young men as a model for emulation in character building.

Don't think I am a lecturer before you. I am your fellow

brother and if you will permit me I would say that I was a "weeper" along with you—as you must weep in thinking over the wretched condition of your own lives without the possibility of any amelioration coming from within the Hindu society or from outside.

I shall pause here and narrate to you very shortly two incidents of my own life which had I believe some effect on my character. I was reading in the 2nd class in a mofussil zillah school where the 2nd Pandit was a great lover of his country. He was a self-made man : taught himself Latin, Greek, English. . . He had seen me there in the school from my 7th year and had taught me Deva Nagri in the earlier forms. When I was in the 2nd class a lad of 14, he took a fancy to me. After school hours on stated days myself and an intimate school friend of mine used to meet the Pandit in the school garden where he lectured to us on every conceivable subject—particularly on the down-trodden condition of India since the Mutiny days in which one of his ancestors had taken a great part in assisting one of the Mutiny heroes. He lectured to us on the ancient history of India : Of India being the queen instructress of the world in so far as giving religion to the world was concerned by her missionaries, Buddhist missionaries....on our "yoga system" the marvels of which the world has but a faint notion. One day I was with him by myself, my class friend being ill, when he asked me "to love my country always." In return I asked him "Panditji, how am I to love my country"? He was astonished and looking at me for about two seconds he said "Oh I will teach you how to begin. Do as I do." Then the tall man (he was the tallest man I had seen—I think standing 6' 5" I should say) stood up took off his Nagri shoes.....I took off my English shoes and stood like a pigmy by him. He knelt down, I knelt down. He laid himself full length flat on the grass with his face downwards..... I did the same. He kissed the grass "seven times" and prayed to "Bharat Mata" in Hindi "Bless me my mother...Make me succeed in all my efforts...Take me on your lap and inspire

me to serve you." I did the same as he did. He passed away in three or four years time from that, while I was a student in England.

A practical demonstration like that, for inculcating in a boy "the love for his country," is not effaceable in a life time. His name was *Pandit Nityanund Misra*. I always think of him as my first *Guru*.

The second incident of my life is this:—There was an elderly relative of mine whom I used to try and imitate in everything lovingly nay reverently, devotedly and he knew that I was one of his worshippers. Long after I had joined the Calcutta Bar, this relative of mine, one day in the stirring days of Lord Curzon, advised me thus:—"Look here, a great self-sacrificing patriot has come from Poona of the name of Gopal Krishna Gokhale to the Imperial Council, find him out, know him, study his character, be friends with him. He is about your age. Quite a young man but for 12 mortal years he had served in Poona Fergusson College established by the co-operation of patriotic Poona graduates at a pittance of Rs. 75/- a month ignoring the lucrative prizes at the Bar which was quite within Gokhale's reach if he had thought of earning money."

You may be sure that Gokhale and I soon became life-long friends.

In my own individual life I should say I have been more fortunate than many in having found great good men as friends—self-sacrificing men as my guides. And in this connection I must not omit the name of my friend Anagarika Dharmapala.

Gentlemen, naturally every child is a hero worshipper. Nationally can we produce a greater self-sacrificing *Hero* in our country than Gautama Buddha for placing before our children or for placing before ourselves for inspiration—for guidance? No gentlemen.

Prahlad, Ram, Lakshman, Sri Krishna, Yudhisthira, Arjun, Vishma, Drona, Karna are too mythical—are too much narrowly

Indian in their vesture, and garb and character. They are not much known outside India.

Our Bhagabat Gita a great book a great Bible as it is—is not much known outside the narrow confines of India.

In India, through her vastness, through the diversity of her peoples, languages, through foreign domination and our national short sightedness and inability to weld up the racial diversities into a great National Homogeneity; our want of Teachers and Gurus of Transcendent Genius for guiding us, all these have contributed to increase our miseries. We are miserable in home life as well as in our national life. We are threatened with national extinction from outside and disruption from within. What is the remedy?

The past is past Gentlemen. I shall not refer to it or historically analyse it to-night. Mother India is in the throes of a great re-birth, regeneration, renaissance out of her sorrowful heart, out of her blood and tears when everything about her is still steeped in darkness.

In this darkening gloom, our vision blinded by that glamour of Western materialistic culture which we cannot and ought not to assimilate as it means denationalisation and death to us, it is Him, the Light of Asia, Gentlemen, that we may still look to for guidance in that Religio-Social Renaissance—in that Re-adjustment of the Caste system—in that process of Nation Building anew which is coming.

To-day India is a helmless bark and the Hindu population standing on her shelterless deck are moribund and dispirited enduring the boisterous winds of the strong, greedy, meaty and alchoholic culture of the materialistic civilisation of the West. On India's shelterless deck the Hindu population is daubed and tarnished and roped in as degenerates whom the civilised western world would rather shun and avoid as more unclean than lepers. In such a condition of things if there be any room to hide our faces in mental shame and agony for protection and refuge, it would be still in that all-merciful, all-loving bosom of the Greatest, loftiest, the most spiritually

mind Indian who is worshipped in China, Japan, Korea, Siam, Cambodia, Burma, Ceylon, Tibet. In His Holy Name alone, Gentlemen, can we the fallen Hindu population of India be regarded as their fellow brethren. From these Far Eastern countries of Asia comes the light of hope for India's uplift.

There is no hope for India from Christian Europe or the Federated States of the Great Islamic Empire—ranging from Morocco to Afghanistan—which is in the course of formation.

Owe be to us *Hindus*, if India should once more go under the heel of Islam.

Our hope for being united in spiritual brotherhood with the free nationalities of the Far East becomes the greater as upon a careful analysis of the present day Hindu usages it is found that their strata is Buddhistic, as Buddhism dominated India from the 3rd Century B.C. down to the 12th Century A.D. after India had gone under the Musalmans.

Our learned Hindu Pandits in a way hood winked the conquering Islam in the 13th Century by shielding the Buddhist mass population of India by bringing them under their fold of Hinduism. There was no difference in the Hindu method of worship and the Buddhistic method of worship.

As Buddha is regarded as an Incarnation of Vishnu, Buddhist Hindus of those days were regarded as a sect of the Vaishnabs.

Culture and civilisation are like armours for your self-preservation and protection.

In the Asokan period India put off her old Vaidik coat of arms openly and publicly which had become decadent and put on the Buddhistic Coat of Arms.

In the 13th Century our Brahman Pandits put off openly the Buddhistic Coat of Arms and sought to go back to the Vaidik Coat of Arms but this they could not very well do. As the people had lost all tradition of Vaidik mode of worship, they had to camouflage. In the name of Hinduising the people they had to take recourse to latter day Tantrik forms of worship which were very much Buddhistic.

Buddhism was never driven out of the land, gentlemen, as people popularly believe but continued to flow on in the Hindu name. The present day Hinduism is an offshoot of Buddhism of the Mahayana school.

For our national self protection I would advise you to change the name of your present day Hinduism into Buddhism for it has been and is Buddhism so that the change of name may generate confidence in us on the part of our Far Eastern friends.

You will be able to do this without losing self-respect—without uttering an iota of falsehood. Suppose I invite you to be Vaishnabs for your national protection. Is there any harm?

In the darkest days of Musalman rule Sri Chaitanya united all Bengal by the rallying cry of his Bhakti cult—and abolition of caste. He was a great nation builder and we should honour him.

So once more in the 20th Century it is necessary for us to invite the friendship and brotherliness of our Pan Buddhistic Brethren from the Far Eastern Asia and for that purpose I submit to you that for our national well being it is necessary for us to make our caste rules less rigid and to unfurl the flag of Ahimsa Paramo Dharmo. For our National Existence I submit that India needs Buddhism in preference to Islam or Christianity or any other ism under the sun.

Under the wide and far flung chhatra of Lord Buddha we shall be able to survive as a self respecting Nation in India and abroad and in cooperation and friendship of our Pan Buddhistic Brethren of the Far East, retaining at the same time such Pure Hindu Achars and worship of our Dev Devis and ancestor worship as we have been doing as Hindus. Gentlemen I repeat that India needs Buddhistic Revival in full force.

THE BOOK OF THE GREAT DECEASE.

MAHA-PARINIBBANA-SUTTA.

CHAPTER I.

1.¹ Thus have I heard. The Blessed One was once dwelling in Rajagaha, on the hill called the Vulture's Peak. Now at that time Ajatasattu, the son of the queen-consort of Videha origin,² the king of Magadha, was desirous of attacking the Vaggians; and he said to himself, "I will root out these Vaggians, mighty and powerful³ though they be, I will destroy these Vaggians, I will bring these Vaggians to utter ruin."

¹ Sections 1-10, inclusive, recur in the Vaggi Vagga of the Sutta Nipata in the Anguttara Nikaya; and there is a curiously incorrect version of § 3 in the Fa Kheu Pi Hu, translated from the Chinese by Mr. Beal, under the title of the Dhammapada from the Buddhist Canon, pp. 165, 166.

² Ajatasattu Vedehiputto. The first word is not a personal name, but an official epithet, 'he against whom there has arisen no (worthy or equal) foe'; the second gives us the maiden family, or tribal (not personal) name of his mother. Persons of distinction are scarcely ever mentioned by name in Indian Buddhist books, a rule applying more especially to kings, but extended not unfrequently to private persons. Thus Upatissa, the earnest and thoughtful disciple whom the Buddha himself declared to be 'the second founder of the kingdom or righteousness', is referred to either as Dhamma-senapati or as Sariputta; epithets of corresponding origin to those in the text. By the Jains Ajatasattu is called Kunika or Konika, which again is probably not the name given to him at the rice-eating (the ceremony corresponding to infant baptism), but a nickname acquired in after life.

³ Evammahiddhike-evammahanubhave.—There is nothing supernatural about the iddhi here referred to. Etena tesan samagga-bhavan kathesi says the commentator simply; thus referring the former adjective to the power of union, as he does the second to the power derived from practice in military tactics (hatthisippadihi). The epithets are indeed, most commonly applied to the supernatural powers of Devatas, Nagas, and other fairy-like beings; but they are also used, sometimes in the simple sense of this passage; and sometimes in the other sense, of Buddhas and of other Arakats. See M. P. S. 12, 43; M. Sud. 49-53; Jat. I., 34, 35, 39, 41.

2. So he spake to the Brahman Vassakara, the prime-minister of Magadha, and said:—

"Come now, O Brahman, do you go to the Blessed One, and bow down in adoration at his feet on my behalf, and enquire in my name whether he is free from illness and suffering, and in the enjoyment of ease and comfort, and vigorous health. Then tell him that Ajatasattu, son of the Vedehi, the king of Magadha, in his eagerness to attack the Vaggians, has resolved, "I will root out these Vaggians, mighty and powerful though they be, I will destroy these Vaggians, I will bring these Vaggians to utter ruin." And bear carefully in mind whatever the Blessed One may predict, and repeat it to me. For the Buddhas speak nothing untrue."

3. Then the Brahman Vassakara hearkened to the words of the king, saying, "Be it as you say." And ordering a number of magnificent carriages to be made ready, he mounted one of them, left Rajagaha with his train, and went to the Vulture's Peak, riding as far as the ground was passable for carriages, and then alighting and proceeding on foot to the place where the Blessed One was. On arriving there he exchanged with the Blessed One the greetings and compliments of friendship and civility, sat down respectfully by his side (and then delivered to him the message even as the king had commanded.¹)

4. Now at that time the venerable Ananda was standing behind the Blessed One, and fanning him. And the Blessed One said to him: "Have you heard, Ananda, that the Vaggians hold full and frequent public assemblies?"

"Lord, so I have heard" replied he.

"So long, Ananda," rejoined the Blessed One, "as the Vaggians hold these full and frequent public assemblies; so long may they be expected not to decline, but to prosper."

(And in like manner questioning Ananda, and receiving a similar reply, the Blessed One declared as follows the other

¹ § 2 repeated.

conditions which would ensure the welfare of the Vaggian confederacy.*)

"So long, Ananda, as the Vaggians meet together in concord, and rise in concord, and carry out their undertakings in concord—so long as they enact nothing not already established, abrogate nothing that has been already enacted, and act in accordance with the ancient institutions of the Vaggians as established in former days—so long as they honour and esteem and revere and support the Vaggian elders, and hold it a point of duty to hearken to their words—so long as no women or girls belonging to their clans are detained among them by force or abduction—so long as they honour and esteem and revere and support the Vaggian shrines¹ in town or country, and allow not the proper offerings and rites, as formerly given and performed, to fall into desuetude—so long as the rightful protection, defence, and support shall be fully provided for the Arahats among them, so that Arahats from a distance may enter the realm, and the Arahats therein may live at ease—so long may the Vaggians be expected not to decline, but to prosper."

5. Then the Blessed One addressed Vassakara the Brahman, and said:—

"When I was once staying, O Brahman, at Vesali at the Sarandada Temple² I taught the Vaggians these conditions of welfare; and so long as those conditions shall continue to exist among the Vaggians, so long as the Vaggians shall be well instructed in those conditions, so long may we expect them not to decline, but to prosper".

"We may expect then", answered the Brahman, "the welfare and not the decline, of the Vaggians when they are possessed of any one of these conditions of welfare, how much more so when they are possessed of all the

* In the text there is a question, answer, and reply with each clause.

¹ The commentator adds that this was a vihara erected on the site of a former temple of the Yakkha Sarandada.

² Cetiyanī, which Sum. Vil. explains as Yakkha-cetiyanī.

seven. So, Gotama, the Vaggians cannot be overcome by the king of Magadha ; that is, not in battle, without diplomacy or breaking up their alliance.¹ And now, Gotama, we must go ; we are busy, and have much to do."

"Whatever you think most fitting, O Brahman," was the reply. And the Brahman Vassakara, delighted and pleased with the words of the Blessed One, rose from his seat, and went his way.

(To be continued)

OBSERVATIONS MADE IN THE FAR EAST AND THE UNITED STATES OF AMERICA.

(Continued from page 148 of the last issue.)

We started on our course over the calmest of calm waters in the afternoon. The captain aided by the engineers is making head way for Singapur. The pilot, amazingly rotund, *des jous bouffies*, took us out on the sea. He is rather irascible, and flung out at his young assistant a swear word and a curse

¹ "Overcome" is literally "done" (akaraniya), but the word evidently has a similar sense to that which "done" occasionally has in colloquial English. The Sum. Vil. (fol. ti) says akaraniya, akatabba agahetabba; yadidan, nipatamattan; yuddhas-sati, karanatthe samivakanan, abhimukhena yuddhena gahetun na sakka ti attho. Upalapana, which I have only met with here, must mean, "humbug, cajolery, diplomacy:" see the use of the verb upa-lapeti, at Maha Vagga V, 2, 21; Jat II, 266, 267: Pat. in the 70th Pak. Sum. Vil. explains it, at some length, as making an alliance, by gifts, with hostile intent, which comes to much the same thing. The root I think is li.

while climbing down the rope ladder on to his boat pulled by tawny coloured, burly Tamil sailors. He was safely landed in his vessel standing peacefully on the mouth of the river. His assistant piqued at his angry words asked him not to shout. There the little episode ended, so far as we were concerned. What arguments and heated controversy they had between themselves over a peg of whiskey in the house-boat, we shall have to consult the spiritualists and the clairvoyants for our knowledge. The sea has been fatiguingly dull and uninteresting. I might as well have crossed the sea in a bowl. But wanting in the wisdom of the three wise men of Gotham, I would not attempt the adventure. The sea is as fickle and inconstant as the daughter of Eve or the opportunist politician. We reached this place at the break of dawn ; and within a few minutes of its arrival the cranes were at work and raised a pandimonium. The infernal noise, as if hell were let loose, woke us up from our slumber. We slept on the deck *en plein air* on exiguous cane chairs supplied by the company. It is thoughtful innovation. The European vessels are not considerate in this respect. They compel the passengers to cart their own chairs. We get very good rest. We sleep more happily and better than the American millionaires and mushroom aristocrats who keep up a constant growl and snarl at the supposed poverty or mediocrity of the conveniences of life. We waited submissively for the pompous advent of the pass-port officer. The ubiquitous Sikh was at his elbow and followed him like Mary's lamb. He stands or sits by the side of the officer as a deaf-mute, sombre, dreamy, without a shade of humour or a happy look on his face. He is the solemn picture of the stupendous tragedy of his race. Nature must have carved out the Indian races from the black carpathian rocks. The permit to land was stamped on the pass-port, and we were sent out cleansed of all the impurities and wickedness of an imaginary felon. The theological owls with thus constant 'tutu', and the political red-wings are hooting and crying aloud for trust and confidence

among nations ; and this is the way they act and behave to bring about the wished-for end. The method is tortuous and full of guile and suspicion. At every por the passengers are supposed to be misdemeanants and criminals, until the blessed pass-port is exposed to the scrutiny of the officer. The lawyers have a phrase, if one comes to the court of equity must come with clean hands. Lave and cleanse your hearts of mistrust and eradicate the evil of proud dominance before preaching the virtue of goodness and friendship and international kindredship. Horace has said some-where "If thou wishest me to weep, thou must first shed tears thyself." Let the moral teachers remember this saying full of meaning. All the religions of the world have gared obliquely and with red eyes at one another and have caused broil and confusion among mankind. The Japanese for the last fifty years have been reared upon secularism and rejected religious faith and belief and cloudweaving philosophy. In spite of this daring mental feature and confident conviction, they are as fine a race of people as any in the world. They have not quarrelled over religions, nor persecuted men for religious belief nor burnt people on the stake. They are wonderfully a happy and cheerful people, with affluence of self respect and an abundant sense of duty.

Singapur is a delightful city. Its wide, clean and smooth roads and simple architecture are pleasant to the artistic eye and sense. Its Botanical gardens are one of the most beautiful things one can ever desire to see. They claim engaging attention. Its situation on an upland, with numerous undulations covered with beds of finely tinted flowers and gorgeous plants, affords a vision of an enchanted place, fit for ethereal spirits to flit in the midst of shades and colours, and Ariel like lie on the cowslips bell and honeysuckles. They cheer and have an urbane influence upon the mind of persons of refinement ; and the impression lasts. But can it permanently affect *l'esprit caugrenu*? Nature study and its appreciation are a few of the

grandest and sweetest experiences of life. They call forth from the depth of our nature the feeling of the oneness of the universe. We must have the real training to subject ourselves to the spell of nature's wizard. From Constantinople to the extreme end of Hindusthan, one fails to observe the genuine love and taste for the flowers. The Hindus cull flowers not for their own moral, aesthetic and spiritual elevation but for the gratification of the aesthetic sense of the gods. It is the vicarious way of enjoying the elegance and beauty of life. The owls do not love the enchanting hues of flowers nor do they care for light and air. They prefer to hoot in the dark and in the stillness of the night. The man who loves flowers rises from the feast of life cheerfully ; and is never insignificant and ill-tempered.

From the wharf to these gardens it costs between 2 and 3 dollars in an automobile. There are two excellent hotels over looking the sea and a well kept common. We visited the hotel D'Europe and the Raffle's hotel. In one we had cool drinks and in the other we took our tea. The waiters are mostly Chinese dressed in trousers and coat buttoned upto the neck. They wear shoes and socks not like the Indian waiters with naked feet. The Police constables are partly Sikhs and partly Malaysians. The Sikh ever with his morose countenance preserves law and order in the country. The Malaysians have genial face. The ginrick-saw men and porters or coolies are nearly all Chinese. They are clad from the neck to the ankle.

The Dock labourers are chiefly Chinese with a sprinkling of Tamil men, some of whom work at rubber plantation and some carry on the sweeping and scavenging work.

The rickshawmen are clad from the neck to the ankle. They keep their feet bare. The Chinese women cover their bodies well; it is due to self-respect and the sense of decency. It is the South Indian men and women who are employed as sweepers. What malevolent fate dogs their steps ! Even in the foreign land, liberated from the crushing oppression of the

ignorant and imbecile priesthood of the country of their birth, they have to bear the same infamy and reproach of carrying on the foul and unclean occupation. "The Indian does this work," says the Chinaman. What a compliment to the Brahmins and the touchable classes. The Chinaman knows no difference between a touchable Indian and an untouchable Indian. He thinks the Indians make either policemen or *Dhangars*. If ever the Chinese come into their own, I believe, they will try to get all the starved and half-starved classes of Indians to do the cleaning and sweeping of the streets and cesspools of China. Their own men can do the police work quite efficiently and suavely. Wherever I turn, I find the Indians doing the dirty jobs. The Moghul rulers had employed these poor and depressed classes for the foul and ignoble occupation, but had the good sense to give them a respectable name. They called them *Mehthers*, which means "chiefs". The Brahmins and other high class Hindus, puffed up with their so-called spiritual civilisation, have not had the common humanity and prudence to bestow on them a decent designation. The law of degeneracy is nature's ukase of destruction and it has reached the Hindus.

It is curious that the Japanese priests know nothing of the Brahmins as a class; the only thing they are aware of is that the Hindus are divided up into innumerable casts, and that politically and socially have made *harikari* of themselves. The rickshawmen charge 52 cents for an hour's drive and 13 cents for quarter of an hour. Rice and rubber are the two chief products of the country. The municipality is very efficient. The streets are swept clean, even the poor quarters are not mean. In this part of the world one does not come across the regiment of overseers and sub-overseers that one encounters in Calcutta. They do not waste the money of the rate-payers to provide for a long queue of useless failures in life, as it is done in India. The brightness and the purity of the city and its quiet discipline, without noise and uproar are an example for Indian Municipalities and

is worthy of imitation. One regrets to hear from the natives of this place that the Indians are considered dirty and unhygienic by habit and nature. The Chinese coolies and dock labourers cover their legs up to the waist. They leave their bodies bare owing to the moist heat of the country. But the Indian coolies are seen with their eternal loin cloths. When they are off duty the Chinese coolies protect their bodies from public gaze. The Indians, on the otherhand, do not put on anything over their bodies. I believe the Chinese have more understanding than the Indians.

We sail again to-morrow for Hong-Kong. We took in one first class and two 2nd class passengers. The Japanese resident in Singapur came to meet the Japanese passengers on board the steamers. They came on the boat solely with the object of welcoming their countrymen; and in return they were received with great cordiality. This is true patriotism. Our countrymen never gave us a word of welcome, although a multitude of them came on board as exchange brokers. They pestered us to change money, yet they never for a moment inquired of our nationality. The difference between the two natures was striking. The Indian has no idea of patriotism; his mind and heart are steeped in selfishness and aggrandisement. Mr. Jack Dewar, the first saloon passenger who joined us here, is going to Hong-Kong. He has a business here and travels a good deal in the Far East. He is a man of information and well read. His conversation is exceedingly interesting. He is a good listener and eager to learn. I must break off here to satisfy my inner man. The cravings of nature are too urgent to neglect them. You should not grumble at the unfinished letter; for it is better to have half a loaf than no bread, or if you like it, *faute de grives on mange les merles*.

17-3-22.

Mr. Dewar has been long in residence in the East. His temperament and mental equipment have saved him from the

sin of bookishness and grousiness. He loves mankind; the scientific bent of mind and common sense have schooled him to think that human nature at bottom is the same the world over. He is not tainted with prejudice against any religion but shows impatience towards those who dogmatically lay down the virtues of the one indisparagement of the other. He is of opinion that the European women's mind moves in a vicious circle, for they have been taught from the infancy upwards to read fantastic stories of the people outside Europe. They came out with their minds fashioned and shaped to live among races of half formed human beings and of impenetrable thickness of skulls, who cannot be brought under the civilisation and influence of education. This habit of mind and narrow vision has been the perennial source of trouble in the East. The European men in general acquire broader outlook and more accurate idea of human species and believe that the peoples in the orient are capable of receiving education and higher ideas of life. But oftener than not they conduct themselves with bad grace and *gaucherie*. He could not explain the reason of such unamiable behaviour. I offered him my solution of the problem. In the first place it is the result of the lessorh they have had from the disparaging description of the peoples by the religious missionaries, and in the second place it is the heightened and inordinate pride of conquest which urges them to have resort to clumsy and uncouth bearing. However, Mr. Dewar is a liberal minded sympathetic man with sound instinct for art. He sings and plays on the piano with the feeling and gesture of an artist. Hong-Kong looks a beautiful picture from its fine harbour. It is a happy mixture of Naples and Genoa with something more attractive than these. It is its manificent roads, its immaculate cleanliness which strike the eye. The ship lay along side the wharf at Kowlan, the main land of China. It is under British possession and exceedingly pretty. You land here and walk on to the Ferry station to take a steamer to cross over to Hong-Kong. The fare is 30 cents. The Hong-Kong dollar

is slightly different from Singapore dollar. Hong-Kong is a rock, its peak is 1200 ft. above the sea level; on its brow the Governor's residence is situated. The houses are all dotted over the hills. The Europeans reside in them. They have electric tram way which takes the residents to their habitations. There are four stations from the bottom of the hill to the peak. It reminded me of similar way at Bergen. Science is the parent of civilisation and the brain of man plucked from the intellect of the Almighty and trained in science has evolved a luxuriant garden of flowers and artistic shrubs out of at one time bleak and barren rock. We called at the Post office, which is a fine building, to post our letters. The officials and assistants are more expeditious and polite than your Indian man. The municipality is much superior to that of Calcutta. There is not a corner which is not absolutely sanitary and clean. We traversed the whole length and breadth of the city by tram, passing through all the quarters of the poor, the middle class and the wealthy; we did not perceive the nauseating odour that one gets in the Calcutta roads and streets and lanes. It is ludicrous to brag of Calcutta as the second city of the Empire. Yes, it is so in population, but is a stygian hole in uncleanness, inartistic frame and surroundings. Hong-Kong is a huge port and shipping place. It cannot grow anything, yet it is quite busy and the people look cheery. The Sikhs are here as guardians of the peace. They are perfect automata and I am sure they do not feel they have a country. They think of their distant hamlets over the waters where their wives and children eke out the existence. Beyond this their vision does not extend. We approached two of these specimens of humanity for some information. They were on duty and naturally spoke to us with courtesy as their discipline dictated. But for this, we might have dropped out of Mars or arrived from Timbuctoo. They did not show the least sign of fellow feeling, although I told them we were coming from India. This detached condition of mind and standaloofness are entirely due to the depth of ignorance, illiteracy and

religious superstitions. As we stand, it must be confessed with a pang in the heart, that in higher and genuine conception of patriotism the nine-tenths of the human beings in India are but slightly removed from our arborial ancestors. The white man and the yellow man are also the offsprings of monkeys ; but they have the herd instinct as well as lofty patriotism. The Sikhs under the training of the Europeans in India become brutal and rough to the chinese pedestrians. The Chinese police men have suave dignity which compels obedience.

N. CHATTERJEE.

(To be continued.)

NYAYA VINDU.

WITH DHARMOTTARACHARYYA'S COMMENTARY.

(TRANSLATED BY MR. HARISATYA BHATTACHARYYA, M.A., B.L.)

(Continued from page 111 of the last issue.)

साधर्म्येणापि हि प्रयोगेऽर्थाद्वैधर्म्यगतिरिति । असति तस्मिन् साध्येन हेतोरन्वयाभावत् । तथा वैधर्म्येणाप्यन्वयगतिः । असति तस्मिन् साध्याभावे हेतुभावस्यासिद्धेः । न हि स्वभावप्रतिबन्धोऽसत्त्वेकस्य निवृत्तावपरस्य नियमेन निवृत्तिः । स च द्विप्रकारः । सर्वस्य तादात्म्यलक्षणस्तदुत्पत्तिलक्षणश्चेतुः । तेन हि निवृत्तिं कथयता प्रतिबन्धो दर्शनौघः । तस्यान्निवृत्तिवचनमाक्षिप्तप्रतिबन्धोपदर्शणमेव भवति । यच्च प्रतिबन्धोपदर्शनं तदेवान्वयवचनमित्येकेनापि वाक्येनान्वयमुखेन व्यतिरेकमुखेन वा प्रयुक्तेन सपक्षासपक्षयोर्लिङ्गस्य सदसत्त्वस्थापनं कृतं भवतीति नावश्यवाक्यद्वयप्रयोगः । अनुपलब्धावपि यत्सदुपलब्धिलक्षणं तदुपलब्धत् एवेतुः । तदुपलब्धमानं तादृशमसदिति प्रतीतिरन्वसिद्धिः । द्वयोरप्यनयोः प्रयोगेऽवश्यं पक्षनिर्देशः । यस्यात् साधर्म्यवत्प्रयोगेऽपि यदुपलब्धिलक्षणं प्राप्त-

सन्नोपलभ्यते सोऽसद्व्यवहारविषयः नोपलभ्यते चात्रोपलब्धिलक्षण-
प्राप्तो घट इत्युक्ते सामर्थ्यादेव नेह घट इति भवति तथा वैधर्म्यवत्-
प्रयोगेऽपि यः सद्व्यवहारविषय उपलब्धिलक्षणप्राप्तः स उपलभ्यत एव
न तथात्र तादृशो घट उपलभ्यत इत्युक्ते सामर्थ्यादेव नेह सद्व्यवहार-
विषय इति भवति ॥

"In an instance of Homogeneity, there is Heterogeneity by implication. If there be no Heterogeneity (in such an instance), there would be no 'agreement of the Mark with the Proven.' In the same way, in an instance of Heterogeneity, there is Agreement. If there be no Agreement (in such an instance), 'the fact of the non-existence of the Mark,' would not be proved in the case of 'the non-existence of the Proven.' Unless there be Inseparable Connection between two phenomena, one would not necessarily cease to exist on the non-existence of the other. Inseparable Connection is of two sorts. One is said to be due to the Identity of the nature of the two phenomena and the other is due to the fact of one phenomenon Being Generated by the other. Hence where Non-existence or Denial is spoken of, the Inseparable Connection is to be indicated. In this way, the statement of Non-existence or Denial shows the Inseparable Connection is a statement of Agreement. Thus, through one statement either of Agreement or of Difference, the existence or the non-existence of the Mark in the Similar or the Dissimilar Abode may be indicated; and hence both the statements need not necessarily be made. In the case of Non-observation, when it is said that only what being capable of being observed is observed, is existent—it is understood that a thing of that nature, not observed is non-existent and in this way, Agreement or Affirmative Relationship is established. In both the cases, however, the Abode need not necessarily be indicated. Take, for instance, an Inference having Homogeneity,—Whatever

being capable of being observed is not observed is something to be treated as non-existence ; here there is not observed the Pitcher which is capable of being observed ; well,—this much being said, it is understood 'There is no Pitcher here.' In the same way, take an Inference having Heterogeneity,—Whatever being capable of being observed is observed is an object to be treated as existent ; here there is not observed the Pitcher which is so (i.e., capable of being observed) ; well,—this much being said, it is understood 'There is no (Pitcher) here which can be treated as existent.' "

Commentary :—The Mark has been described as having three characteristics. How is it, then, that in the Homogeneous Inference, Difference is not shown and in the Heterogeneous Inference, Agreement is not shown? The answer is that Agreement and Difference imply each other. When it is said that a Mark is in agreement with the Proven, it is implied that 'the non-existence of the Proven' involves 'the non-existence of the Mark.' If the latter fact be not admitted, the former cannot be admitted also. The Mark involves the Proven ; this necessarily means that where there is no Proven, there is no Mark. Difference, however, consists just in this statement that where there is no Proven there can be no Mark. Hence where Agreement is stated,—viz., the fact that the Mark involves the Proven,—Difference is understood by implication.

Similarly, in the case of Difference, Agreement is implied. Difference means that 'the non-existence of the Proven' involves the 'non-existence of the Mark.' This does not indicate that where there is the Mark, the Proven does not exist ; for, in that case 'the non-existence of the Proven' cannot be said to involve 'the non-existence of the Mark.' The statement of Difference rather implies that where there is the Mark there is the Proven,—the statement of Agreement. Hence where Difference is stated—viz., 'the non-existence of the Proven' involves 'the non-existence of the Mark,—Agreement is understood by implication.

The fact that Difference is meaningless if Agreement is not implied in it,—is further made clear in the following way. One being denied, the other must necessarily be denied,—well, this is impossible unless there is Inseparable Connection between the two phenomena. How then, can there be Inseparable Connection between two phenomena? Inseparable Connection between two phenomena is possible only in two ways,—viz., (1) if they two be identical in nature or (2) if the one owes its genesis to the other. (The Mark and the Proven are said to be inseparably connected because there may be cases in which they may be found to be identical in nature or in which the Mark is discovered to be the effect of the Proven). Now, in Difference, one i.e., the Proven being denied, the other is necessarily denied. How is it possible? It is possible only if the Mark is held to involve the Proven. To speak, however, of the Mark involving the Proven,—to admit the Inseparable Connection between them,—is to state Agreement in an indirect way. Similarly, in Agreement, Difference is stated implicitly and indirectly.

As Agreement is implied in Difference and as Difference is implied in Agreement, 'the Existence of the Mark in the Similar Abodes' and its 'Non-existence in the Dissimilar Abodes' may be stated in one single proposition. Two statements indicating Agreement and Difference need not necessarily be made while stating the Mark; for, one statement would suffice, no matter whether it indicates Agreement or Difference. Words are used to express the sense; if the sense is understood in one statement, why should more words be used? Hence either Agreement or Difference should be stated and not both, as a matter of course.

The following example shows how in the Heterogeneous Inference where the Mark is of the Non-observation kind, Agreement is implied in the statement of Difference. 'Existence is the non-existence of non-existence and 'Observation' means the non-existence of non-observation. In the given example, the Proven is established because the fact of non-

existence,—the non-existence of the Proven,—is pervaded by the fact of non-observation (of a thing, although capable of being observed,—the non-existence of the Mark. If, however, the non-existence of the Proven be said to be possible although there be the Mark, you cannot speak of the Pervasion of the non-existence of the Proven by the non-existence of the Mark. Hence if the said Pervasion be admitted, it must be admitted also that the existence of the Mark is pervaded by the existence of the Proven. And consequently, Agreement may be said to be involved in the given example in the form, 'A thing unobserved although capable of being observed is non-existent.'

The Mark is what involves the Proven either because they are Identical-in-nature or because the former is the Effect of the latter. Hence when the Mark is seen to be present in the Abode, it is understood that the Proven must be there. Accordingly, in an Inference, a statement showing the existence of the Proven in the Abode is unnecessary, as it is understood on account of necessary implication. In the Homogeneous Inference where the Mark is of the Non-observation kind, it is understood that 'Here there is no Pitcher,' although the fact need not be stated in so many terms. 'That which being, capable of being perceived is not perceived is an object to be treated as non-existent ;—well, in these words, a rule about non-existence following upon non-observation is made out. 'The fact of non-perception of an object, although capable of being perceived' is pervaded by 'the fact of non-existence.' 'Here there is perceived no Pitcher which is capable of being so'—shows the Existence-of-the-Mark-in-the-Abode-of-the-Proven. Now, if in the Abode, the Proven be not inferred to exist, the Mark also could not be supposed to exist there. For, the Mark-essence involves the Proven-essence. This fact accounts for the understanding of the Proven on account of Implication (*Sāmarthya*). As in the Homogeneous Inference, so in the Heterogeneous Inference, the Proven,—'There is no Pitcher here to be treated as Exist-

ent'—is understood on account of necessary Implication. It is in this way. 'What is Existent is perceived if capable of being so.' As described before, here 'the non-existence of the Proven' is pervaded by 'the non-existence of the Mark.' 'Here there is perceived no Pitcher which is capable of being so'—indicates that the non-existence of 'the non-existence of the Mark, which pervades 'the non-existence of the Proven,' is attributed to the Abode of the Proven. What necessarily follows need not be expressed in so many words,—that the non-existence of 'the non-existence of the Proven' ('Here there is no Pitcher Existent') is also to be attributed to the Abode of the Proven.

कौटशः पुनः पक्षः इति निर्देशः । स्वरूपेणैव स्वयमिष्टोऽगिराकृतः

पक्ष इति ॥

"Now, it is, however, to be indicated,—the nature of the Abode. The Abode (of the Proven) is what is by itself alone, personally desired (by the disputant) to be proved and is uncontradicted."

Commentary :—If the essence of the Proven does not exist in the Abode, the essence of the Mark cannot exist there ; from this, the conclusion follows, as we have seen, 'Here there is no Pitcher'; and hence the Abode (of the Proven) need not be implicitly stated. Similarly, in the cases of the Effect Mark and the Nature-Mark,—the Abode need not be explicitly stated. Now, the question is,—What is this Abode? It is described as (1) What is to be proved as the Proven ; (2) What is to be proved as the Proven and not as anything else ; (3) What is intended to be proved by the arguer (although not explicitly stated) and (4) What is not contradicted by the evidence of direct perception etc. It may, however, be urged : Why is the Abode thus defined, if it is not to be explicitly stated? It is not defined because the Abode is a limb or a part in the statement or premise giving the Reason or the Mark in a syllogistic argument ; it is defined for the following

reason. There are people who confuse the Proven with what is not the Proven. It is to remove this confusion between the Proven and what is not the Proven that the Abode (of the Proven) is defined here.

स्वरूपेणैव साध्यत्वेनेष्टः ॥

“*By itself*” is meant to show that it is intended to be of the nature of the Proven i.e., *matter to be proved.*”

Commentary :—The Abode and the Proven are practically convertible ; the former is nothing but the latter. Hence it is said that the Abode is what is ‘by itself’ intended to be the Proven.

स्वरूपेणैवेति साध्यत्वेनेष्टो न साधनत्वेनापि ॥

“*By itself alone*” is meant to show that it is intended to be the Proven and *not the Mark as well.*”

Commentary :—The word, ‘alone’ signifies that the Abode refers always to the Proven and never to the Mark.

यथा शब्दस्यनित्यत्वे साध्ये चाद्युषलं हेतुः । शब्दोऽसिद्धत्वात्साध्यं न पुनस्तदिह साध्यत्वेनैवेष्टं साधनत्वेनाप्यभिधानात् ॥

“As for example, let us have an Inference in which the Non-eternity of Sound is the Proven and Visibility is (offered as) the Mark. It is (in a sense) a proven (i.e., a fact to be proved) because it (i.e., visibility) is unproved, so far as Sound is concerned. But still it cannot be said to be intended as the Proven in connection with Sound ; for, it is described as the Mark.”

Commentary :—There may indeed be cases in which the Mark or Reason itself in an Inference is improved. ‘Sound is non-eternal, because Sound is Visible.’ Well, it is clear that Visibility is unproved so far as Sound is concerned ; one cannot accept the fact of the Visibility of Sound unless you can prove it ; in other words, the Mark in the present Inference is one which is yet to be proved. But this is no reason why Visibility with reference to Sound should be called the Proven

of the given argument. For, it is offered as the Mark in the syllogism ; it is not intended to be the Proven there.

(To be continued)

NIRVANAMS INTERPRETED BY WESTERN SCHOLARS.

(Continued from page 120 of the last issue.)

The European mind, charmed by the idea of Nirvana, has hovered long over it with equipoised wings, quivering with real genuine sympathy but yet looking upon it as an impenetrable mystery, hesitating to dismiss the idea as an empty delusion or ruthlessly unveiling it with an irreverent hand. Oldenburg with a fine psychological insight has truly depicted the Buddhist attitude as one of longing for the eternal and the ineffable which is as keen as it is truly affirmative, but one of absolute helplessness to encompass it in thought, except by way of exclusion. And yet we have to admit that that was a strictly logical attitude as the Master had to use concepts which had not as yet attained that stage of evolution, when they could convey clearness of impression to the popular mind with which he had chiefly to deal and to which he had to deliver his message. At the same time, why should we set such a high value upon the intellect which is not of very ancient growth and has been called into existence by the exigencies of evolution and is in fact the latest developed organ which has come to our help in the struggle for existence, and even as it is at present, gives but an uncertain and fluctuating glow. There are other and deeper powers of our nature which find expression in feeling and impulse and drive us to our goal with greater force and directness. The deeper mysteries of existence do not lend themselves to visualisation and in their presence the human reason collapses in self-made contradictions. The inner being longs with an unwearying yearning for a goal which the poor intellect cannot visualise and illuminate.

It is not difficult to follow Alabaster in the well-balanced judgment which he has pronounced on the subject. Buddha's teachings had a thoroughly practical aim *viz.*, that of doing away with human sorrow and they directly referred to this life. That was the supreme theme of his preaching. He always referred to this life and no other. Nirvana, therefore, meant with him an utter and absolute release from the limitations of the present existence. The oil lamp goes out as the oil is used up. So this life vanishes as the elements which feed it are consumed.

Paul Dahlke brings to the interpretation of Buddhism an amount of genuine enthusiasm and sympathetic appreciation which is unique, and cannot fail to impress an unbiassed mind. Restfully rocking on the bosom of the ocean of eternal waters as the sea-gull is rocked on the bosom of the sea-wave, and a complete detachment from the seething passions which cause a ceaseless and restless struggle, such is the state of Nirvana as understood by Dahlke. And this is undoubtedly one of the many-coloured rays which glow out of the composite light of Nirvana.

The vehicles of life, of which repeated re-birth with all its attendant evils is the chief characteristic, are completely destroyed at the consummation of Nirvana. This is the view of Spence Hardy. But he forgets that Tathagata preached only the annihilation of the caused existence, of the existence which is inseparable from decay, death, sorrow, misery, and not of a life which transcends these limitations. And yet Hardy is quite right so far as this life was understood by the Buddhists. Only his remarks do not apply to any other life or form of existence.

Bishop Bigandet has taken the ordinary Buddhist view of Nirvana. The body which is composed of the four elements is evanescent and illusory, vanishing as the elements separate and disperse, and totally different from the self which is not made up of perishable components and does not disintegrate. The sage declares that all things are neither himself nor belong to himself. A stranger in a strange world, his life's long vocation

is an arduous and ever-watchful preparation for extricating himself from its meshes so that the liberated spirit may escape into the freedom of Nirvana. He has eradicated his errors, he has cooled his passions, and like a victorious warrior he is returning home in joyful triumph. The devout Buddhist schools himself carefully for this consummation and patiently awaits the final emancipation undazzled by any vision of a heaven which is but an upper material world crammed with earthly blisses, only more superfined and sublimated.

Childers represents an important school of European thought with regard to Buddhism, and deserves more than a passing notice. He does not speak hesitatingly about the meaning of Nirvana as understood by him. Nirvana is annihilation, absolute cessation of existence, in the first stage only the cessation of sinful propensities, but finally, release, from existence of utter annihilation. There is another inherent element in this phase of thought, *viz.*, that Buddhism was essentially different from Hinduism and that the great mission of Buddha's life and teaching was to subvert Hinduism. We are called upon to believe that the creed of the great spiritual movement inaugurated by Tathagata was sublimated suicide, and that the powerful forces, set free by this stupendous world impulse, which sought to train men's minds to rise to the conception of the highest humanistic ideal, and to help them to materialise it in their lives, simply led to the path of annihilation. Apart from all other considerations of a more or less weighty nature, I cannot conceive a larger and more astounding demand upon the credulity of man than the view propounded by Childers regarding the meaning of Nirvana. Freedom from sin always means a setting free of moral forces which are positive and powerful and constitute an inner reality which is the basis of the regenerate life and has in it elements which nothing can destroy. The ideals which the Master has bequeathed to us and which still inspire the lives of millions are not unreal or inoperative even at this distant date. The ideals are immortal, the moral forces which they represented are im-

mortal but the Master with his noble host of co-workers has vanished into nothingness. Nothing could be more revolting, more fundamentally inconsistent with the creed of Buddhism than this fantastic interpretation. I would ask if *Bhava* is not one of the intermediate links in the chain of causation with many causes and effects preceding it, and if by *Bhava* is not always meant *Samsar*, the sphere representing the cycle of transmigration, a whirling eddy in the vast stream of existence? The eddying circles pass back again into the calm depth of Being out of which they arose, to begin their circling life again only to lose themselves finally in the immensity of Existence, and not in Nothingness.

The proposition, that the absence of *Bhava* means the absence of existence is untenable, because *Bhava* is preceded by antecedent causes which produce it and therefore are present and operative before it comes into existence. *Bhava* consists of the *Kama* world, the *Rupa* world and the *Arupa* world. beyond these lies *Nirupadisesa* or Absolute Nirvana. *Avidya*, the first term in the link of causation, out of which *Bhava* is evolved is *Annam* with regard to *Dukkham*, the origin of *Dukkham*, the prevention of *Dukkham*, and the steps leading to the prevention of *Dukkham*. (Vibhanga, Burmese edition, p. 121). This principle of Illusion or Ignorance would be a mere hypostatised abstraction unless we attach it to a Subject. *Satta* or *Atta*, and this is how it has been interpreted by Buddhist annotators. (Sommohavinodani, a Ceylonese Edition, page, 132). A self-imposed delusion makes us enter this world of transigrations and when we succeed in working our way out of the spell, we enter into *Nirvāna*, the ocean drop which lifted itself up as a cloud atom passes back into the home from which it came. The progress in the path of Nirvana does not mean the mere rooting out of the adventitious growths but also a concurrent growth of inner life, the "*anindita dharmatanu*" of which the Mahapajapati spoke in the touching words she addressed to Buddha when she was joyfully passing into her *parinirvana*.

At the time Buddha lived and preached, Indian religion and Indian society were not like what we understand by Hinduism now. The Vedic rites were followed by the Brahmans as of old, schools of wandering ascetics with rationalistic views and spiritual disciplines of their own travelled all over the land, while the Indian world was alive with deities in every grove and dale, in every tree and river, presiding over every clan, family and individual. The caste system though surely existent was not as rigid and exclusive as it became later during the long domination of Brahmanic influence, as inter-marriages were prevalent, though tendencies had set in for restricting such alliances within the circles of families claiming a pure pedigree. Even the married state had not attained the stability which it did afterwards. Buddha left the Indian pantheon severely alone except for the fact that he placed Nirvana above the gods. He did not protest even against the performance of Vedic rites so far as they were free from the shedding of innocent blood and did not encourage the giving of alms to bad and ignorant men. The one great theme of his preaching to all alike was the emphasis he laid on the purity of life as the only law of success in this as well as any other life. Can we say that in the Upanishads we find an unconditional allegiance to the creed of the orthodox schools or the preaching of an ideal which did not outgrow the Vedic rituals and insist on an inner spiritual discipline as contrasted with the conformity to the observances laid down for the performance of Vedic sacrifices? Buddha's movement was essentially an Indian movement and a counterpart of the rationalistic movement which transformed religious conceptions in the very heart of Brahmanism itself. Only it was the ethical expression of the same quest for the Eternal and Undying which inspired the great Upanishads. If the Brahmans in their forest recluses tried to have glimpse of the Ultimate Reality conceived as Transcendent Being, the Buddhists tried to drown the miseries of existence by working their way into a state of Being where the storms and floods of this world could not assail them.

THE TRANS-HIMALAYAN MASTERS ON THE BUDDHA.

The complete text of the letters written to Mr. A. P. Sinnett by two members of the Trans-Himâlayan Brotherhood—the mahâtmas M. and K. H.—has recently been published by Mr. T. Fisher Unwin of London. Hitherto only extracts had been given by Mr. Sinnett in *The Occult World* and *Esoteric Buddhism*, but now his executrix has permitted Mr. A. T. Barker to publish the entire collection. They not only contain a mass of valuable information and teaching, but also some very interesting references to the Buddha by those who claim to be his followers and to have preserved the teachings which he gave to his own immediate disciples. In the course of a first reading of the book, which contains about 140 letters, I have noted these references and give them here because I feel sure they will be of interest to Buddhists.

Page 44. "When our great Buddha—the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvana* on earth, he became a 'Planetary Spirit'; i.e.,—his spirit could at one and the same time rove the interstellar spaces in full consciousness, and continue at will on Earth in his original and individual body. For the Divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principle or the physical mind of its body. By the way, that is the highest form of adeptship man can hope for on our planet. But it is as rare as the Buddhas themselves, the last Hobilgan who reached it being Tson-ka-pa, of Koko Nor* (XIV Century), the reformer of esoteric as well as of vulgar Lamaism.....The Planetary Spirit of that kind (the Buddha-like) can pass at will into other bodies—of more or less etherialised matter, inhabiting other regions of the universe. There are many other grades and orders, but there is no separate and eternally constituted order

* A lake on the N. E. Chino-Tibetan frontier.

of Planetary Spirits.....I am not at liberty to say.....who I am, or may be, or even who H. P. B. is."—K. H.

Page 54. ".....the God offered to the adoration of the XIXth century lacks every quality upon which man's mind is capable of fixing any judgment.....he who reads our Buddhist scriptures written for the superstitious masses will fail to find in them a demon so vindictive, unjust, so cruel and so stupid as the celestial tyrant upon which the Christians prodigally lavish their servile worship and on whom their theologians heap those perfections that are contradicted on every page of their Bible."—K. H.

Page 58. ".....in our temples there is neither a god nor gods worshipped, only the thrice sacred memory of the greatest as the holiest man that ever lived [Buddha]. If our lamas, to honour the fraternity of the Bhikkus established by our Blessed Master himself, go out to be fed by the laity, the latter often to the number of 5 to 25,000 is fed and taken care of by the *Lamgha* (the fraternity of Lamaic monks) the Lamasery providing for the wants of the poor, the sick, the afflicted. Our lamas accept food, never money, and it is in those temples that the origin of evil is preached and impressed upon the people. [Master K. H. is here referring to the true *Gelugpas* or Yellow Caps of Tson-ka-pa's reformed order. It is of course now wellknown that the *Dugpas* or Red Caps are *Tantrikas* whose 'Buddhism' is a mere name covering sorcery and indulgence of every kind.—B.C.]. There they are taught the four noble truths—*ariya sakka* and the chain of causation, (the 12 *nidānas*) gives them a solution of the problem of the origin and destruction of suffering.

"Read the Mahavagga and try to understand not with the prejudiced Western mind, but the spirit of intuition and truth what the Fully Enlightened one says in the 1st Khandhaka. Allow me to translate it for you :—

At the time the blessed Buddha was at Uruvela on the shores of the river. Nerovigara, as he rested under the Bodhi tree of Wisdom after he had become Sambuddha, at the end of the seventh day

having his mind fixed on the chain of causation he spake thus :—
 'from ignorance spring the samkharas of threefold nature—productions of body, of speech, of thoughts. From the samkharas springs consciousness, from consciousness springs name and form, from this spring the six regions (of the six senses the seventh being the property of but the enlightened) ; from these springs contact from this sensation ; from this springs thirst (or desire, Kama, Tanha) from thirst attachment, existence, birth, old age and death, grief, lamentation, suffering, dejection and despair. Again by the destruction of ignorance, the Samkharas are destroyed, and their consciousness name and form, the six regions, contact, sensation, thirst, attachment (selfishness), existence, birth, old age, death, grief, lamentation, suffering, dejection, and despair are destroyed. Such is the cessation of this whole mass of suffering.'

Knowing this, the Blessed One uttered this solemn utterance : 'When the real nature of things becomes clear to the meditating Bhikkhu, then all his doubts fade away, since he has learned what is that nature and what its cause. From ignorance spring all the evils. From knowledge comes the cessation of this mass of misery, and then the meditating Brahmana stands dispelling the hosts of Mara like the sun that illuminates the sky.'

Meditation here means the superhuman (not supernatural) qualities or Arhatship in its highest of spiritual powers."

—K. H.

Page 77. The Master M., replying to a number of questions on evolution, consciousness, and the ego, says :—
 "The whole individuality is centred in the three middle, or third, fourth, and fifth principles. [i.e., *Prana*, *Kama*, and *Manas*, in the sevenfold classification taught by the Masters. —B. C.]. During earthly life it is all in the fourth, the centre of energy, volition—will [*Kama*]. Mr. Hume [Mr Sinnett's colleague] has perfectly defined the difference between personality and individuality. The former hardly survives [the *Anatta* doctrine of Southern or Theravada Buddhism really refers to this evanescent personality, which does virtually disappear at death ; but that school does not distinguish between it and the *individuality* or immortal Ego. —B. C.]—the latter, to run successfully its sevenfold and up-

ward course has to assimilate to itself the eternal-life power residing but in the seventh [*Atma*] and then blend the three (fourth, fifth, and seventh) into one—the sixth [*Buddhi*—the Spiritual Soul]. Those who succeed in doing this become Buddhas, Dhyan Chohans, etc. The chief object of our struggle and *initiations* is to achieve this union while yet on this earth. Those who will be successful have nothing to fear during the fifth sixth, and seventh Rounds [of human evolution.—B. C.]. But this is a mystery. Our beloved K. H. is on his way to this goal—the highest of all beyond us on this sphere."

This union with *Buddhi*, the sixth or spiritual principle in man, of which Master M. here speaks, is one of the great teachings of the Brotherhood, and is referred to in H. P. Blavatsky's *Secret Doctrine* as the achievement of the those great beings who have since remained to help humanity towards the same goal. The Buddha himself was so named because he had become one with his own *Buddhi*, and he stands as the supreme example of that great achievement. Later on in this series of letters Master M. informs Mr. Sinnett that Master K. H. is in retirement for a time while undergoing the final initiation for the attainment of this union.

Page 96. In the course of answers to questions on Evolution, Master K. H. says:—"The scheme with its septenary details would be incomprehensible to man had he not the power, as the higher Adepts have proved, of prematurely developing his sixth and seventh senses [corresponding to *Buddhi* and *Atma*.—B. C.]—those which will be the natural endowment of all in the corresponding Rounds. Our Lord Buddha—a Sixth Race man [our Race is the Fifth or Aryan Root Race.—B. C.]—would not have appeared in our epoch, great as were his accumulated merits in previous re-births, but for a *mystery*.....clearly no-one can be more than one Round ahead of his kind. And Buddha only forms an exception by virtue of the *mystery*.....(p. 99). The degrees of an Adept's initiation mark the seven stages at which he discovers the

secret of the sevenfold principles in nature and man and awakens his dormant powers."

Page 110. "*Karma* and *Nirvana* are but two of the seven great *mysteries* of Buddhist metaphysics; and but four of the seven are known to the best Orientalists, and that very imperfectly."

The whole of this letter XVI is of great interest to Buddhist students, as the Master K. H. discusses some of the deeper problems of human consciousness at great length. Referring again to the Ego at p. 114, he says:—"The two terms [personality and individuality] are the correct and literal translations of the Pali, Sanskrit, and even of the Chino-Tibetan technical names for the many *Personal entities* blended in one *individuality*—the long string of lives emanating from the same immortal *monad*. You will have to remember them:—

- (1) The *Paccika Yana* (in Sanskrit *Pratyeka*) means literally the 'personal vehicle' or *personal Ego*, a combination of the five lower principles [i.e., the physical body, the astral, *Prana*, *Kama*, and the lower aspect of *Manas*.—B.C.]
- (2) The *Amita Yana* (in Sanskrit *Amrita*) is translated 'the immortal vehicle' or the *Individuality*, the Spiritual Soul, or the Immortal *monad*—a combination of the fifth, sixth, and seventh [i.e., the higher aspect of *Manas*, *Buddhi*, and *Atma*.—B. C.)

Page 117. "Buddha.....had run so successfully the race in his previous incarnations as to outrun even his predecessors [i.e. preceding Buddhas; therefore Gautama must have been the greatest of all the Buddhas.—B. C.] But then such a man is to be found in a *billion* human creatures. He differed from other men as much in his physical appearance as in spirituality and knowledge. Yet even he escaped further reincarnations but on this earth; and when the last of the Sixth Round men of the third ring is gone out of this earth,

the Great Teacher will have to get reincarnated on the next planet. Only, and since He sacrificed Nirvanic bliss and Rest for the salvation of his fellow creatures, He will be re-born in the highest—the *seventh* ring of the upper planet. Till then He will *overshadow* every decimillennium (let us rather say and add 'has overshadowed already') a chosen individual who generally overturned the destinies of nations. See *Isis Unveiled*, Vol. I, pp. 34 and 35, last and first para on the pages.

So far I have quoted only from less than half the total number of letters, and must deal with the remainder next month.

BASIL CRUMP.

Note. Interpolations within square brackets are mine.—
B. C.

EVOLUTION OF MODERN HINDUISM.

Two conclusions force themselves upon us. It is, in the first place, a striking proof of the high social esteem in which the Brahmins, as such, and quite irrespective of character, were held by the masses of the people. We have hitherto only had the views which the Brahmins held about themselves. And very absurd they seem to readers, that their own vivid sense of superiority should rest on a self-complacency quite as inexpugnable as that of the Brahmins. Here we have evidence from an independent source,—evidence all the stronger because it is found in Suttas in which the exclusive claims of the Brahmins by birth are vigorously contested. When the Buddhists, in selecting a title of honour for those they valued so highly, for the best of men, for the Arahats, selected the name of Brahman, it is clear that that word, in the opinion of the early Buddhists, conveyed to the minds of the people an exalted meaning, a connotation of real veneration and respect. And it is not likely that this would have been the case unless the Brahmins had,

at least as a general rule, deserved it and on other grounds than the mere prerogative of birth.

In the second place, if the contention of the Buddhists had been universally accepted—if the word Brahman had come to mean, not only a man of a certain descent, but exclusively a man of a certain character and insight—then the present caste system of India could never have grown up. But it was obviously impossible that the contention should succeed.

The method, adopted by all reformers, of pouring new wine into old bottles, putting new meanings into ancient words, can only succeed under conditions, that, in this case, were non-existent. And it is always open to the danger that, with the old and hallowed word, the old superstition associated with it will also survive. It was a method largely adopted by the Buddhists; and in numerous other cases, to which I have elsewhere called attention, adopted with success. The subsequent language of India is full of phrases and words which bear, not the meaning which they previously bore, but the new and higher meaning put into them by Buddhists. But in this case the two ideas were too widely apart, too contradictory. A physical meaning cannot be replaced by an ethical one. The actual facts of life, which they could not alter,—could not, indeed, attempt to alter,—were a constant influence, against their view, too strong to be overcome. Brahmans by birth, many of them, perhaps most of them, engaged in various wordly trades and occupations, and therefore Brahmans *only* by birth, were so constant and so important a factor in the daily and hourly life of the people, that the idea of birth could not be dissociated from the word. The Buddhists failed. And they not only failed, their very choice of the word as a title of honour, must (through the wide influence they exercised for so many centuries throughout and beyond the valley of the Ganges) have actually afforded a fresh strength to the veneration which the word inspired. The very means they adopted to lend weight to their doctrine of emancipation became a weapon to be turned against themselves.

It is unlikely that this really mattered much. The point was only one detail in a broad scheme which was doomed from the outset to failure that is if failure to attain immediate and lasting acceptance can rightly be called the failure of a theory of life.

A theory which placed the ideal in Self-conquest, regarded final salvation as obtainable in this world, and in this world only, and only by self-conquest—a view of life that ignored the 'soul' and brought the very gods themselves under the domain of law—a religious movement which aimed its keenest shafts against all those forms of belief in the supernatural and mysterious, appealing most strongly alike to the hopes and to the fears of the people—a philosophy that confined itself to going back, step by step, from effect to cause, and poured scorn on speculations as to the ultimate origin and end of all things—might gain, by the powerful personality of its founder and the enthusiasm and zeal of his early followers, a certain measure of temporary success. But it fought against too many vested interests at once, it raised up too many enemies, it tried in 'pouring new wine into the old bottles' to retain too much of the ancient phraseology, for a lasting victory—at least at that time, and in an advancing country then assimilating to itself surrounding peoples at a lower grade of culture. The end was inevitable. And it was actually brought about, not by persecution, but by the gradual weakening on the theory itself and the gradual creeping back, under new forms and new names, of the more popular beliefs.

The very event, which seemed in the eyes of the world, to be the most striking proof of the success of the new movement, the conversion and the strenuous support of Asoka, the most powerful ruler India had had—indeed the first real overlord over practically the whole of India—only hastened the decline. The adhesion of large numbers of nominal converts, more especially from the newly incorporated and less advanced provinces, produced weakness,—rather than strength, in the movement for reform. The day of compromise had come. Every

relaxation of the old thorough-going position was widely supported by converts only half converted. And the margin of difference between the Buddhists and their opponents gradually faded almost entirely away. The soul theory step by step, gained again the upper hand. The caste system was gradually built up into a completely organised system. The social supremacy of the Brahmans by birth became accepted as an incontrovertible fact. And in inflod of popular superstition which overwhelmed the Buddhist movement, overwhelmed also the whole pantheon of the Vedic gods. Buddhism and Brahmanism alike passed practically away, and the modern Hinduism arose on the ruins of both.

The struggle is now being renewed under conditions, perhaps, on the whole, more favourable. The tone of worldliness and love of material comfort, the eager restlessness of modern social and economic competition, the degradation of learning to a mere means of getting on and making money, are no doubt all unfavourable to any movement for the social and religious elevation of a people. But history shows, notably in the case of the Reformation in Europe, how powerfully the contact of two diverse views of life tends to widen the thoughts of men. Both India and Europe in the twentieth century may be fairly expected to afford fresh examples of the same influence. And in India the powerful aid of the new methods of science and of historical criticism will lend their invaluable aid to the party endeavouring, now once again, to place the ideal, not in birth, but in character and wisdom". (pp. 140-143) Sacred books of the Buddhists.

(Volume II Dialogues of the Buddha. Remarks of Profess Rhys. Davids).

SHEO NARAIN.

NOTES AND COMMENTS.

No doubt we stand preeminently for Buddhistic revival in India. Buddhism is for Humanity, as it is a World Religion. It became a World Religion because it took its stand on the

principle of curing the deep rooted sorrows of Humanity on the one hand—sorrows which made the whole world a kin—and on the bold principle of Rationalism on the other a Rationalism which submitting to nothing but the law of cause and effect could stand face to face with the alleged Creator of the Universe and question Him as to who was His creator.

Lord Buddha laid down the truth that deliverance from the effects of the law of cause and effect should be sought within one's self and not by prayers to deities.

Therefore it is that Buddhism is transcendently ethical, psychological, cultural, unfettered by any Dogma or Creed relying on nothing except on self-help, self knowledge, self culture and righteousness, doing not only no injury or harm to any sentient being by thought or deed but regarding all suffering, sorrow laden and death bound creatures with compassion and sympathy as the outcome of the practice of the principle of "Ahimsa".

The Earth does not rotate on an imaginary Axis. That Axis is in reality Righteousness, Justice, Dharma. Traduce it, reduce it into nothingness, oppress the weak because you are strong, you will find as night follows day, as cause produces effect, that you have woven a series of nets round your self which will be unto you as your Nemesis your Death-trap.

Thus have perished mighty civilisations in the past. In what way has the much vaunted Christian Civilisation of modern Europe or America produced in the shape of any Standard of Righteousness and Justice (International, National, Racial or Domestic) to equal that standard of "Ahimsa" of Buddhism round which could flock human as well as all other sentient Beings? Who can deny that the European and American civilisations are still rotating on a far lower plane and that no great men have yet been born amongst them sufficiently Humanitarian so as to identify themselves with the High ethical standard of Buddhism.

That great American Idealist, the Late lamented President Woodrow Wilson (of the famous fourteen points for solving international strife and inculcating self-determination amongst the weaker nationalities) went down to his grave a disappointed man. As the Great American Republic failed to respond to his call, a call which had certainly a great moral force behind it for the uplift of this worlds down trodden races: what a

chance America missed in becoming the moral elevator of the World. And how Christian England, with her Nonconformist Prime Minister Lloyd George, chuckled, at the discomfiture of President Wilson, disclosing an utter lack of any High Moral sense or Purpose in those responsible for British diplomacy then.

War is an evil unsheathing the vilest propensities in Men and Women of the fighting nationalities apart from the devastation it brings on, in men, money and resources. The last world war is an instance which mankind should remember always for its future guidance. The moral decadence of Europe is the finger post of warning to other nations. The after-math of that World War can scarcely said to be over. The clamour for the payment of War-Costs and debts is going on in such vigour through the French occupation of the Ruhr valley that another world war might have broken out but for the fact that the combatants have no men and money at present.

The World War has made the East mentally free from the spiritual submission of the West. The chance of the East being Westernised or India being Anglicised is gone for ever. European international jealousy and the policy of keeping the weaker races under their heels for exploiting their resources can but result in the destruction of Europe.

In England, the World War has made great social changes, the influence of which will be increasingly felt. It has unloosed the great preservative force in Nature, exemplified in the granting of franchise to Women and conferring on them the status and Freedom of sitting in Parliament, of being Barristers and Magistrates. Along with that we find that the Labour Party is in Power in England. Through them it is to be expected that the voice of Justice and Democracy and Freedom will be increasingly felt throughout the British Empire. At the tail end of that Empire is the "Dependency of India" now vocal and clamours for "Swaraj" or "Dominion Status" or "Responsible Government".

We rejoice that Mahatmā Gandhi has been released from Jail where a great Pacific and Popular leader of his eminence should never have been sent. It is remarkable that to prevent his Non-violent Non-co-operators from stagnating, some of his lieutenants, pre-eminently amongst them being Mr. C. R. Das and Pandit Moti Lal Nehru, deeming that "activity" was the

premal law of Nature and could not be ignored persuaded a large body of the Mahatmā's followers to seek entry into the Legislative Councils with the avowed object of being obstructionists there, for proving that the Reforms conferred failed to make the Government responsible to the people.

LECTURES DELIVERED AT THE SRI DHARMARAJIKA VIHARA IN MARCH.

Asoka—By Dr. D. R. Bhandharkar.

Buddhist Studies—By Mr. Van Manen.

Place of Buddha in Indian History—By Prof. N. C. Banerjee.

Gita at the Bar of Reason—By Mr. Adhikari.

Place of Buddha in World Civilization—By J. N. Bhattacharya.

BUDDHIST PROPAGANDA WORK AT COCONADA.

Public meetings were held on the restoration of Buddha Gaya to the Buddhists. Indian Sadhus, Congress Delegates and others openly joined them. From the 27th December to the 2nd January public meetings were held behind the Akali camp and under the Swaraj Flag-staff. Hindus and Buddhist Sadhus, Congress Delegates from all parts of India openly spoke on the necessity of the restoration of the holy site of the Buddhists at Buddha Gaya. The speakers said how the Buddhists were at one with Mahatma Gandhi in preaching Ahimsa or non-violence, the resistance of evil with good. They spoke how the Buddhists all over Asia, being the true followers one of the greatest Indian saviours were our own brothers and how at this time of India's awakening and the greatest struggle for the freedom of India they could help the Indian people by their message of Non-violent Non-co-operation with evil, unity, ceaseless activity for the good of all, tolerance and universal brotherhood. All spoke on the injustice done to the Buddhists by not giving them the holiest site at Buddha Gaya. Just as Mecca should be in the hands of the Moslems, Jerusalem in the hands of the Christians, Bishwanath, Mathura and Brindaban in the hands of the Hindus, it is just and proper that the holy site of the Buddhists should be in their own custody. Freedom of worship, freedom to preserve, adore and restore their holy site in accordance with the requirements of their holy text and freedom to stay and meditate in such a holy site are the legitimate birth-rights of every Buddhist. The speakers dwelt at length on the injustice done by the Government in not restoring the holy site to the Buddhists and appealed to the people of India

to help the Buddhists through their Congress in this struggle to get back their holy site. They spoke how Mahatmaji's message of unity should be practised—how he fought for the removal of every injustice in India and how if the people of India unanimously help the Buddhist brothers, 50 crores of Buddhists will join hands with twenty two crores of Hindus, defend the Aryan civilization and strengthen the Aryan Asiatic Power. After the meetings and throughout the Congress week books on History of the Maha-Bodhi Temple and Psychology of Progress were presented to the leaders and members of the Congress and freely distributed to the Indian people assembled at Coconada.

D. A. DHARMACHARYYA.

INTERNATIONAL BUDDHIST BROTHERHOOD.

A largely attended meeting of Sinhalese, Burmese, etc., was held at Darley House on Sunday, the 10th instant, at 5-30 P.M., presided over by Dr. Cassius Pereira. The Chairman addressing the house explained the object of the meeting and briefly dealt with the work before the new Society. It is to :—

1. Watch and safeguard the interest of the Buddhist religion and Buddhist worshipping places in Ceylon, India, Burma and other parts of the world.
2. To take steps to restore Buddha Gaya to the Buddhists.
3. To render all possible help to priests and pilgrims coming to Ceylon for worship.
4. To establish a closer relationship and understanding between the Buddhists of Ceylon, India, Burma and other parts of the world.
5. To take steps to remove all obstacles to the progress of Buddhism and to help and encourage men and women to live according to the doctrines of Lord Buddha. The Chairman said that a Society of this nature was a long felt want in this country and sincerely hoped that Sinhalese Buddhist, Burmies, and other residents in this country will help and maintain the Brotherhood which he had no doubt in time to come would embrace the whole of humanity and establish the Brotherhood of man—the aim of Buddhism. Mr. Pereira in conclusion expressed his pleasure at seeing a large number of Burmese present on that occasion. It was bound to be so, for the Burmese were devout Buddhists. When the blessed one had attained enlightenment the first to whom he gave a token of remembrance was to two Burmese. This hair of the

Buddha is in Rangoon still enshrined in the great chaitya there.

Mr. A. E. Goonesinha moved that the ladies and gentlemen assembled here to-day form themselves into an Association called the "International Buddhist Brotherhood." He said he was happy to observe the presence of such a large number of Burmese. The objects that this Society aims at serving are great and noble and it is to be hoped that the "Dead Hand of Buddhism" will come to life again with the enthusiasm and energy that is bound to arise with the unification of the Buddhist world. Not only have the places of worship of Buddhists in other parts of the world to be protected but those places at home too have to be so managed and maintained so as to permit one and all to worship them without let or hindrance. He, as a Sinhalese, was ashamed of the conduct of the Diyawadana Nilama when three batches of Burmese pilgrims were turned out without being permitted to see the tooth relic and had to return to Burma. They in Burma must be speaking of the "wonderful hospitality of the Sinhalese."

Mr. Ko San Shein seconding made an appeal to the Sinhalese to work hand in hand with the Burmese for the upliftment of the Buddhist religion. He said 'We are not come here as birds of passage to rob your land, to take away your money to trade and profit for the sake of curiosity to see who you are and then go and speak contemptuously of yourselves and the religion. We come here because this land is framed in Buddhism—here in Lanka, is enthroned a relic of the Buddha we worship and venerate. We come as brothers as co-religionists to join with you and worship the places held dear and scarce by yourselves and ourselves; and would you wonder if our men and women are turned out specially when they came here at great expense, even braving the dangers of the sea.

Mr. S. Dhanapala moved that immediate steps be taken to ensure access for worshipping the sacred tooth relic at the Dalada Maligawa to the pilgrims from different countries.

Mr. Maung Ba Thein seconded.—Carried.

ELECTION OF OFFICE-BEARERS.

The following office-bearers were elected:—

Patron.—Mr. U. Nyaneinda Zetewan Sayadaw of Rangoon.

President.—Dr. Cassius Pereira.

Vice-Presidents.—Messrs. M. Ko and C. W. de Silva.

Committee.—M. Ba Thynes, Ko Ba Thein, A. W. P. Jayatileke, Maung Po Shank, Mrs. Margaret de Silva, Mrs. Caroline Goonesinha, Mr. E. W. Atukorala.

Hony. Joint Secretaries.—Messrs. Ko Ba Yu, and Fred. Goonesinghe.

Treasurer.—M. Ko Tun Pe.

The Committee was entrusted to draft the rules and regulations of the Brotherhood.

A vote of thanks was accorded to the chair. The meeting terminated with the repeating of the Karaniya Sutta by the priests present.

CORRESPONDENCE.

Hsipaw,
FEDERATED SHAN STATES
BURMA,
30th January 1924.

To

The Secretary,
Maha Bodhi Society,
4A College Square,
Calcutta.

SIR,

Enclosed herewith please find my Declaration of assignment on the National Indian Life Insurance Co., Ltd., of your city to whom an exact copy has been forwarded.

In case that I die within the said period, your Society will receive the sum insured on my life from the said Company and the said sum shall be re-invested in gilt-edged securities producing at least 5% p. a.

The interest, annually received thereon shall be given as prizes to the students of the Sarnath University who has gained first place in,

- (a) Vinaya Pitaka,
- (b) Abhidhamma Pitaka,
- (c) Sutta Pitaka,
- (d) Pali Language,
- (e) Mathematics,
- (f) Sciences respectively annually by rotation of years, as a Gold Medal to be known as "Aung Ba's Prize."

If nobody gain the said prize for the year the sum shall provide meals to the priests on the full-moon of Visakha when at that date Buddha was born, was enlightened and entered the fruits of Nirvana as my pindaka.

Please acknowledge that the instructions will be fully complied with.

I am

Sir,

Yours most obedly.,

MAUNG AUNG BA.

MAUNG AUNG BA,
Additional Magistrate,
State Court, Hispaw.

DECLARATION OF ASSIGNMENT.

Know all men by these presents, that I the undersigned hereby assign the Mahabodhi Society of 4A, College Square, Calcutta, to be my Lawful heirs and agents with respects to the whole amount of the sum or sums received on my Life Policy No. 12504 from the National Indian Life Insurance Co., Ltd. ; of 6 & 7 Clive Street, Calcutta during the Asured period.

The said Mahabodhi Society shall have power to demand the said claims from the National Indian Life Insurance Co., Ltd.; of 6 & 7 Clive Street, Calcutta during the Assured period. otherwise the assured be then alive after the period mentioned on LIFE POLICY No. 12504, half of the claims will be reverted if THE MAHABODHI SOCIETY be then still existing.

Signed this day the 30th of January 1924 before the following witnesses..

Before me

(Sd.) SAN PE,

Revenue Minister, Hispaw.

The Waisakha Celebration in India

The thrice sacred festival in commemoration of the Birth, Enlightenment and Parinibbāna of the Buddha Sākya Muni will be held on the 19th May, 1924, at the Sri Dharmarajika Vihara, Calcutta, Mrs. Foster Hall, Madras, and also at the holy places sacred to the Buddhists, *viz.*, Kapilavatthu, Buddha-Gaya, Benares and Kusinara.

The Executive Committee of the Maha Bodhi Society expects Buddhists of Burma, Ceylon and India would send their contributions to the Honorary Treasurer, Maha Bodhi Society, 4/A, College Square, Calcutta.

THE ANAGARIKA DHARMAPALA,

Genl. Secy., M. B. S.

The Western Civilization in India

by

Dr. R. C. Majumdar, D. Litt., F. R. S. E.,
F. R. S. I., F. R. S. S., F. R. S. A., F. R. S. C.,
F. R. S. G., F. R. S. L., F. R. S. M., F. R. S. N.,
F. R. S. O., F. R. S. P., F. R. S. Q., F. R. S. R.,
F. R. S. S., F. R. S. T., F. R. S. U., F. R. S. V.,
F. R. S. W., F. R. S. X, F. R. S. Y, F. R. S. Z.

Volume I. The Introduction of Western Civilization
into India. The History of the Christian
Mission in India. The History of the
Christian Church in India. The History of
the Christian Church in India. The History of
the Christian Church in India.

Volume II. The History of the Christian Church in India.

Volume III. The History of the Christian Church in India.

Volume IV. The History of the Christian Church in India.

Volume V. The History of the Christian Church in India.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXII]

MAY

B. E. 2468.
A. C. 1924.

[No. 5.

PREACHING AND THE SPREAD OF BUDDHISM.

The rapid spread of Buddhism within and abroad is due, in a great measure, to the fact that conversion of non-Buddhists to Buddhism was regarded as a part of the duty of the monks at the highest stage of their spiritual development. The attainment of *Nirvāna* by a Buddhist may be the goal of a monk, but to attain it without at the same time giving others the opportunity of realizing its importance and taking to the right course for reaching it has about it a taint of selfishness, however slight. The means, by which the highest can be known and tasted, ought not to be the secret of the select few or of an individual. It should be given a wide publicity in order that all men from the highest to the meanest may have opportunity of exercising their judgment and take to the way that leads to the highest goal of mankind. The miseries of this world are countless, and they weigh down the hearts of men constantly with their

heavy weights. If the truths found by Buddha, the means discovered by him can lessen them even temporarily, it is certainly a blessing. But the truths in fact profess to bring within the reach of mortals permanent blessings. Those who have realised this truth in their lives cannot sit idle and look upon their fellow human beings with unconcern while the remedy is within their reach. It was feeling of this love and compassion that animated Buddha and the Buddhists to preach broadcast the truths of their religion in order that the groping humanity may know that there are saving truths which can be attained by particular ways of regulating life and thought. It was from this point of view of looking at proselytising that the Buddhists drew their stimulus for activities in this direction, and we find that the Hinayanists and, in a greater measure the Mahāyānists exercising their best energies for the propagation of their faith, for the diffusion of general well-being and the alleviation of miseries incidental to human existence.

Proselytising marks out Buddhism as making a radical departure from the traditionary lines on which the Indian religions brought new adherents into their fold. It was no doubt the zeal of the founders of religions and their best disciples to share with all the blessings of the state they attained and the truths they realised that impelled them to take to missionary activities. The radical departure made by the Buddhists from the traditional method was responsible for the rapid way in which Buddhism spread not only in India but also in the countries outside. The very first resolution made by Buddha after the attainment of the *summum bonum* was to become a religious preacher and save mankind from worldly cares and miseries. He went to Sarnath to convert the five brāhmans after whom he made many more converts. He formed them into a band of missionaries, of whom he was the leader. In the *Vinaya*, we find Buddha speaking thus to his followers who then numbered only sixty: "Go, ye now, O Bhikkhus, and wander, for the gain of the many,

for the welfare of the many, out of compassion for the world. Let not two of you go the same way. Preach the doctrine, which is glorious in the beginning, middle and end, in the spirit and the letter; proclaim a consummate, perfect and pure life of holiness. There are beings whose mental eyes are covered by scarcely any dust, but if the doctrine is not preached to them, they cannot attain salvation. They will understand the doctrine. And I will go also, O Bhikkhus, to Uruvela Senānigāma in order to preach the doctrine." Buddha passed from one country to another preaching *dhamma* which was heard by householders and their sons who, being convinced of its excellence, retired from the world, leaving their possessions great or small. This example was followed ardently by many of his disciples.

The history of Buddhist faith both in its earlier and later phases reveals the fact that the Buddhist monks gave their best energies for the propagation of their religion and thus act up to the wishes of the founder of the religion. The despatch of missionaries to various countries both within and abroad during the reign of Asoka, the successful attempt of the Buddhist monks to colonise Central Asia during the reign of Kanishka, and the perilous journey and voyages undertaken to China, Tibet, Cambodia, Java, and the Malay Archipelago by the monks in later history of Buddhism, amply show to what a great extent the Master's bidding was carried out.

The success of the methods employed by the Buddhists for spreading their religion was due to:—

- (i) the easiness with which the religion could be followed;
- (ii) the tolerant spirit shown to converts;
- (iii) the tenacity of the preachers in persuasion;
- (iv) the power of disputation; and
- (v) the appealing way of preaching.

(i) The tenets and practices of Buddhism are simple and can be made perfectly clear to layman without much difficulty if only its exoteric side be put before him. Again, to those

who intend to follow it in their course can be made easy by asking them to follow at first the tenets and practices that are suitable to their yet undisciplined and undeveloped powers and take to the gradually difficult ones by stages. To a householder a Buddhist monk will preach at first the *dāna-katham*, *silakatham*, *sagga-katham*, *kāmānamādinavam*, *oḱāram samkilesam*, *nekkhamme ānisamsam* (i.e. the discourses on almsgiving, moral precepts, the heavens, the danger, corruption and impurity of desires and the blessings of retirement) and when he perceives that his mind has been sufficiently prepared by hearing the discourses, he can preach the excellent teachings of Buddha, viz. *dukkham*, *samudayam*, *nirodham*, *maggam* (suffering, the origin of suffering). These discourses have an appealing force which moves the hearts of the people irrespective of their creeds. The higher and deeper truths of Buddhism were gradually imparted and explained to the initiated or rather to the *sotāpannas*. Thus the Buddhists from the lower grade to the highest did not feel embarrassed by the weight of doctrines and practices too difficult for their yet limited understanding or rather their undeveloped powers of fortitude and devotion.

(ii) Buddhism has in it a large element of catholic spirit which appealed even to members of other religions. To attack another religion as a whole is never sanctioned by Buddhism. Buddha had to recruit his converts from other religions. He never disparaged any particular religion to which any of them might have belonged, though, of course, he showed at times that particular doctrines and practices of a religion were wrong, erroneous or unworthy of being followed.

(iii) The Buddhist scriptures do not furnish us with very many instances in which the Buddhist preachers had to be tenacious in the prosecution of their works of conversion in regard to particular individuals who were hard to be convinced; for the general trend of the instances is rather the other way, viz. the followers of other persuasions were eager

to embrace Buddhism and therefore presented little difficulty to the Buddhist Missionaries in their conversion. The examples in point are few and far between but yet they show clearly the zeal which animated some of the Buddhist preachers in propagating their faith.

(iv) Many are of opinion that Buddha had himself avoided entering into discussions with others, and discouraged those of his disciples who entered into discussions on religious matters in the course of their preaching and wandering. Such opinion is not wholly correct. There are passages in the Buddhist scriptures which lend colour to the aforesaid view but we have to go deeper to get at the true state of things. To cite one or two such passages ; he is said to have declared that his *Dhamma* is not to be grasped by mere logic (*ataṅkāvacara*) and he condemned the *sramanas* and *brāhmaṇas* who took to hair-splitting disputations saying "Issue has been joined against you, you are defeated. Set to work to clear your views ; disentangle yourself if you can" (*āropito to vādo, niggahito' si, Cara vādappamokkḥāya, nibbethehi va sace pahositi*). From such passages it is not right to jump to the conclusion that Buddha condemned or prohibited the holding of all disputations of religious matters. In fact, the *Digha Nikāya* has a passage, which may mislead one into the opinion that all disputations were discouraged by Buddha, but, in fact, only such discussions as those pointed out above, were meant to be avoided. The correct construction should therefore be this, that the disputants should have the elicitation of truth as they object, and not the obstruction of the same by the use and counter use of words, which serve only to mystify. The Bhikkhus should have love of truth and nothing but the truth. The defeat of the opponent in a wordy fight is but a way of self-assertion, which contributes to self-pride, and lowers thereby the inner man from the spiritual standpoint. It was disputation of such a character that Buddha condemned.

It was Buddha's practice to deliver his discourses through dialogues in the following four ways :—

- (1) *Patipucchavyākaraṇiya*.
- (2) *Ekāmsavyākaraṇiya*.
- (3) *Vibhajjavākyākaraṇiya*
- (4) *Thapāṇiya*.

In the first method, the doubts of the interlocutor were ascertained by suitable questionings, and removed by suitable replies ; in the second, a direct reply is given to an enquirer without entering into a discussion with him ; in the third, answers are made piece-meal, i.e., taking one aspect of the question first and then another and so forth ; in the fourth, the indeterminate nature of the problems put to him for solution, is pointed out to avoid discussions on the same as they lead to no finality.

(v) The dialectic method of preaching was adopted by Buddha very frequently. This method had a great resemblance to Socratic dialogues. At the beginning of his discourse he tried to have an idea of the leanings of the enquirers by putting to them questions on religious matters or answering the questions that he allowed them to put to himself. In this way he used to select a subject most suited on the occasion and agreeable to the persons composing the audience and deliver a discourse on same. He preferred to use the popular dialect as the medium of his discourse. Similes, parables, fables very often drawn from experiences of everyday life, were interspersed with his speeches along with pithy verses to make his arguments sweet and effective. He attached great importance to the art of preaching and tried to impress upon the minds of his disciples the sense of its importance. In the opinion of Buddha a good preacher should conform to the following rules :—

(a) He should in ordinary discourses before householders make them gradual, i.e., commence with *dānakatham*, *silakatham*, etc. and end with *nekkhamme ānisamsam* ;

(b) observe sequence (*pariyadassāvi*) in the details composing a theme ;

(c) use words of compassion (*anuddayantam paticca katham*);

(d) avoid irrelevant matters (*nāmisantara katham*); and

(e) make his speeches free from caustic remarks against others.

NALINAKSHA DUTT.

BUDDHA GAYA AND THE BURMESE BUDDHISTS.

In Buddhist circles in Burma, both amongst hpoongyis and laymen, a keen discussion is going on regarding the restoration to the Burman Buddhists of the Holy Land containing the Sacred Bodhi Tree, the Maha-Bodhi Temple, and the Burmese Rest-House, at Buddha Gaya. Here, in the year 588 B. C. when Prince Siddhartha was 35 years old, under a Bodhi Tree (*Ficus religiosa*), he attained Buddhahood or Supreme Enlightenment. What Jerusalem is to the Christians and Mecca to the Moslems, so is Buddha Gaya to the Buddhists. The leading monks and laymen headed by the Trustees of the Shwedagon Pagoda, Rangoon, and the Arakan Pagoda, Mandalay, presented memorials to the Viceroy, when His Excellency visited this Province during the month of December 1923.

There are four localities which are sacred to the Buddhist world, namely, (I) the Lumbini Sal Grove in Nepal, where Prince Siddhartha, before he assumed the appellation of Gautama Buddha, was born; (II) the Bodhi Tree at Buddha Gaya, where he attained Supreme Enlightenment and became a Buddha; (III) Sarnath, near Benares, where he turned the "Wheel of the Law", or preached his First Sermon for the salvation of gods and men; (IV) Kusinara, in the Gorakhpur District, where he attained Parinirvana. The first locality, being situated in a Native State, is not freely accessible to the Buddhists; the second is under the control, supervision and management of a Saivite Mahant, while the third and the

fourth are in the custody and reverential care of the Archaeological Department of the Government of India.

In May 1891, Mr. Dhammapala, a Sinhalese gentleman of means and education, founded the Maha-Bodhi Society at Calcutta with the avowed object of effecting the restoration of Buddha Gaya to the Buddhists. He has travelled to many lands, collected ample funds, enlisted the sympathy and co-operation of many leading Buddhists and Hindus in order to attain his cherished object. In 1878, Mindon Min, King of Burma, obtained the permission of the Mahant and the Government of India to build a Burmese Rest-House at Buddha Gaya, and Mr. Dhammapala transformed that building into a centre for his religious propaganda. In 1907, the Mahant brought a suit in the Calcutta High Court for the ejectment from the Burmese Rest-House of the resident Burmese hpoongyis and the Japanese Image which had been deposited therein. The Society was unable to produce any deed of sale or conveyance relating to the Burmese Rest-House, or any other documentary evidence, and the High Court gave its decision in favour of the Mahant. Therefore, at the present time, the Buddhists have no *locus standi* at Buddha Gaya.

The original Temple at Buddha Gaya was built by King Asoka in the third century B. C., and successive Buddhist Kings of India and Burma had kept it in a state of repair. Owing to political vicissitudes, the Sacred Shrine is now in the hands of a custodian of an alien faith. In 1727 A. D., Muhammad Shah, an Emperor of Delhi, conveyed, by means of a sanad, the villages of Mastipur and Taradi to a Saivite Mahant called Faqir Lal Gir. In the survey maps, the Maha-Bodhi Temple, which was then in ruins and buried completely under 20 feet of earth, was located within the boundaries of those two villages. Ever since then, a succession of Saivite Mahants, one after the other has been in the possession and custody of the Sacred Temple. In 1877, King Mindon of Burma obtained permission from the Mahant and the Government of India to repair the Shrine. The Burmese architects

and workmen laboured for 2½ years, but their style of architecture was not approved by Sir Alexander Cunningham, who was then in charge of Indian Archaeology. With King Thibaw's permission, the work of restoration was transferred, in 1880, to Mr. J. D. Beglar, who completed his task in March 1884.

According to Burmese history, Alaun-si-thu (1085-1160 A.D.), the great and powerful ruler of Pagan, who had Indian blood running in his veins, was the first King of Burma who restored the Temple at Buddha Gaya. The Burmese inscription found near the Bodhi Tree records that Mindi, a King of Arakan, also restored it in 1296-98 A.D. After that period, there is a long break till we come to the reign of Bagyidaw (1819-37 A.D.), a King of the Alompra dynasty, who sent a mission, in 1823 A.D., to Buddha Gaya with offerings for the Temple. Burmese history and lithic inscriptions clearly show that, since the eleventh century A.D., successive Burmese Kings have taken a personal interest in Buddha Gaya and its Holy Temple. There is a personal interest involved in this matter. Burmese Kings looked upon themselves as embryo Buddhas, and aspire in the ages to come, to attain full Buddhahood on that sacred spot.

Since 1910, the year in which the Calcutta High Court passed its judgment in favour of the Mahant, the angle of vision of the *intelligentsis* of Bengal and of India generally has been considerably changed. At the Indian Congress held at Gaya in December 1922, it was informally and sympathetically considered that the Temple of Buddha Gaya should be restored to the Buddhists. Pali, the sacred language of Buddhism, is now one of the recognized classical languages of the Calcutta University; the students in the Sanskrit Colleges in India eagerly study Pali side by side with Sanskrit; the learned Pandits of Bengal visit Colombo to study the Buddhist scriptures and to imbibe the ideals of Buddhism; and lastly, Sir Ashutosh Mukerji, an orthodox Hindu, who has been a Judge of the Calcutta High Court and Vice-Chancellor of the Calcutta

University for nearly 20 years, has now become the President of the Maha Bodhi Society, whose membership includes many leading and learned Brahmins of Northern India. For several decades past, owing to the solvent tendency of British rule, thoughtful Indians, like Rajah Ram Mohan Roy, in the thirties of the last century, made strenuous efforts to stem the tide of disintegration and denationalization, and there was set on foot a movement for the unification of the various races and creeds and castes of India. Two factors are required to achieve this object, namely, the linguistic factor, and the religious factor. Urdu and the English language, thanks to the efforts of the Christian Missionaries of all denominations, are now generally understood throughout India, and are looked upon as the linguistic factor in this process of national unification. To provide the religious factor, the cult of Brahmo Samaj was tried under the leadership of Keshub Chander Sen, a Bengali scholar of great learning and eloquence, who numbered among his audience Lord Lytton, the Viceroy of the day. Later on, Madame Blavatsky, a Russian lady of great power and influence, assisted by Colonel Olcott, an American gentleman, with great powers of organization, initiated the Theosophical Movement in order to bring within its fold all the manifold castes and creeds in India. Neither Brahmo Samaj nor Theosophy has achieved a signal success, because each is not an original system of faith, but an amalgamation of different religious systems. Therefore, all eyes in India, especially in Bengal, are now turned towards Buddhism as the best religious factor to promote the required national unification. After all, Buddhism is but a sister Religion of Hinduism, and is the product of Indian genius. There can, therefore, be no special difficulty in Indians embracing Buddhism as their national faith. Besides, an intimate study of Indian History reveals the remarkable fact that India was great and prosperous, and was highly respected in the comity of nations, when she professed the Buddhist faith. India was great under the Maurya dynasty (325-185 B.C.). One of its

Kings was Asoka of world-wide fame. During his reign, his territories included Afghanistan, Baluchistan, Sindh, Kashmir, Nepal, Bengal, Kalinga, and nearly the whole of the Deccan. No later King has enjoyed such an extensive jurisdiction. Megasthenes, the Greek historian, was an Ambassador at the Court of Asoka, and has left authentic accounts of its splendour and magnificence and also of the political, moral, and social condition of the people. The Gupta dynasty (320-747 A.D.) also favoured Buddhism. One of its Kings was Harsha Vardhana (606-47 A.D.). His empire comprised the whole of the present United Provinces, Bihar, and the greater part of Bengal, and its southern boundary was the river Narbadā. The splendour and magnificence of his Court and the munificence of his gifts to Buddhist and Hindu devotees, were attested to by an eye-witness, namely, Hiuen Tsiang, the famous Chinese Pilgrim, who arrived in India in 630 A.D. Lastly, came the Pala Kings of Bengal, who reigned from 730 to 1197 A.D., and who were submerged by the successive waves of Moslem invasions from the West. Their empire included the whole of Northern India excluding the Panjab. Without exception, they were all zealous Buddhists, who patronized learning and the fine arts. With these authentic historical illustrations before them, the Indians of the present generation have become convinced that, under the Democratic *régime*, which was introduced into India in 1921 under the auspices of the British Parliament, the future destiny of India may be profoundly and beneficially effected by the gentle, sympathetic, and cosmopolitan tenets of Buddhism. There is, therefore, no doubt that they will use their best endeavours to revive Buddhism on Indian soil, and to effect the restoration of the Maha-Bodhi Temple at Buddha Gaya to the Buddhists of Burma, who may be assisted in their noble work by their co-religionists of Ceylon and Bengal.

If, with the concurrence of Hindu public opinion in Bengal, Bihar, and Orissa, the Mahant is prepared to relinquish the custody of the Maha-Bodhi Temple, the question for serious

consideration is, whether such custody should be vested in a Committee of Buddhists from Burma, Ceylon and Bengal or in the Archaeological Department of the Government of India, which has already under its tender care and reverential treatment, two sacred localities, namely, Sarnath, where Gautama Buddha preached his First Sermon, and Kusinara, where he attained Parinirvana. The addition of Buddha Gaya to the care and solicitude of the same Department is not likely to break the camel's back. Besides, the Central Shrine and the subsidiary structures require constant attention and repair. The task requires an intimate knowledge of Hindu and Buddhist architecture. A large amount of money is required annually for the purpose. Further, Buddha Gaya is now sacred not only to the Buddhists but also to the Vaishnavites and Saivites, and there are images of the Hindu gods near the Temple, and the latter sects also make their periodical offerings in the vicinity of the Sacred Bodhi Tree. Perhaps, it will be more convenient and satisfactory to all concerned Buddhists and Hindus alike—if the management and custody of the Temple and its land was vested in an impersonal and scientific Department like that of Archaeology, which would be in a position to reconcile the conflicting claims of the rival but correlated faiths, and which would be dispassionate and be devoid of religious prejudice or fanaticism.

The first essential thing to secure is, to withdraw the custody and management of the Holy Shrine at Buddha Gaya from the hands of the Saivite Mahant and to transfer its control and supervision to another agency. Whether that agency is the Archaeological Department or a Committee of Buddhists from Burma, Ceylon and Bengal, is not material. The withdrawal of the Holy Temple from the Mahant is sure to afford an immense amount of relief to the followers of Buddhism, who number several millions in Japan, China, Cambodia, Siam, Burma, Ceylon, and India.

Rangoon Gazette.

MAHAPARINIBBANA SUTTANTA.

The Book of the Great Decease.

CHAPTER I.

(Continued from page 175 of the last issue.)

6. Now soon after he had gone the Exalted One addressed the venerable Ananda, and said:—'Go now, Ananda and assemble in the Service Hall such of the brethren' as live in the neighbourhood of Rajagaha'.

And he did so ; and returned to the Exalted One, and informed him, saying:—

'The company of the brethren, Lord, is assembled, let the Exalted One do as seemeth to him fit.'

And the Exalted One arose, and went to the Service Hall ; and when he was seated, he addressed them brethren, and said:—

'I will teach you, O mendicants, the seven conditions of the welfare of a community. Listen well and attend, and I will speak.'

¹ The word translated 'brethren' throughout is in the original bhikkhu, a word most difficult to render adequately by any word which would not, to Christians and in Europe, connote something different from the Buddhist idea. A bhikkhu, literally 'beggar', was a disciple who had joined Gotama's Order; but the word refers to their renunciation of worldly things, rather than to their consequent mendicancy; and they did not really beg in our modern sense of the word. Hardy has 'priests'; I have elsewhere used 'monks' and sometimes 'beggars' and 'members of the Order.' This last is, I think, the best rendering; but it is too long for constant repetition, as in this passage, and too complex to be a really good version of bhikkhu. The members of the Order were not priests, for they had no priestly powers. They were not monks, for they took no vow of obedience, and could leave the Order (and constantly did so and do so still) whenever they chose. They were not beggars, for they had none of the mental and moral qualities associated with that word. 'Brethren' connotes very much the position in which they stood to one another; but I wish there were a better word to use in rendering Bhikkhu.

'Even so, Lord," said the brethren, in assent, to the Exalted One ; and he spoke as follows :—

'So long, O mendicants, as the brethren foregather oft, and frequent the formal meetings of their Order—so long as they meet together in concord, and rise in concord, and carry out in concord the duties of the Order—so long as the brethren shall establish nothing that has not been already prescribed, and abrogate nothing that has been already established, and act in accordance with the rules of the Order as now laid down—so long as the brethren honour and esteem and revere and support the elders of experience and long standing, the fathers and chiefs of the Order, and hold it a point of duty to hearken to their words—so long as the brethren fall not under the influence of that craving which, springing up within them, would give rise to renewed existence—so long as the brethren delight in a life of solitude—so long as the brethren so train their minds in self-possession that good men among their fellow-disciples shall come to ease—so long may the brethren be expected, not to decline, but to prosper. So long as these seven conditions shall continue to exist among the brethren, so long as they are well instructed in these conditions, so long may the brethren be expected not to decline, but to prosper.

7. 'Other seven conditions of welfare will I teach you, O brethren. Listen well, and attend, and I will speak.'

And on their expressing their assent, He spake as follows :—

'So long as the brethren shall not engage in, or be fond, or be connected with business—so long as the brethren shall not be in the habit of, or be fond of, or be partakers in idle talk—so long as the brethren shall not be addicted to, or be fond of, or indulge in slothfulness—so long as the brethren shall not frequent, or be fond of, or indulge in slothfulness—so long as the brethren shall not frequent, or be fond of, or indulge in society—so long as the brethren shall neither have, nor, fall under the influence of, wrong desires²—so long as

the brethren shall not become the friends, companions, or intimates of evil-doers—so long as the brethren shall not come to a stop on their way (to Nirvāna in Arhantship³) because they have attained to any lesser thing—so long may the brethren be expected not to decline, but to prosper.

So long as these conditions shall continue to exist among the brethren—so long as they are instructed in these conditions—so long may they be expected not to decline, but to prosper.

8. 'Other seven conditions of welfare will I teach you O brethren. Listen well, and attend, and I will speak.'

And on their expressing their assent, He spake as follows:—

'So long as the brethren shall be full of faith, modest in heart, afraid of wrong doing⁴, full of learning, strong in energy, active in mind, and full of wisdom—so long may the brethren be expected not to decline, but to prosper.

'So long as these conditions shall continue to exist among the brethren—so long as they are instructed in these conditions—so long may the brethren be expected to not to decline, but to prosper.

9. 'Other seven conditions of welfare will I teach you, O brethren. Listen well, and attend, and I will speak.'

And on their expressing their assent, he spake as follows:—

'So long as the brethren shall exercise themselves in the sevenfold higher wisdom, that is to say in mental activity, search after truth, energy, joy, peace, earnest contemplation and equanimity of mind—so long may the brethren be expected not to decline, but to prosper.

'So long as these conditions shall continue to exist among the brethren—so long as they are instructed in these conditions—so long may the brethren be expected not to decline, but to prosper.

10. 'Other seven conditions of welfare will I teach you, O brethren. Listen well, and attend, and I will speak.'

And on their expressing their assent, he spake as follows:—

'So long as the brethren shall exercise themselves in the realization of the ideas of the impermanency of all phenomena, bodily or mental, the absence [in them of any abiding principle] of any 'soul' of corruption, of the danger of wrong thoughts, of the necessity of getting aid of them, of purity of heart, of Nirvāna—so long may the brethren be expected not to decline, but to prosper.

'So long as these conditions continue to exist among the brethren—so long as they are instructed in these conditions—so long may the brethren be expected not to decline but to prosper.

11. 'Six conditions of welfare will I teach you, O brethren. Listen well, and attend, and I will speak.'

And on their expressing assent, He spake as follows:—

'So long as the brethren shall persevere in kindness of action, speech, and thought towards their fellow-disciples, both in public and in private—so long as they shall divide without partiality, and share in common with their upright companions, all such things as they receive in accordance with the just provisions of the Order, down even to the mere contents of a begging bowl—so long as the brethren shall live among the saints in the practice, both in public and in private, of those virtues which [unbroken, intact, unspotted, unblemished] are productive of freedom and praised by the wise; which are untarnished [by the desire of future life, or by the belief in the efficacy of outward acts]; and which are conducive to concentration of heart—so long as the brethren shall live among the saints, cherishing, both in public and in private, that noble and saving insight which leads to the complete destruction of the sorrow of him who acts according to it—so long may the brethren be expected not to decline, but to prosper.

'So long as these six conditions shall continue to exist

among the brethren—so long as they are instructed in these six conditions—so long may the brethren be expected not to decline, but to prosper.'

(To be continued).

NYAYA VINDU.

WITH DHARMOTTARACHARYYA'S COMMENTARY.

(TRANSLATED BY MR. HARISATYA BHATTACHARYYA, M.A., B.L.)

(Continued from page 190 of the last issue.)

स्वयमिति वादिना यस्तदा साधनमाह । एतेन यद्यपि
क्वचिच्छास्त्रे स्थित साधनमाह तच्छास्त्रकारेण तस्मिन्मिग्ननेक-
धर्माभुपगमेऽपि यस्तदा तेन वादिना धर्मः स्वयं साधयितुमिष्टः स एव
साध्यो नेतर इत्युक्तं भवति ॥

" 'Personally' refers to the disputant who at the time of arguing states the Reason. By this it is also said that the Proven is that fact or phenomenon alone and no other, which at the time of argumentation is desired to be established by the disputant who may state the Reason from an authoritative scripture, the author of which might have attributed many facts or phenomena to their Abode."

Commentary :—The word 'personally' refers to the arguer who is described as the person who states the Reason to establish an Inference. What this disputant wants to prove on a particular occasion viz., at the time of the argumentation is the Proven. The word, 'personally' shows that the object of the Inference of the person who states the Reason is alone the Proven ; and not the objects of those persons or disputants who reserve the statement of their Reason for the time being. In sum, only that fact, phenomenon, nature or essence which is intended by the disputant to be established is the Proven

and no other. There are cases where other facts or phenomena etc. may be confused with the true Proven. One of such cases is when a disputant argues about a scriptural matter, —although one should not ordinarily base his argument on scriptural authority ; for true reasoning is always based on an observation of the nature of things. In an authoritative book, many facts or natures are attributed by its author to one and the same thing ; so, when a disputant argues about that scriptural thing, one may think that all those facts or natures are the Proven. In such a case, it is to be observed that only that fact or nature is the true Proven which is desired to be proved by the disputant himself and not those other facts or natures which the author of the scripture might have in view. It is thus the 'personal' desire of the disputant and not the view of the author of a scripture, that determines the Proven.

इष्ट इति यत्रार्थे विवादेन साधनमुपन्यस्तं तस्य सिद्धिमिच्छता
सोऽनुक्तोऽपि वचनेन साध्यस्तदधिकरणत्वादिवादस्य ॥

“ ‘Desired to be proved’ is meant to show that even if it be not explicitly expressed in words, the Proven is that *subject of dispute* for the establishment of which, the Reason is offered ; for the dispute relates to that.

Commentary :—Let us take an example. One says that the Soul exists ; his opponent contends that the Soul does not exist. The Soul may be looked upon as the subject of dispute here as the positive and the negative views with regard to it are obviously contradictory. Now, the Soul is the Proven because to establish its existence, the disputant adduces Reason.

In an ‘Inference-for-the-sake-of-others’, it is preferable that the Proven be explicitly stated. Even if it be not so stated, it is understood by implication. For, the argumentation or the dispute has reference to it alone ; it is the Proven which is the subject of dispute ; it is to establish the Proven that the disputant puts forth his Reason and demolishes the contrary view.

यथा परार्थाश्चक्षुरादयः संघातत्वाच्चयनासनाद्यङ्गवर्दति ।
अत्रात्मार्या इत्यनुक्तावप्यात्मार्यतानेनोक्तमात्रमेव साध्यमितुक्तं
भवति ॥

"For example : Eyes etc. are subservient to a different entity ; as they are aggregates ; like a bed, a seat etc., which refer to an enjoying person. Here '*subservient to the Soul*' is not explicitly mentioned ; but it is clearly implied in what is stated ; hence the Proven is practically stated."

Commentary :—The above gives an example in which in an 'Inference for the sake of others' the Proven, although not explicitly stated, is clearly understood by necessary implication. 'Eyes etc.' include 'Ears etc.' and are the Abode. 'Subservient to a different entity' is the Proven. 'As they are aggregates' is the Reason. 'A bed, a seat etc.' are the instances which establish Pervasion. Here the real Proven is 'Subservient to the Soul,' although it is not explicitly stated. The philosopher of the Sāṅkhya school asserts that the Soul is. Opposed to his proposition is the contention of the Buddhist, —the Soul is not. The former puts forth this argument and states the Reason in order to set aside the Buddhist contention which is opposed to his and to establish his own position. Although he does not explicitly state that Eyes etc. are 'subservient to the Soul' (thereby proving the existence of the entity, Soul), still this is the Proven, in as much as it is the subject of dispute. 'The bed, the seat etc.' which are the objects of enjoyment of a person do not of course prove the agreement or the connection between 'the fact of being an aggregate' and 'the fact of being subservient to the Soul.' 'The bed, the seat etc.' prove only the relationship to 'the fact of being subservient to a different entity.' Hence what is expressly stated (as the Proven) is that 'Eyes etc. are subservient to a different entity.' But the fact of the existence and the presiding nature of the Soul is the real Proven here ; and

it can be understood in the following way. By 'Eyes etc.' it is intended that 'consciousness' also is subservient to a different entity. Now, what goes beyond 'consciousness' is the Soul. Thus, looking upon 'consciousness' as the function of a transcending entity clearly implies and proves the existence of the Soul. Hence that which is intended to be proved by the disputant and which is the subject of dispute, being contradicted by his opponent is the true Proven,—no matter whether it is expressly stated or understood by necessary implication.

अनिराकृत इति । एतल्लक्षणयोगेऽपि यः साधयितुमिष्टोऽप्यर्थः प्रत्यक्षानुमान-प्रतीति-स्ववचनेनैराक्रियते न स पक्ष इति प्रदर्शनार्थम् ॥

" 'Uncontradicted' is intended to show that even when a fact having the above characteristic and being desired to be proved, is contradicted by Perception or Inference or Mediate Knowledge or One's own statement, it is not the Abode."

Commentary :—In this, the word, 'Uncontradicted' is explained. Even when a fact is desired to be proved by the disputant, it may not be the Abode. Besides being intended to be established, the valid matter of Inference must be such that it be not opposed to the facts of Perception, Inference etc.

तत्र प्रत्यक्षनिराकृतो यथा अश्रावणः शब्द इति ॥

"The example of a matter of Inference being contradicted-by-Perception is: Sound is inaudible."

Commentary :—Perception shows that Sound is audible. Hence the fact that 'Sound is inaudible' is opposed to the fact of Perception.

अनुमाननिराकृतो यथा नित्यः शब्द इति ॥

"The example of a matter of Inference being Contradicted-by-Inference is: Sound is eternal."

Commentary :—Reasoning establishes that Sound is non-eternal. Hence the fact that 'Sound is eternal' is falsified by the fact established by Reasoning.

प्रतीतिनिराकृतो यथा अचन्द्रः शशीति ॥

"The example of a matter of Inference being Contradicted-by-Mediate-Cognition is : The (luminous satellite in the sky) having marks on it forming the appearance of a Hare is not the Moon."

Commentary :—Here the matter of Inference is intended to be that 'the luminous satellite having marks on it which form the appearance of a Hare is not the object called the Moon.' This is, however, contradicted by Mediate Cognition. Mediate Cognition shows that that luminous satellite is the Moon itself ; hence that satellite is to be expressed in language by the term Moon ; for, an object of Mediate Cognition is capable of being expressed in words. The Nature of that luminous body is understood by Mediate Cognition and Mediate Cognition leads to its being called the Moon. It may be said that by the operation of the Nature-Mark, it is established that that luminous satellite is called the Moon. Hence if that body is not to be called the Moon it is going against what is established by Mediate Cognition or the operation of the Nature-Mark.

स्ववनिराकृतो यथा नानुमानं प्रमाणम् ॥

"The example of a matter of Inference being Contradicted-by-one's-own-statement is : Inference is no source of valid knowledge."

Commentary :—Here it is wanted to prove that 'Inference is not a source of valid knowledge.' This is, however, contradicted by the disputant's own statement. The fact that one makes a statement signifies that according to the speaker, his statement has a positive and a reliable meaning. If one intends that his words are not to represent the objects ordinarily signified by them, he should not utter any words at all. 'Whatever I say is false',—well, even one meaning so, expects that at least these words of his are to be taken in their true sense ; for, otherwise words subsequently used by him cannot

be understood to be false. Thus, whenever any one makes a statement, he intends that his words are to convey the ideas ordinarily expressed by them. In other words, a speaker's words do and should always signify objects, meant by them. It is thus that (the conception of) the outside objects cause (the corresponding) words ; words are the effects of the objects and thus serve as the Effect-Marks from which their objects may be understood (inferred). Hence when a person makes a statement, he may be taken to accept the validity of Inference which is based on Effect-Marks. A person using words must intend that his words are to correctly signify the objects ; the words, again, are capable of expressing the objects because they are invariably connected with the latter in as much as the words are the Effects of the objects. Thus all statements are based on the implicit acceptance of the validity of Inference, based on Effect-Marks. So, when a person says, 'Inference is no source of valid knowledge', he contradicts his own position, implied in the very fact of his making a statement.

There are other thinkers who would interpret the passage in a different way. According to them, words are the Effects of (the speaker's subjective) *purposes*. All statements are based on the implicit acceptance of the validity of Inference which, according to these thinkers rests not on the fact of the invariable relationship between *words* and *objects* but on that between *words* and *purposes*. Hence any person alleging that Inference is no source of valid knowledge would be but contradicting his own position involved in the fact of his making a statement. This interpretation, however, is not a proper one. Words are used to convey an idea of the external objects. They are never used with the pre-conception that they are invariably connected with (the speaker's internal) purposes. Moreover, one does not utter a word to express his own purpose but rather to give an idea of the corresponding object, existing outside him. Hence it must be admitted that words are used with the pre-conception that they are unconditionally

connected with the objects they signify. It follows that the former interpretation is the faultless one.

इति चत्वारः पक्षाभासा निराकृता भवन्ति । सिद्धस्यासिद्धस्यापि साधनत्वेनाभिमतस्य स्वयं वादिना नदा साधयितुमनिष्टस्योक्तमात्रस्य निराकृतस्य च विपर्ययेण साध्यस्तेनैव स्वरूपेणाभिमतो वादिन इष्टोऽनिराकृतः पक्ष इति पक्षलक्षणमवद्यं दर्शितं भवति ॥

"In this way, are set aside the four forms of the Fallacy-with-regard-to-the-Abode. The Proven is what is opposed to what is already Proved. It is opposed also to what is Unproved,—if the Unproved relates to what is intended as the Mark or if the Unproved is not Intended by the disputant himself to be established at the time of the argumentation, or if the Unproved is merely stated or if the Unproved is Contradicted (by the facts of Perception etc.). Thus, it is shown that the definition of the Abode, —viz., the Abode is what is by itself alone personally desired by the disputant to be proved and is uncontradicted,—is the faultless one."

Commentary.—The significance of the word, 'uncontradicted' has been indicated above. This characteristic of the Abode distinguishes it from the four forms of the Fallacious Abode.

The above definition of the Abode may be considered in a negative way thus. What is the Proven? We may answer the question by pointing out what is not the Proven. In the first place, we may say that the Proven is not what is already proved. Thus, it must always be a fact (previously) unproved. In the second place, we must observe that every fact which is unproved must not necessarily be the Proven. Thus if a fact which is unproved is offered as the Reason in a syllogism, it is not the Proven. Then again, if a fact is unproved but not wanted by the disputant to be the object of his reasoning, it cannot be the Proven. Similarly, an unproved fact which is merely stated or which is opposed to the facts of Perception, Reasoning etc., is not the Proven. A fact which is free from

the faulty characteristics, just described, is the Proven. The fact which is wanted by the disputant to be established and which does not contradict the matters of Perception, Inference etc., is the Proven. This is what is signified by the definition, —The Abode is what is by itself alone personally desired to be proved and is uncontradicted. What the Proven is, is also the Abode. It is thus that the above definition of the Abode is the faultless one.

(To be continued)

THE TRANS-HIMALAYAN MASTER ON THE BUDDHA

II.

The problem of Consciousness in relation to the personality and the individuality is dealt with even more fully in letter No. XXc. It was shown in the previous article that, according to the Trans-Himâlayan Esoteric Philosophy, the Buddhas are those who have attained immortality *on this earth in a body*, and that this is the great goal of the Occult Initiations. "Complete or true immortality—which means an unlimited *ancient* existence, can have no breaks or stoppages, no arrest of Self-consciousness" (p. 128). Here the word Self (with a capital S) denotes the individuality, which cannot win true immortality until it can bridge the gap in consciousness between one incarnation and another, and thus completely conquer death. H. P. Blavatsky once told her pupils that she had been taught not to lose consciousness when she went to sleep, and this was the first step towards preserving the complete continuity of consciousness attained by the fully initiated Adept or Mahatma. Sleep is to the personality what death is to the individuality, and each in turn has to be overcome. Moreover, as this letter explains, the word "immortality" had several prefixes in the ancient schools, denoting periods of time, say from a *Yuga* to a *Maha-Manvantara*.

In connection with this great problem the next letter contains a very important piece of information which, so far as I am aware, is not to be found elsewhere. It is this:—that “the Universal, like the finite human mind, has two attributes, or a dual power—one the voluntary or conscious, the other the involuntary and unconscious or mechanical power. To reconcile the difficulty of many theistic and anti-theistic propositions, both these powers are a philosophical necessity. The possibility of the first or the voluntary and conscious attribute in reference to the Infinite Mind—notwithstanding the assertion of all the Egos throughout the living world—will remain for ever a mere hypothesis, whereas in the finite mind it is a scientific and demonstrated fact. The highest Planetary Spirit is as ignorant of the first as we are, and the hypothesis will remain one even in Nirvana, and it is a mere inferential possibility, whether here or there.

“Take the human mind in connection with the body. Man has two distinct physical brains; the cerebrum with its two hemispheres at the frontal part of the head—the source of the voluntary nerves; and the cerebellum, situated at the back portion of the skull—the fountain of the involuntary nerves which are the agents of the unconscious or mechanical powers of the mind to act through. And weak and uncertain as may be the control of man over his involuntary functions, such as the blood circulation, the throbbing of the heart and respiration, especially during sleep—yet how far more powerful, how much more potential appears man as master and ruler over the blind molecular motion—the laws which govern his body (a proof of this being afforded by the phenomenal powers of the Adept and even the common Yogi) than that which you *will* call God, shows over the immutable laws of Nature. Contrary in that to the finite, the ‘Infinite Mind,’ which we name so but for argument’s sake we call it the Infinite Force, exhibits but the functions of its cerebellum, the existence of its supposed cerebrum being admitted as above stated but on the inferential hypothesis deduced from the

Kabalistic theory (correct in every other relation) of the Macrocosm being the prototype of the Microcosm. So far as we know, the corroboration of it by modern science receiving but little consideration—so far as the highest Planetary Spirits have ascertained (who, remember well, have the same relation with the trans-cosmical world, penetrating behind the veil of cosmic matter, as we have to go behind the veil of this, our brute physical world) the Infinite Mind displays to them, as to us, no more than the regular unconscious throbbings of the eternal and universal pulse of Nature, throughout the myriads of worlds within as without the primitive veil of our solar system.

"So far—we know. *Within* and to the utmost limit, to the very edge of the cosmic veil we know the facts to be correct—owing to personal experience; for the information gathered as to what takes place beyond—we are indebted to the Planetary Spirits, to our Blessed Lord Buddha." (Letter of K. H. to Hume, p. 137).

Now, I am not a Pali or Sanskrit scholar, but I have never come across anything in the translations or commentaries of those who are that throws such a light on the greatest problem on which our minds are capable of speculating. It gives us one of the glimpses in the letters of the fact that the Trans-Himâlayan Brotherhood do possess a vast store of knowledge, and that, as K. H. here states, it has been obtained by "personal experience." Further, that in their case it is limited to this cosmos, whereas that of the Buddha and the Planetary Spirits goes beyond; but that in both cases it is gained by the powers of the *human mind alone*. Now, what does this mean? The Master tells us that nowhere in the Universe has even the insight and knowledge of a Buddha been able to find anything but that unconscious involuntary action exhibited also by the cerebellum in man. The conscious voluntary power exhibited by man's cerebrum has no counterpart in the universe. The irresistible conclusion to be drawn from this remarkable and illuminating revelation is

that the human cerebrum is the great or the only divine creative power in existence, that potentiality which one make of every man a Buddha if he possesses the will to set it in motion and develop it. We see in this a striking illustration of the great value of the Law of Correspondence which is a cardinal one in Occultism, and furnishes the unfailing key to the deepest problems if correctly applied and understood.

The following from the same letter is sufficient to show how logical and philosophical is the Northern Buddhist conception of the Power that controls the Universe (p. 138).

"We say and affirm that that motion—the universal perpetual motion which never ceases, never slackens its speed, not even during the interludes between the *Pralayas* or "Nights of Brahma," but goes on like a mill set in motion whether it has anything to grind or not (for the *Pralaya* means the temporary loss of every form, but by no means the destruction of cosmic matter, which is eternal)—we say this perpetual motion is the only eternal and uncreated Deity we are able to recognise. . . . (p. 139). Pure and yet volitional Spirit is an absurdity for volitional mind. The result of organism cannot exist independently of an organized brain, and an organized brain made out of *nihil* is a still greater fallacy. If you ask me 'Whence then the immutable laws?—laws cannot make themselves'—then in my turn I will ask you:—And whence their supposed Creator? A Creator cannot create or make himself if the brain did not make itself, for this would be affirming that brain acted before it existed. How could intelligence, the result of an organized brain, act before its creator was made? Study the laws and the doctrines of the Nepalese *Swabhavikas*, the principal Buddhist philosophical school in India, and you will find them the most learned as the most scientifically logical wranglers in the world. Their plastic, invisible, eternal, omnipresent, unconscious *Swabhavat* is Force or Motion ever generating its electricity which is life.

"Yes: there is a force as limitless as thought, as potent

as boundless will; as subtle as the essence of life, so inconceivably awful in its rending force as to convulse the Universe to its centre would it but be used as a lever. But this Force is not God, since there are men who have learned its secret of subjecting it to their will when necessary."

And this terrible power is found, as these letters clearly show, *in man and in man alone*; it resides in that mysterious cerebrum by virtue of whose potentialities man is his own Creator and his own Redeemer, and the Lord of all Creation if he so wills, as the Buddha clearly taught and of which he stands for us as the highest known example. As an illustration the Master K. H. then gives the following:—"A current of air brings to me from the lake near which, with my fingers half frozen, I now write to you this letter. I change by a certain combination of electrical, magnetic, odyllic, or other influences the current of air which benumbs my fingers into a warmer breeze. I have thwarted the intention of the Almighty, and dethroned him at my will! I can do that; or when I do not want Nature to produce strange and too visible phenomena, I force my nature-seeing, nature-influencing self within me to suddenly awake to new perceptions and feelings, and thus am my own Creator and ruler. . . The world of force is the world of Occultism and the only one whither the highest initiate goes to probe the secrets of being. Hence no-one but such an initiate can know anything of these secrets. Guided by his *Guru* the *chela* first discovers this world, then its laws, then their centrifugal evolutions into the world of matter. The hidden things have become patent, and mystery and miracle have fled from his sight for ever. He sees how to guide force in this direction or that—to produce desirable effects. . . And to show you how exact a science is Occultism, let me tell you that the means we avail ourselves of are all laid down in a code as old as humanity to the minutest detail, but every one of us has to begin from the beginning, not from the end. Our laws are as immutable as those of Nature, and they were known to man

and eternity before this strutting gamecock, modern science, was hatched."

Thus ends one of the most remarkable of this series of letters, from which I have quoted more than usual on account of its value in explaining the profounder aspects of the Buddha's doctrine.

BASIL CRUMP.

(To be continued).

SARNATH—A SITE FOR A BUDDHIST VIHARA AND UNIVERSITY. *

BY DR. D. R. BHANDARKAR.

Insuperable is the working of Providence. Who ever thought that two natives of Mahārāshtra originally related to each other as master and servant would meet again after the lapse of twenty years? It is indeed a lucky accident that has brought them together this morning at the holiest place of India. Perhaps 'accident' may not be a good word to use; for that word, we are told, has been discarded from the vocabulary of the scientist. There is nothing accidental in this world, which is a well-conceived and well-ordered cosmos. Whatever looks like an accident is really caused by a definite set of circumstances, and as these are hidden from our view, their effect looks like an accident. There are, indeed, some such circumstances in the present case also. The Vice-Chancellor of the Buddhist University, being already pre-occupied with a work which he could not legitimately postpone, had most reluctantly to give up the idea of coming to this place. The General Secretary of the Maha Bodhi Society has unfortunately been confined to his bed and is also just now outside India. The duty of meeting our distinguished guest this morning therefore falls partially upon

* A paper prepared to be read at Sarnath on the occasion of the visit of H. H. The Gaekwar of Baroda.

my shoulders. These are however comparatively unimportant circumstances and do not adequately explain the matter. There are psychological circumstances also to be taken into consideration. It is the common love of culture, the common love of the history of Bharatavarsha and, above all, our common but uncommonly profound admiration and reverence for Buddha that has brought us here together. It was at this spot that two thousand five hundred and twelve years ago (according to the traditional computation) the Blessed One preached his first sermon. Born of a royal family and rolling in all the comforts and luxuries of the time, Buddha even when he was a prince was observant and thoughtful by nature, and the three sights of a diseased man, a decrepit old man and a dead man confronted him and filled his mind with amazement and distress. It was above all the last sight, the sight of a man exiled to 'the undiscovered country from whose bourn no traveller returns' made him realise the impermanence of all earthly things and forsake his family and home in quest of truth and knowledge. According to the practice of his period he resorted to the path of asceticism which was supposed to hold a key to the higher mysteries of existence. With him were then associated five Brahman disciples. It is scarcely necessary to narrate the story of Buddha which is so well-known to us all. We know that before long he gave up the life of asceticism, with the consequence that the Brahmin disciples deserted him as an apostate ; and he alone resumed the path of enquiry. It was as he was one day sitting below a *pippala* tree at Bodh Gaya that in one ecstatic vision the solution of the problem of existence flashed upon his mind. He now hastened to Benares and entered the Deer Park to communicate it to the five Brāhman disciples who had left him. This solution was the famous Middle Path—that is, a Path which avoided the two extremes of self-mortification and self-indulgence. It was this path which freed man from the fear of old age, diseases and death, and brought about his deliverance. For three months the Blessed One stayed at this spot where we are standing at present, teaching and training his pupils who

had now grown up to the number of sixty. And on the full-moon day of the month of Kartika, he exhorted his pupils in the following stirring words :

“Wander forth, Oh Bhikshus, visiting all places and receiving food at the hands of the good people, preaching the Doctrine, which is sweet in the beginning, sweet in the middle, sweet in the end, for the welfare, happiness, and gain of the many. March onwards ; let not two of you go in the same path.”

The preaching of the first sermon is known to the Buddhist as *Dharma-chakra-pravartana*, that is, the setting in motion of the wheel of Doctrine. About three centuries after Buddha delivered the first sermon flourished king Asoka of the Mauryan dynasty. Born and brought up in the tradition of Magadha state-craft and imperialism, Asoka had actually espoused and pursued the policy of the previous Magadha kings to expand and consolidate an empire. When Asoka came to the throne, the Mauryan Empire had already become as wide as the British India of the present day. That did not however satisfy him, and he waged war with Kalinga and annexed it to his dominions. But soon after this annexation Asoka fell under the spell of Buddhism. It cast his mentality in an entirely different mould. He began to look at things from an altogether different angle of vision. He called truce to all terrestrial conquest and was now bent upon conquering the world not by the physical force of arms but by the soul force of Dhamma. He was a worthy follower of Buddha. He had developed a catholic mind. He studied calmly and dispassionately the precepts and practices not only of Buddhism but of all religions then prevalent in India, and above all treated all sects and sectaries with equal honour and worship. His conception of Dhamma led him to look upon the whole mankind as the subjects of a spiritual empire that he was now determined to achieve for himself. He promoted and disseminated his faith not only in the whole of India but also in the territories of the five Greek kings whom he mentions in his edicts. His charities also which were intended

to promote the physical welfare of the man and the beast were not confined to his empire alone but were extended also to the world then known. His ideal was not simply the brotherhood of man but the brotherhood of creature. Being possessed of the inexhaustible resources of a mighty rich empire he was able to promote in a large measure the sacred object which he had so devoutly cherished. What Saint Paul was to Christ Asoka was to Buddha. The Wheel of Doctrine which the Blessed One set in motion rolled, rolled and rolled till through the unceasing activity of Asoka it was spread not only over the whole of India but also over the whole of Eastern Asia comprising Tibet, China, Japan, Trans-gangetic Peninsula and the Isles of the Indian Archipelago. All these countries received not only the religion of Buddha but also the Buddhist art and Buddhist philosophy. But this is not all. What happened on the North-Eastern and Eastern frontiers of India happened also on the North-west. The excavations conducted by Sir Aurel Stein in Chinese Turkestan clearly show that the people of that region also adopted Buddhism and above all the principal elements of Hindu civilization such as an Indian script and a Prakrit speech, though the Greeks were in their close neighbourhood. It must not however be supposed that so far as Western Asia was concerned Chinese Turkestan was the only province that felt the influence of Buddhism. The Buddhist influence on the Jewish sects of the Therapeutae and the Essenes and, above all, on Christianity about the beginning of the Christian era has been admitted by all unbiassed European scholars. This influence on the west became more intense and deeper in the Middle Ages when Joasaph, a mis-reading for Bodhi-sattva, was canonised by the Roman Catholic Church. Such was the mighty and profound influence which the Doctrine of Buddha exerted on the world, and it is impossible to show that it was ever equalled by any other religion such as Christianity or Muhammadanism. But every stupendous thing, stupendous though it is, has a small beginning. It is but a small seed that germinates into a mighty banian tree. And where was the

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beginning of this all-spreading all-embracing Buddhism? Just at this spot where we are standing at present. It was at this place that Buddha preached his first sermon. It was in this locality that Buddha first sowed the seed of his doctrine, and lo! the seed has in course of ages developed into such a huge and lofty banian tree that it has occupied nearly one-third surface of the whole world.

But a note of dolour we hear sometimes sounded. Indian Buddhism, they say, has ceased to exist since the destruction of the holy shrines at Sravasti, Nalanda and so forth by the invading cohorts of the Arabs. It is, indeed, a pity that the place where the Blessed one first put the seed of Buddhism should be a scene of desolation, and we can quite sympathise with the Buddhists in their wail, nay, it ought to be our duty even to help them in their attempt to establish a Buddhist *Vihāra* here. And who in this connection does not know the unflagging zeal with which the Anāgārika Dharmapāla, the General Secretary of the Mahā Bodhi Society is working for the erection of such a *Vihāra*? It is a great pity that he is not present here to-day. Especially when we remember that side by side with this *Vihāra*, there is going to be a Buddhist University also, the cultured section of the Indians, at any rate, will not only approve of this project but will do their very best to support and materialise it. The Buddhists lament that their religion is dead in India, just in the very country where it sprung up. But is it really a fact? It has been admitted by historians that if there is any element common to the religions that are prevalent in India, it is the doctrine of pantheism, the idea that everything in nature is the manifestation of the Divine Spirit. This Advaitism, it is believed, was first expounded by Sankarāchārya. This view of life has taken such a deep root in the Indian mind that it will be found to have permeated even the lowest strata of the Hindu Society. But was Sankarāchārya really responsible for this idea? Scholars now find that the idea really emanated from a Buddhist school of philosophy. And it is for this reason that even Sankarāchārya has been dubbed *prachchhanna-*

caution
doubt

Buddha, that is, a Buddhist in garb, by his rival school. It will thus be seen that the Hindus of the modern days are really indebted to the Buddhist philosophers for the pantheistic vision which they have developed.

What again about Buddha? Has he been really forgotten by the people of India? Just as we find Buddha or rather Bodhisattva canonised by the Roman Catholic Church, we find Buddha deified by the Vaishnavas, and given a place in the Hindu pantheon as an incarnation of Vishnu. The well-known lines of the Bengali poet-saint, Jayadeva, will occur to any one in this connection. Does he not admit that Buddha was instrumental in stopping animal sacrifice and spreading the doctrine of *Kārunya* or compassion broadcast? This was practically the verdict passed by Jayadeva on the life and character of Buddha as an incarnation of Vishnu. Why then is it said that Buddha has been forgotten, when, as a matter of fact, we find that he occupies a prominent place in the Hindu pantheon, and when his principal precept of universal compassion has become absorbed in our character?

But as votaries of culture and students of the history of our country, we ought not to be satisfied merely with this knowledge of the influence which Buddha has exercised on India. In many other ways Buddhism must have influenced Hindu thought; and we cannot trace this influence in its various aspects unless a Buddhist University is founded where books on Buddhist religion and philosophy of all schools and creeds are collected and made accessible to the students of history. Thanks to the late Professor Rhys Davids (may his memory remain ever green in the minds of the Indians), the greater portion of the Pali literature has been not only published but also translated. The same cannot however be said in regard to the innumerable works which are reported to have been deposited in the various libraries of Nepal, Tibet and Japan. The idea of the Anagarika Dharmapala seems to be not only to gather together lost literature of India from the archives Buddhist libraries of other countries but also to bring to a focus

so to say, if possible, Buddhists of various nationalities who can explain the texts found in their countries. This is a work of at least half a century I am afraid. But in this way alone our object can be realised. In this way alone is it possible to find out what contribution the Buddhists have made to Hindu thought. In this way alone is it possible to understand what contribution India has made to human culture and civilisation. It is, indeed, a matter of extreme regret that the intelligentsia of this country known next to nothing about their intellectual and spiritual ancestry. If any problem connected with the civilisation of the western world is placed before them, they perhaps know as much about it as the intelligentsia of Europe or America. If any question is asked about the genesis, development and results, say, of the French Revolution, I suppose an educated Indian will answer it as satisfactorily as any educated man in Europe. But if he is asked any question connected with the culture and civilisation of his own country, we find him practically an ignoramus. We may take such a simple problem as the contribution which Ancient India has made to Political Thought or the origin and development of the caste system. How many amongst us will be able to answer it intelligently? Our whole mentality, I am afraid, has in this respect to be changed, and this can be done only if Universities are founded where research work connected with Hindu thought and culture is possible.

The proposal to establish a Buddhist University or at least, a Research College, cannot fail, for the reasons just stated, to give as much gratification to the educated community of India as to the Buddhists from the four quarters. This gratification is enhanced by the circumstance that this College will be located near the Deer Park where Buddha first promulgated his doctrine and turned the wheel of Law. This locality, though at the outset it was a mere Deer Park and was for ever afterwards known by this name, soon became the site of a world-renowned Buddhist establishment consisting of a stupendous *vihara*, large monasteries and *stūpas*, besides innumerable small shrines,

stūpas and other sacred buildings and objects. The remains that have been exhumed here by the Archaeological Department and some of which may be seen on the site itself and some in the Museum close by testify to the extreme importance and sanctity of the place. The site has not yet been sufficiently excavated, but I am sure that the Archaeological Department, so long as it is headed and administered by Sir John Marshall, will before long resume these excavations and carry them out as systematically as they have done at Taxila. The wealth of antiquarian objects and curios that will thus be laid bare will throw a flood of light on the history of this place; and the place will for ever impart a stimulus to the mind of the patient researchers that will remain housed in the adjoining college. Another circumstance which is particularly gratifying is that this College will not be far from another University, the Hindu University, which has set itself, at any rate, will before long set itself, seriously to the task of finding out what thought has been enshrined in the philosophy, religion and literature of Ancient India. The Buddhist Research College may or may not become part and parcel of the Hindu University. That depends upon a variety of circumstances. But even supposing that it remains an independent body, it will give rise to a very healthy rivalry between the two learned institutions, and will revive the olden golden days when Benares from the time of Buddha onwards was for a very long time a seat of intellectual and religious activity. Is it really too much to expect that Benares even now and before long will retrieve its old glory and become again a centre of learning and culture?

But how can this object be realised? The scheme of the Research College has been formulated. Even the grand antique style of Ancient Indian monuments according to which the Buildings are to be raised has been pretty well settled, thanks to the architectural genius of Mr. M. Ganguly who has already attained to great fame by planning and executing the work of the Sri-Dharmarājika Chaitya Vihara of Calcutta. He has spared no pains in preparing plans and elevations necessary

for our present purpose. He has also carefully prepared an estimate, and we find that no less than four lacs of rupees are required. The only question that remains unsolved is the question of funds. Would that Asoka would incarnate himself and pour out benefactions to help this cause, which is not the cause of Buddhism alone but also of Bhāratavarsha, shall I say, of the whole world? Perhaps Asoka has already incarnated himself. Is there any ruler round about us who may rightly be regarded as the modern replica of Asoka? Is there any ruler at present living, who is striving not only for the temporal but also for the spiritual welfare of his subjects and who takes delight in ascertaining the truth in every religion as Asoka doubtless did? Is there any ruler, who has made donations for the advancement of learning and religion not only in his state but also in other parts of India? Is there, above all, any ruler who has shown his admiration and reverence of Buddha not only by providing for the teaching of the Pali sacred literature of the Buddhists in his state college but also by causing books about Buddha to be published in his own vernacular? When all these conditions are to be fulfilled by one single individual, then I am sure you will all agree with me in saying that we have this incarnation of Asoka not only in this age and in this country but now and here actually before us in the person of the distinguished Visitor of this morning. We have placed before him the end we have in view. Let him suit his means to this end.

OBSERVATIONS MADE IN THE FAR EAST AND U. S. A.

Continued from page 183 of the last issue.

The Japanese passengers, where ever they landed after leaving Calcutta, were welcomed by their countrymen and women either in the shops or in the streets. It is a glorious and illuminating tableau, they present to us ; and we two frail human beings from India carry in our hearts the lowering, dismal

picture of our relations with our compatriots in foreign countries. We are strangers to each other even in China, *Delenda est Carthago!* When you come to these parts of the earth, be careful to take with you the cotton clothes. You have the need for them up to Hong-kong. The Tramcars take you round the island for 60 cents. I have daily conversation with Rev. Shioiri, the young Buddhist priest on various subjects, specially on the image worship of Buddhists in Ceylon, India, Rangoon and China. He does not countenance the practice of image worship as it tends to idolatry. He visited one or two mosques in India, and was impressed by their simplicity of decoration and complete absence of any kind or sort of symbols or images. I told him that Islam enjoins the worship of one invisible supreme Being, and rejects the theory of incarnation. But unfortunately, it has the weakness of all its predecessors in the belief in heaven and hell. He was very pleased to know that there is a religion which has forbidden all symbols and images in its temples. He was at pains to explain to me the immediate and important duties and work the Buddhist priests will undertake in Japan. They would preach peace and goodwill among mankind throughout the world; by this movement they hope to break the back of militarism and curb the monstrous spirit of revenge and avarice of the nations of the earth. This is the epitome of the action they would take as priests of the religion of Sakyamuni. I wished him all success in the momentous pursuit of the noble object in view.

It was pointed out to him that human nature for a hundred centuries or more has been indulged in these evil deeds and thoughts with the connivance and aid of the Church, the Temple and the Mosque; and that it would be a difficult and uphill task for them to make appreciable impression upon the militant spirits of the races of mankind. But they would do it, he said with great force and emphasis, in spite of all the obstacles and perplexities which their under-taking would entail. The other religious bodies, it is earnestly hoped, should take lessons from such men of such noble and exalted ideas.

We have on board a professor, Mr. R. Hatani of the Rigu Koka university in Kyoto. It is the Buddhist University, where secular and religious education is imparted to the students who join the University. Mr. Hatani is returning home after a tour round the world. He has been absent for three years from Japan. He gave a short discourse on his impressions of Europe, America, Ceylon, and India. He spoke in his own mother tongue with fine delivery and sedate manner, and was forceful and fluent. What struck us most was the eagerness displayed by every Japanese, passenger and crew, to learn of things of other countries. Every-body came and sat on the floor of the deck covered over with soft carpets, and listened with deep attention to the lecture. I could hardly believe the European crew in European vessels to come to listen to the lecture of any person, for they do not care to gain knowledge to improve the mind. Our own educated youngmen would not condescend to attend any lectures on any subject other than politics and religion. In temperament our people are emotional and nervous. Politics merely tends to excite the nervous system ; and their interest is even ephemeral. Politics are a game which can be played by men, mentally and physically well formed and developed, in a community which is liberated from religious and social superstitions and prejudices. Politics degenerate into despotism and tyranny if it be indulged by unprogressive and unchanging people.

Professor Hatani is a skilful fencer and has often given us the exhibition of an ancient Japanese art of fencing. They wear a kind frock with slits on two sides and three flaps of heavy make hanging from the hips, a pair of woollen gloves lined with soft kid skin, a breast protector, a kind of metallic plate and a head guard. The fencers hold in their hands bamboo sticks with hand guards fixed at the bottom of the handle. Nearly all the Japanese are proficient in fencing. They take their position facing each other, and before the real business begins, they mutter a few words to each other ; they

sound like a challenge. As the thrust and hitting go on, one hears a sound something like "Whoop". In the mediæval age in Europe and Asia they had similar equipments. They are all proud of the old game of their country. The ship has improvised a swimming bath on the main deck in the open air. Most of the passengers have their swim and frolic in the bath every afternoon. We have half a dozen Japanese ladies on board; none of us were shocked at the playfulness of the swimmers.

The ladies did not scream or fell into hysteric fits nor did they threaten to move the parliament to forbid this exhibition or to punish the commander for permitting such an indecorous and immodest spectacle. Obviously Japan has not Mrs. Grundy in its midst, and is not afraid of her. In the countries which are submissive to the priests, the people have to keep up an appearance and show of church-made decorum, although some wag may write a satire on it:—

"They do this and that and various things
And go to church on Sunday,
And many are afraid of God
And more of Mrs. Grundy".

I felt a regret for not having purchased a bathing costume. I had thought they would be as prude as the Christians and the Mohamadans. But it is pleasing to note that *this race is as natural as the Scandinavians*. Mr. Shioiri tells me that in Japan there is a large amount of literature about Mr. Gandhi; and that many books on the truths of Gandhi's principle in Japanese language are on sale. And with a mischievous twitch in his eye, made the comment that "active Japan thinks Gandhi passive"; these are his own words. Mr. Shioiri and Mr. Ohara the divinity student, gave me the insight into the mystery of marriage ceremony and rites. The marriage is as simple as the marriage under Islam. The bride who is generally twenty years of age goes with her parents and intimate friends to the house of the bridegroom, who must have attained the age of

thirty, where she is greeted by his parents and close friends. The bridegroom sits face to face with the bride, the relatives and friends of both the high contracting parties sitting around them. Wine is poured into a cup or a tumbler out of which the groom takes a sip and passes it on to the bride who in turn drinks a mouthful. The loving cup is thus passed and repassed three times. At the end of this ordinance, the guests and relatives drink the wine and make merry over this most intimate social incident.

There is no artificiality and complexity in the performance of the natural event of life. It is purely a rational affair. There is no priest to preside at the ceremony or to inflict on the parties and the assembly a solemn exordium with which we are familiar in the priest-ridden ceremonies. They have now, since ten years, begun to visit a Shinto shrine to invest this ceremony with a sort of reverential tradition. The Buddhist priests are only called in when there is a death in the house, to perform the funeral rites. What grim and gruesome duties to which these poor priests are invited! I made fun of it and they immensely enjoyed the joke and the persiflage. The Musalmans in India having adopted heaps of rites and ceremonies of the Hindus have complicated their marriage. Although they resort to these Hindu ceremonies yet the Hindus regard their own countrymen of different faith as aliens and enemies.

It was about forty years ago the priests by the injunction of their religious law had been forbidden to enter into matrimony. It was but recently this preventive law has been abrogated and the bar has been removed by an act of parliament. The public opinion in Japan is strongly against the marriage of men and women under the ages of thirty and twenty respectively. The population of the country stands at present at sixty millions. A small island with an enormous population must distribute its children over the habitable world for subsistence. This has caused much heart burning and intense jealousy among the nations outside of Japan. We are nearing Shanghai where we disembark to travel by rail to Peking, Manchuria and Chosen (Korea). Since the conquest of Korea by the Japanese the country is renamed Chosen. For a day or two we shall be kept engaged gathering together our goods and chattels and putting them in apple-pie order. In Hongkong, the municipality has wisely set apart a long stretch of land near the race course for the cemeteries of different religious communities. The Christian burial ground lies by the side of the Hebrew, Parsee, Hindu and Mohamedan burial

grounds. They are clean, neat and well looked after; decorated with nice plants and *plate-bandes*.

It is a fine clean town. One need not carry under his arm or in his pocket a bottle of sanitas or other kind of disinfectant in walking through the Chinese part of the city. Here they do not throw the sweepings and other decayed matters in the streets making the air heavy and fetid. The municipality seems to me to be quite efficient and up to date and the inhabitants themselves appear to be proud of the city. Even the Chinese quarter boasts of odourless thoroughfares. It does not wallow in muck and mud and putrid matters. We had a long tram ride. The electric trams have two storeys. The seats on the top are of higher price. I had a European seated behind me. He looked at us from time to time and smiled. I thought the man was silly, and numskull. Before I could say Jack Robinson he commenced talking to me with cordiality. He began on the topic of self-determination of the Chinese and other nations of the world. He expressed his idea of self-determination of the Asiatic nations, with frankness and cogent argument. He is in favour of the Asiatics getting their own rule and government. He has been twelve years in Hongkong in trade and finds the Chinese as good and honourable as any European people. His belief is that with education and less poverty the Chinese will rise to great eminence and be able to face any nation and meet it on equal ground. He spoke magnanimously of Gandhi and his movement, and expressed high appreciation of Gandhi's lofty and noble ideas. Poverty, he said, is degrading to the individual as well as to the community. The poor of Europe are no better than the poor of China.

HONGKONG.

From a distance and as we approach, Hongkong bears striking resemblance to Genoa and Messina. The city is built at the foot of the hill. The residential quarters are situated on the hill. They are all occupied by the Europeans who seem to live completely detached from the Asiatics. The American tourists have crowded the place and have engaged all the rooms in all the big hotels. One jostles among them in the streets and the shops. They are immense travellers. They know how to make money and spend it to their advantage. Travels abroad and the study of different manners and customs and government of various peoples inhabiting this earth open the windows of the mind and let in fresh and fragrant air to refresh and enlarge it. It is necessary to have

the mind cultivated and trained to be able to derive benefit from the observation of other peoples in other lands. Hong-kong is a clean city, up and down. The inhabitants who are nearly all Chinese have been taught to keep the streets clean and proper.

Here, also, the Chinese are well clad; no one is seen without clothes or foot wear. All savages, European and Asiatics are dirty and unclean. They need to be schooled into clean habits to keep their dwelling houses and their surroundings spotless and sanitary. Insanitary condition brings about mental dimness and depression and impurity of thoughts. But there are very few people, unselfish and patriotic, who will care to take upon themselves, the heavy yet merciful burden of instructing these rude and wild peoples. They are *ferae naturae* and require taming and domestication. It is the function of civilization to undertake the beneficent work; but civilization is divided against itself and runs the risk of being swamped by uncouth and unfashioned races of mankind, who feel vexed and galled by the controlling influence of the arts and refinement of life. Politics are the poison to civilization; they prevent and paralyse it to take the reins in hand to drive its team of benevolence and reformation through wild and ferocious nature of men beyond its pale.

The Manderins decked in gorgeous silk robe reaching down to the ankle, and the long sleeves shooting out quite two inches from the finger tips, cavalierly saunter about the city, careless of the happenings and troubles in the country. It is a fair sample of the degeneracy of the Asiatics. We have to land at Nankow which is in the main land of China. There are very fine boulevards. The Japanese with their remarkable spirit of adventure have opened beautiful shops delightfully tidy and attractive. We drove round the city in the electric tram car and went to a quarter called Happy valley where we saw the race course and a huge playground. On the opposite side of the race course, at the foot of a hill, the burial grounds of the peoples of different religions are situated and marked out. The cemeteries are well looked after and preserved by the keepers engaged by the municipal authorities.

The Indian Mussalmans do not seem to have the generous and kindly feelings for their dead, as they do not trouble to keep their cemeteries in Calcutta and other large cities clean and respectable. I once attended a Mussulman funeral in Calcutta. The cemetery looked cheerless, dismal, and wild. The Hindu disposes of the dead in a rude and rugged primitive fashion. He has no need of a cemetery, he cremates

the dead. Cremation is hygienic ; it is the outcome of scientific civilization. Cremation should be done with decorum and refinement. If the Hindu ever becomes progressive, he will adopt the modern method. We have a modern crematorium in Calcutta. Before leaving for this tour, I was present at the funeral of an Englishman, a member of the Bar at Calcutta. His last wish was to be cremated ; and his wishes were respected by me, a Brahman. He left no money for the last rites and the fulfilment of his last wish. It was by a mere chance I came to know of his death and the pecuniary trouble regarding his cremation. I paid a cheque to the city undertaker to arrange for a decent funeral. His friends and fellow countrymen drew the casket in double doors and slept secure. The crematorium at Calcutta is a serviceable thing. It is neat and clean. It stands on a well kept flower-garden. The coffin with the body is wheeled into a receptacle surrounded by gas pipes. The powerful gas jets, lapping into the coffin, burn it and its contents into ashes within four hours. I can not imagine any other clean and quick method of disposing of the body than this. It is an improvement upon the archaic method. The foolish ancient dogmas and ideas of religions stand in the way of progress in science and hygiene. The Brahmins repose tranquilly on the inpregnable notion of reincarnation ; the Jews wait for the Messiah ; Saint Peter and Saint Paul got their messiah ; Mohammed has the last word in religious salvation of the Semitic races.

All these great and bewildering systems never seriously deliberated on the mental, material and physical salvation of mankind or, clean and sanitary living. It is the prophets of nature—the scientific thinkers—who have been wrestling with these ancient modes of thought and have achieved results beyond the dreams and inspiration of our primitive ancestors. These high souled ancient philosophers had lived in an age when it had just turned the corner from savagery to enlightenment. It was an epoch of speculation and blind faith, when they ran their mind full tilt in a single limited direction. Their mental compass was small. Such men are soon caught and overpowered by men of square and wide visions. They say *souris qui n'a qu'un trou est bientôt prise*. Faith's radiant dream is passed ; the fierce light of commonsense, experiments and facts beats upon us.

(To be continued.)

THE KANDYAN COURT AND ITS INTERNATIONAL RELATIONS 1795-1805.

At a meeting of the Ceylon Historical Association at the University College, Mudaliyar R. C. Proctor delivered an interesting lecture on "The Kandyan Court and its International Relations from 1795 to 1805.

The lecturer began with a short disquisition on the family life, and the Civic and Political relations of the Sinhalese people. Coming to the system of Village Government obtaining in Ceylon at that time, the lecturer quoted the "British Statesman," Mount Stuart Elphinstone, as having judged it to have been an effective means of countering the effects of a bad Government and of opposing the tyranny of a bad king, though in itself it might not have been conclusive to good Government. The King of Kandy was a constitutional monarch, and was often a member of a Royal family of India, or was closely connected with one by ties of kingship. The military strength of the Kandyan King was a negligible asset.

In this state of affairs then it was that Ceylon became a prey to the foreigner. The lecturer reviewed the struggles between the Portuguese and the Dutch, the Dutch and the French, and finally, the English and the Sinhalese for a footing in Ceylon.

The Portuguese were the first to arrive in Ceylon, as they gave out, on the threefold mission of merchants, missionaries, and pirates, but really in the character of empire builders. The Portuguese, being even then too small a nation to furnish troops in sufficient numbers for the conquest of Ceylon, resorted to the next best thing—marriage with the women of the Island and the propagation of the Roman Catholic faith. Their use of religion as a method of winning over the people went to ridiculous lengths, and soon gained them a character for ferocity and heartlessness in all their dealings.

General Faray Sousa beheaded mothers after forcing them to cast their babies betwixt millstones, and caused his soldiers

to take up children on the points of their spears. He even caused many men to be cast off the bridge at Malwana for the troops to see the crocodiles devour them. General Constantine de Saa, who succeeded him, carried on the fearful tradition, and was finally overpowered and killed, and his head was laid at the feet of the victorious Sinhalese King.

Dutch intervention in this Island's affairs was the sequel to the Kandyan King's invitation to them to help him drive out the Portuguese. In response to that appeal a few Dutch deputies arrived in Kandy and assured the King of the good intentions of the Dutch who were in the East in the role of the protectors of oppressed people. They pointedly stated that the Portuguese had no business here, and that they (the Dutch) were willing to turn them out as an act of humanity merely. For these really too good to be true services they wanted no remuneration. The King, however, promised to pay the expenses of the armament and also a certain sum of money to each officer and soldier who should suffer in the service. The result was the Westerwold Treaty between the Kandyan King and the Dutch East Indian Co., which was represented by General Westerwold. The King had not long to wait to learn that the Dutch were just as great imperial profiteers as the Portuguese. The Dutch captured the Port of Colombo, but were, in spite of the treaty, in no mood to surrender it. And for this breach of the treaty they were not slow to find pretexts which drew from the king a dignified reply which ended thus: "I would have you remember that such as know not God and do not keep their word, will, one time or other, be sensible of the ill consequences there of. I know I have God on my side."

The Portuguese were finally driven out of the Island. The king became dissatisfied with the Dutch who did not make over to him the ports they had captured. A little later the Dutch followed up their successes with a march to Kandy which they occupied, but from which they had soon to retire as they were not strong enough to maintain their position there.

In utter despair of getting any good from the Dutch, the Kandyan King next turned to the British East India Company for Succour. But no treaty was concluded for some time. In the meanwhile, on his own, and without any intention of helping the Kandyan King out of his mess, Lord Macartney, Governor of Madras, determined to wrest Ceylon from the Dutch, and sent Admiral Hughes in command of a fleet to Trincomalee, which was taken after a feeble resistance. Finally, came the inglorious surrender of Colombo to the British by the Dutch. At the same time several embassies were despatched by the British East India Co., to the Kandyan King, but no definitive treaty ensued. In October, 1798, the Hon. Frederick North, afterwards Earl of Guildford, landed as the first British Governor of Ceylon. In the same year King Rajadī Rajasinha died leaving no issue, and the Prime Minister Pilame Talauwe, Adigar, nominated as his successor a nephew of the Queen, Sri Wickrama Rajasinghe, a boy 18 years old. Then followed a succession of intrigues between clandestine aspirants to the throne and the British Governor. In April 1802 an inroad by the Kandyan King's subjects into British territory led to active hostilities between the British and the Sinhalese, and Major General McDowall marched to Kandy, but found the King had fled. He returned to Colombo leaving a garrison in Kandy, most of whom were massacred some time later by the Sinhalese. Then followed a series of Sinhalese victories over the English who were driven from all their positions in the interior to the coast. The British Governor was soon found applying to India for reinforcements which he never got. He, however, resumed operations against the Sinhalese, but confined them to the safer districts outside the Kandyan Province. A sullen peace then settled on the land, and in 1805 Governor North left the Island.

NOTES AND COMMENTS.

On the 19th May the Maha Bodhi Society will celebrate the 2468th anniversary of the Mahaparinirvana of the Lord Buddha, which is also the anniversary of the Birth of the Lord at Lumbini, as well as the anniversary of the attainment of Supreme Enlightenment which took place at the hallowed spot at Bodhimanda now known as Bodhgaya. Lumbini is in Nepal Territory, and the holy site is in the hands of a Saivite who knowing not the sanctity of the consecrated spot desecrates it by slaughtering goats before the statue of Mayadevi which is confounded with the figure of Kali. The Maharajah of Nepal should be approached by a deputation of Buddhists with a request to remove the disabilities therein found. There is no resthouse or a Dharmasala at Lumbini for the Buddhists to stay and carry on worship. It was the wish of the Lord that the four consecrated spots at Lumbini, Bodhimanda, Isipatana (present Sarnath) near Benares and Kusināra should be visited by Bhikkhus, Bhikkhunis, Upāsakas and Upāsikas ; but owing to the manifold difficulties on the way, Lumbini is not visited as are the other three sites.

Now that the Indian people are beginning to take an intelligent interest in the Dhamma of our Lord, it is hoped that the Maharajah of Nepal will be graciously pleased to remove the obstacles that the pilgrims meet with at Lumbini.

The Saivite mahant of the Bodhgaya *math* plays the part of the dog in the manger in desecrating the hallowed spot whereon stands the Vajrasana. The consecrated image of the Lord is covered with a dirty rag, and sectarian marks are painted on the forehead of the Image. The British authorities connive at the desecration, they have appointed a custodian to guard their political rights, they spend annually a sum of money to conserve the place, and yet they refrain deliberately from taking steps to conserve Buddhist interests. Injustice, unrighteousness and desecration are what the Buddhist pilgrims and visitors witness at the sanctified spot

hallowed by centuries of imperishable associations. The British authorities are deaf to the solicitations of the Buddhists. When they shall acquire the right kind of knowledge the Buddhists may expect better treatment at their hands. Until then the unbelieving Saivite mahant with the connivance of the British Indian Machiavallis, shall continue to desecrate the most hallowed spot associated with the life of the supreme Teacher of Wisdom. The Buddhists of Ceylon, Burma, Chittagong, Sikkhim, and Arakan have a right to demand of the British Indian Government to observe the principles of religious neutrality, and the British Indian Government by their indifference indicate their inability to be the guardians of the holy Shrine, inasmuch as they tacitly confess their partiality, for diplomatic reasons, to take the side of the unbelieving saivite mahant, who has no more right to be the custodian of the Buddhist shrine than the Roman Pope to the Westminster abbey.

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THE DECLINE OF CHRISTIANITY IN EUROPE. Indian people have no idea of the religious changes that are taking place in the realm of religion in Europe. In England Science is tearing up the foundations of Christian dogmas. The thirty nine articles of the Nicene Creed are out of date today. How could sensible people in England who have gone through a scientific education and enjoying the results of the wonderful discoveries of radium, wireless broadcasting, aeroplanes, etc., adhere to the theological dogmas of muddleheaded ecclesiastics of the third century A.D.? Every discovery in the domain of psychology, biology, astronomy, geology, radioactivity, means a sledgehammer attack on some theological dogma. The idiotic theologians of the medieval period when Europe was sunk in the mire of ignorance formulated hanky panky ideas of the origin of man, and kept the people in fear of both god and the devil. In a state of moribund paganism the people of Europe remained until the dawn of science. Jehovah, Jesus, Mary the virgin Jewess, Moses,

Peter, Paul, all of Semitic origin, were inspiring names then. But today they bring no inspiration to the student of analytical truth. Padres are paid to do the pleading, they live ignoble lives, make no sacrifices for Truth, keep the people in downright stupidity, and make them donkeys and camels instead of human rationals. The number of candidates for the posts in churches as ministers is on the decrease, young-men with intelligence find some difficulty in understanding the foolish dogmas of muddleheaded theologians of Rome and Alexandria who sat in the Councils of Nicea, etc. in the early centuries of the Christian era. The Christian dogmas of the Nicene Creed must go. They are fit for the bushdoctors and the medicine men of Africa.

The attempt to bring the Buddha and Jesus into a common platform is futile. The sermon on the Mount as given in the gospel of Matthew is an exotic to the Jewish tradition of hell and damnation. The ethics of the sermon on the mount are common place *Silas* unconnected with the principles of abhidharma psychology. Jesus was no philosopher. He was claimant to the throne of David, and he did not care for the salvation of the world. He contradicted the sayings of his own sermon on the mount, and assumed the role of the son of god, threatening eternal hell fire on those who were not ready to acknowledge him as the only begotten son of god. He preached in a qualified way the doctrine of love. He said, love ye one another. He had not the supreme vision of the Tathagata to extend the idea and make it universal. He had no love to the Gentiles, and that he preached a god of love is not true. His god was a veritable fiend, which gave the Inquisition power to kill and burn millions who declined to accept the foolish dogmas of the Popes.

Indians educated under European missionaries have been led to believe that Jesus was full of love, and that he died for the salvation of Humanity. This has become a shibboleth. They do not critically analyse the sayings of Jesus to

find out the contradictions he had made within the period he is said to have worked in Galilee among the ignorant peasants. His own twelve disciples left him when the crisis came, and his chief disciple was a veteran liar who swore three times saying that he never knew the man. And this same Peter is said to hold the keys of heaven. Paul the tentmaker exposed Peter of his hypocrisy, and silenced him. Modern Christianity is an impossible religion to believe. The sayings of Jesus from the pragmatic standpoint are impracticable. The Christians in Europe pray to a God of love and ask the loving father to destroy the enemy and to confound him. Christianity is the religion of the imbecile and no scientific rationalist could accept the abominable ethic of an eternal hell. Jesus, a political enthusiast given to outbursts of vehement anger, who found himself isolated when the crisis came, in great grief cried out "My God, my God why has thou forsaken me." His sheet anchor had left him in his supreme isolation.

The Lord Buddha came to save gods and men from their misery and ignorance. He preached the sublime ethic of Ahimsa as the first principle in the life of enlightened aspiration. Universal love to all was the next ethic that He emphasised in the path of Wisdom. Renunciation of lust was the third. The unscientific dogmas which the theologians proclaim the Tathāgata repudiated as despicable untruths. A beginningless evolution and an eternal freedom were the sublime postulates that He enunciated. The petty gods were appointed as doorkeepers of the Shrine of Eternal Truth. The elephant head god Ganesa was thrown down from his pedestal by Aparājītā, the symbol of unconquerable Wisdom.

* * * *

There are 60 millions of the so-called "Untouchables" in various parts of India. How did these people come into existence? In the Buddhist period there were no such class of people. The edicts of Asoka proclaimed that all can progress provided that the effort is made. When Brahmins

regained political power in the later centuries they re-asserted their supremacy and excommunicated the Buddhists by calling them untouchables. The large number of untouchables are found in the provinces that were most Buddhistic in the Buddhist period. The Saivite upstart rajahs to please the Brahmans upheld the caste system, and persecuted the Buddhists by excommunicating them. This the conquerors do for political reasons. The Moslems kill or forcibly convert the fallen enemy. When the Moslems came millions of the untouchables accepted Islam. Now that the Census Commissioner by a stroke of the pen has classified the Untouchables as a separate class they are no more to be counted as Hindus. The field is open to the follows of Buddhism, Christianity, and Islam, which are known as the three missionary religions. The Brahman religion upholds caste. The Lord Buddha came to save all without distinction of caste and sex. India lost Buddhism, and India fell. Unthinking writers say that Buddhism was absorbed into Hinduism. They do not take into account the class of untouchables and the converts to Islam and the destruction of temples, both Buddhist and Brahman, by the Moslem invaders. The sixty million untouchables may be brought back to their ancient religion of Compassion. Here is work for the Indian patriots to do. To make the Untouchables Hindus is useless. The caste stigma cannot be removed but if they are converted to the Buddha Dhamma, they can assert their freedom. Politically it would be a new experiment similar to the one made by the great Asoka. The Moslems and the Christians have had the field, the former for nearly ten centuries, the latter for over a century. The untouchables under the Banner of the Lord Buddha could be morally Aryanized.

GREAT BRONZE BUDDHA SAVED.—Unharméd—untouched even by tremors and quakes, by shuddering upheavels and by fire and flood,—the great bronze Buddha of Kamakura, Japan, still looks down with its accustomed serenity upon the Flowery Kingdom. The sacred symbol remains in silent majesty against its tragic background of desolation.

The seemingly miraculous escape of the image in the terrible catastrophe that engulfed the nation has caused widespread rejoicing among the ardent Buddhists of Japan. The news that the gigantic statue was the one object left unscathed in the wake of the furious elements brought hope to the bosoms of believers, and the faithful flocked in number to the shrine to offer thanks for his ostensible manifestation of mercy and to

pray that the calamities that seemed to be multiplying each day might escape.

Close examination by the Buddhist high priests disclosed the remarkable fact that the fifty-foot colossus of bronze, gold, silver and precious stones was indeed intact, towering above the surrounding ruins without the slightest crack marring its solemn grandeur.

The huge Buddha, or the Daibutsu, as the Japanese call the image, has maintained its impassive calm through more than one dire catastrophe since it was set in place, with elaborate ceremonies in 1552. For nearly seven centuries, the bronze idol has sat among the gentle hills south of Yokohama, and watched with its ruby-red eyes generations in their onward march. Originally, the Buddha was inclosed by a magnificent temple structure, but this endured not much more than a hundred years. In 1369, a tidal wave swept in upon it and carried away the walls, but the golden image sat placidly on, unhurt.

Two years after Columbus discovered America, Nature arose again in terrible wrath and the fury of the elements beat once more about the imposing calm of the sculpture god—and retired, leaving it as unaffected as before.

Being situated only about ten miles south of Yokohama, across the little peninsula that helps to inclose Tokio Bay in the south-west, and easily reached from Yokohama, Tokio and the teeming plains nearby, the Great Buddha of Kamakura draws annually many thousands of pilgrims from the Buddhist portion of the population.

Despite its tremendous size ; it is artificially proportioned, with features of a beautiful serenity that could not be excelled in a carefully modelled small image. This accomplishment is all the more notable when it is realised that the eyes alone are four feet long. The eyes are of solid gold, the pupils inlaid with a cluster of rich red rubies, the sacred stone of Japan. A large jewel-like boss in the centre of the forehead is made of a thirty-pound lump of silver.

The Kamakura Daibutsu, like most of Japan's huge bronze statues, consists only of a shell of metal, and is hollow. A unique casting operation known only to the little brown men is responsible for the perfection of the result. A passageway leads to the interior of the image, from which one may climb on ladders to the level of the shoulders and peep out through tiny windows.

Only one other statue can compare with this titanic bronze at Kamakura, and that is another daibutsu erected at Nara, near Osaka, which is fifty-three feet high. This was the original colossal Buddha of the islands and was cast as long ago as

749 A.D. Unlike the one at Kamakura, it was sheltered by a building that weathered the storms of centuries, but it is generally agreed that the workmanship is not so excellent as on that of the one now a Mecca for the faithful at the little seaport.

—*Family Herald and Weekly Star, Canada.*

So as not to offend the susceptibilities of Singalese Buddhists, King George has ordered the throne of the King of Kandy to be removed from the Throne Room in Windsor Castle, where it has been for twenty-five years. The throne, a silver-gilt chair, set with crystals and amethysts that stands under a stately canopy, was sent to London in 1821, when the King of Kandy was dethroned. It was used by King Edward when he invested King Haakon of Norway, King Manuel of Portugal and King George, then Prince of Wales, as Knights of the Garter. Singalese Buddhists still regard this particular throne as a sacred representation of their faith, and resent its use at the ceremonial of another faith. Representations to this effect were made recently to King George, who immediately complied with the request and had the throne taken to another part of the castle.

From the Family Herald and Weekly Star, Canada.

FINANCIAL.

SRI DHARMARAJIKA VIHARA.

Statement of Receipts and Expenses for January 1924.

February 1924.

March 1924.

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
Rent of the Hall	...	7 0 0	Candles	...	1 8 6
Charity Box Collection	...	13 13 6	Flowers	...	5 0 0
			Thos. D'Souza & Co.	...	6 12 0
TOTAL Rs.	20	13 6	Sign Board	...	9 0 0
			Durwan's wages	...	21 0 0
			Miscellaneous	...	1 10 0
			TOTAL Rs.	44	14 6

RECEIPTS.

	Rs.	A.	P.
S. N. Barua Esq. ...	5	0	0
B. K. Bose Esq. ...	1	0	0
Rent of the Hall ...	19	0	0
Charity Box Collection ...	9	0	9
Revd. Punnaloke & others	2	8	0
TOTAL	Rs. 36	8	9

EXPENSES.

	Rs.	A.	P.
Candles ...	1	15	0
Flowers ...	13	12	0
Thos. D'Souza & Co. ...	6	12	0
Durwan's wages ...	17	0	0
Electric Bill ...	28	8	6
Artist ...	2	8	0
Conveyance ...	0	13	6
Miscellaneous ...	1	3	6
TOTAL	Rs. 72	8	6

RECEIPTS.

Rent of the Hall ...	8	0	0
S N. Barua Esq. ...	5	0	0
TOTAL	Rs. 13	0	0

EXPENSES.

	Rs.	A.	P.
Candles ...	2	9	0
Incense ...	1	7	0
Durwan's wages ...	18	4	0
Thos. D'Souza & Co. ...	6	12	0
Electric Bill ...	32	10	9
Land Revenue Tax ...	2	0	0
Flowers ...	5	0	0
Messrs. Mackintosh Burn Ltd. advance for Spiral Staircase in Avāsa	500	0	0
Miscellaneous ...	0	8	3
TOTAL	Rs. 569	3	0

MRS. FOSTER PROPAGANDA FUND.

January 1924.

	Rs.	A.	P.
School fees for students ...	7	12	0
Books for students ...	7	5	0
Revd. Saranankar (inclu. Com.) ...	10	2	0
Revd. Sugata Kanti (inclu. Com.) ...	20	4	0
Buddha Gaya a/c:—			
Press for printing pamphlets ...	153	12	0
Expenses for sending one representative to Cokanada Congress ...	54	7	0
Ribbon ...	0	15	0
	209	2	0
For building Shrine room at the "Home for the Aged," Colombo	590	14	0
Clerk's salary for two months ...	88	0	0
Miscellaneous ...	6	0	6
Food Expenses for 1 priest, 2 students and 1 servant ...	73	5	0
Rajagiriya School ...	625	9	0
Police Orphanage ...	30	0	0
Revd. Sugata Kanti ...	10	0	0
Total	Rs. 1,677	11	6

February 1924.

	Rs.	A.	P.
School fees for students	...	9	0 0
Books for students	...	0	10 0
Revd. Saranankara (inclu. Com.)	...	10	2 0
Revd. Sugata Kanti Somanara (inclu. Com.)	...	10	2 0
Passage for Bimalananda to Buddhagaya and other places	...	6	5 9
Stamps for sending pamphlets	...	6	11 0
Clerk's Salary for January	...	44	0 0
Miscellaneous	...	5	2 3
Mrs. W. A. De Silva for Wellawatha Orphanage	...	1,000	0 0
Free dispensary	...	25	0 0
Food expenses for 1 priest 2 students and 1 servant	...	64	14 0
<hr/>			
Total Rs.	1,181	15	0

March 1924.

	Rs.	A.	P.
School fees for students	...	8	0 0
Books for students	...	2	8 0
Revd. Sugata Kanti Samanara (inclu. Com.)	...	10	2 0
Revd. Saranankara (inclu. Com.)	...	15	2 0
Clerk's salary for February	...	44	0 0
Messrs. H. Don Carolis and Sons to purchase property for	...	31,000	0 0
M. B. S. Headquarters in Kandy, Ceylon	...	1,520	0 0
Rajagiriya School a/c (advance for Rent of land)	...	1	13 3
Miscellaneous	...	77	5 0
Food expenses for 1 priest, 2 students and 1 servant	...	77	5 0
<hr/>			
Total Rs.	32,673	14	3

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXII]

JUNE

B. E. 2468.
A. C. 1924.

[No. 6.

IN MEMORIAM.

From the intellectual firmament of Bengal a star of the first magnitude has fallen. The whole of Calcutta was convulsed with grief on Monday morning at the reception of the startling news that Sir Asutosh Mookerjee, the lion of Bengal, the heroic gladiator, the fearless critic, the foremost educationalist, has passed away at Patna on Sunday afternoon, May 25, 1924, quite unexpectedly. He was elected life President of the Maha Bodhi Society in 1916 unanimously which office he held most honorably to the satisfaction of all. When it was decided that Sir Asutosh should be the person to receive the Relic of the Buddha from the hands of the Governor of Bengal at the Government House, he reminded that no person could go before the Governor with bare feet ; and as a Brahman he said it would be showing disrespect to the holy Relic if he does not receive it in his Brahmanical dress with bare feet, and in official attire he declined to go. I thereupon wrote to the

Private Secretary of Lord Ronaldshay that the reception of the Relic at the Government House ancient ceremonies will be observed. For the first time since the construction of the Government House, the ceremonial rule was relaxed, and the Buddhists entered barefooted the Government House in a grand procession. We thought it an honour to have the foremost personality in Bengal as the President of the Maha Bodhi Society. He was at heart almost a Buddhist, he openly confessed his love to the Lord Buddha, and was always prepared to help the cause of Buddhism. The introduction of Pali in the Calcutta University was due to his personal effort. Now that Sir Asutosh Mookerjee has left the earthly sphere we feel his loss, for we know that in all Bengal there is not a personality to fill the vacant place. When the M. B. S. elected him to the office of the Vice Chancellor of the proposed Buddhist University at Rishipatana, Benares, Sir Asutosh said that he would accept it provided the Anagarika Dharmapala would become the Registrar thereof. He was most kind to me.

May he be born again in Bengal to revive the Dhamma of the Lord Buddha! We offer our sincere condolence to Lady Mookerjee and her children. In the midst of death we are alive. Sabbe Samkhārā aniccā, appamādaṃ bhikkhave manussānaṃ āyu, Kattabbam Kusalam caritabbam brahmacariyam, natthijātssa amaranam.

THE ANAGARIKA DHARMAPALA.
General Secretary.

It is indeed with a bleeding heart that we have to record the death of Sir Ashu-tosh Mookerjee. He was the president of our Maha Bodhi Society since 1916. To us it has been a bolt from the blue. He was undoubtedly the greatest of Bengal's sons—why Bengal? In the whole of India, it is not possible to find another his equal in brain power and breadth of heart and out look of life. The sole aim and object of this Great Indian was to see India great by realising herself and he was well convinced in his heart of heart that India could only

realise herself by the revival of Buddhistic Culture through Buddhists studies and research from all sources :—German, French, British, Sinhalese, Chinese, Japanese, Tibetan. For the attainment of this object what has he not done through the portals of his beloved Alma Mater the Calcutta University? He was truly a patriotic son of Mother India, a veritable Karmavir an indefatigable worker for the Cause dearest to his heart and that heart of his, his friends and foes must admit, always by instinct sought the goal of India's uplift. He prided himself in being a Brahman in its true Buddhistic significance and we venerated him as such. The Buddhists of Ceylon conferred upon him the title of "Sambuddhāgama Chakravarti."

We knew that he had been away at Patna in a heavy professional work and we were in expectation of his return amongst us very soon as his own part of arguing before the High Court was over. He suddenly fell ill there at Patna after his morning walk on Friday the 23rd May, and passed away notwithstanding the best medical aid that could be procured, on Sunday evening of the 26th May at 6 P.M. By special train his body was brought down to Calcutta for the purpose of cremation at Keoratala Kalighat. The whole of the Calcutta world thronged the streets to do honour to the Great deceased. He was born in June 1864 and certainly it was not his time to pass away. When the general procession in doleful array turned into College street from Harrison Road all eyes were wet to see the warrior brought home dead. It was well that the bier was carried inside the Senate House in College Square his own arena of many a single handed gladiatorial fight which he had successfully fought for upholding the honour and dignity of his beloved Alma Mater against the onslaughts of no less a foe than the Government. The Courts, Schools, Colleges, Markets and shops are all closed for the day. Every home in Bengal, where the dreadful news of his passing away has penetrated is stricken with genuine sorrow and sympathy for the bereaved lady—his strenuous life, strenuous partner and his

children. Our own grief is far too acute to permit us even to give his short biography. He was so near and dear to us that we can hardly realise that such a tower of strength is no more. It would be difficult for us to select another President for our Society—for the place left vacant by his demise can hardly be field up. Our prarthana is that the deceased like the Bodhisat—was may be soon reincarnated in this place of work—for completing his work in the cause of Buddhistic revival in India wherein he above all men saw the path to India's real uplift ; and we sincerely hope that his Alma Mater will for the sake of this great son of hers, carry on the Buddhistic research and culture courses with greater earnestness, especially as in life we are ever being rudely reminded that we are in the midst of death.

S. C. M.

24 5-24.

NOTES AND COMMENTS.

The Dharma that the Lord Buddha taught is purified Truth based on compassion, kindliness and pity. India today is like a burnt down forest. Sectarian controversialists had arisen since the Moslem invasion whose aberrations are taken as absolute Truth. Moral discipline is not found in any one of them. All followers have adopted the sensuous path. The Vallabhacharis believe that their leader is the personification of the God Sree Krishna, and they think that they do the highest act of devotion by offering the newly wedded wife to be touched by the Guru, sexually. The Mahants of big monasteries in India live very immoral lives, and such places as Tarakeswar, Benares, Brindawan, Kalighat, Hardwar, draw crowds and many young women are kidnapped for immoral purposes. The Mahants are bankers, money lenders, and landowners, and their one idea is how to replenish their exchequers. Morality they abhor, and they get for their

companions lewd men who spend their time in gossip, drinking the narcotic bhang, or smoke ganja. The Mahants are not responsible to anybody. Law they violate. In the monastic vaults gold and silver are piled up, without being of any use to the public. The education of poor children could be easily done if this money lying idle could be utilized for the public good.

The Temple of Bodhgaya was restored by the late King of Burma. Before the restoration it looked like a dilapidated heap of earth. The late Mahant never thought for a moment to take possession of the Temple after it was restored. The present Mahant began to desecrate the holy Image of the Lord Buddha in 1894. The High Court had declared that the Mahant had commenced spurious worship. He does this with the connivance of the authorities. The dual control at Bodhgaya is anomalous. The Government spends money for its conservation, has appointed a custodian to guard the sculptures, and allows the Mahant to take the revenue. If it was the Mahant's private property, why should the Government spend public money over it? The Temple land was given to the faqir Lalgir by the Mohammadan ruler in the latter part of the 18th century. It had never been converted by the Hindus as a place of worship. All spurious worship and the desecration that is going on inside the Temple began after the present Mahant took possession of the place. Buddhists are indifferent, hence the neglect observed at the holy site. The Government for political reasons do not want the Japanese Buddhists to reside within the precincts of the Temple. Buddhists of Burma, Chittagong, Arakan, Sikkim, Ceylon are subjects of the King of England. Why should they be prevented from residing in the hallowed site. The Holy Sepulchre, when it was under the custody of the Sultan, was made accessible to all sects of Christians. The Sultan gave land for each of the sects to build their own churches. But the enlightened British Government not only do not allow the Japanese to

stay at Bodhgaya but prevents the Buddhists, living under the protection of the British flag, from staying at the most hallowed site of Buddhistdom. The sense of Justice and righteousness demands that the hallowed spot where our Lord Buddha gained Supreme Wisdom should not be entrusted to a man who is an enemy of our holy Faith, who engages his menials to desecrate the sanctuary and to insult the Buddhists who visit Bodhimanda. When the Governor of Behar and Orissa visited the holy site, the Mahant's men and the police prevented the pilgrims from entering their Temple. A Christian Governor with shoes on would never have been allowed to enter a Moslem sanctuary or a Hindu Shrine. When will the British administrators in India open their eyes and render justice to the Buddhists?

Mahatma Gandhi presided at the Buddha Society's celebration of the 2468th anniversary of the Parinirvana of the Lord Buddha on the 18th May last. For the first time Mahatma Gandhi had spoken on the subject of Buddhism. This is what he is reported to have said:

BUDDHISM IS A PART OF HINDUISM.

Mr. Gandhi made his first public appearance since his release from Yerowda prison this evening when he presided over the Buddha Jayanti celebrations and delivered a speech on the ideals and teachings of Buddha before a large and representative gathering in the big compound of his residence at Juhu. Those present included Hon'ble Lallubhai Samaldas, Mr. C. R. Das, K. Natrajan, S. A. Brelvi, and others. On the motion of Mr. Natrajan who described Mr. Gandhi as one who continued Buddha's work in the world, Mr. Gandhi took the chair amidst cries of "Mahatma Gandhi-ki-jai."

MAHATMAJI'S SPEECH.

Mr. Gandhi who appeared in loin cloth said, the only reason for inviting me to preside at this meeting is, I presume,

that I am more than most people endeavouring to popularise the truth for which Gautama Buddha lived and died. Mr. Gandhi then referred to his limited book-knowledge which was confined to Sir Edwin Arnold's book and a few others. The President then said : "To me Buddhism is a part of Hinduism. Buddha did not give the world a new religion. He gave it a new interpretation. He taught Hinduism not to take but to give life. True sacrifice was not of others but of self. Hinduism resents any attack upon the Vedas. It regarded the new interpretation as such an attack. While, therefore, it accepted the central truth of Buddha's teaching it fought against Buddhism regarded as a new and anti-vedic cult, as it has become a fashion nowadays in some quarters to say that India's downfall dates from her acceptance of Buddha's teaching. It is tantamount to saying that love and pity if sufficiently practiced will degrade the world. In other words according to the critics evil should triumph in the end. It is my unalterable belief that India has fallen not because it accepted Gautama's teachings but because it failed to live up to it. Priests as ever sacrificed the prophet. Veda to be divine must be a living world ever growing, ever responding and ever expanding. Priests clung to the letter and missed the spirit. But we need not despair. The reformation that Buddha attempted has not yet had a fair trial. Twenty-five hundred years are nothing in the life of the world. The evolution of form takes aeons ; why should we expect wonders in the evolution of thought and conduct? And yet the age of miracles is not gone. As with individuals so with nations. I hold it to be perfectly possible for masses to be suddenly converted and uplifted. Suddenness is only seeming. No one can say how far the heaven has been working. Most potent forces are unseen even unfelt for long. But they are working none the less surely. Religion to me is a living faith in the supreme unseen force. That force has confounded before and it is bound to confound us again. Buddha taught us to defy appearances and trust in the final triumph of truth and love. This was his matchless gift to Hinduism

and to the world. He taught us also how to do it because he lived what he taught. The best propaganda is not pamphleteering but for each one of us to try to live a life we would have the world to live."

The word Hinduism is not to be found in any of the old Sanskrit texts. It is a word coined by the Mohammadans to show contempt to the conquered people of India. The people of India do not belong to one form of faith. There are the Vaishnavas, Saivas, Ganapatyas, Lingayats, Dasanamis, Aghoris, Saktas, Tantriks, Bhagavatas, Saivas, Vedantins, Visishtadvaitis, Dwaitis, Aryasamajists, Sauras, etc. Each sect has its own differentiating principles. In Bengal when two Bengalees meet each one would ask the other what his faith is. The word Hindu is a misnomer. The Saktas kill animals, drink alcoholic liquors, worship women, while the Vedantins would do just the opposite. To call Buddhism a sect of Hinduism is to say that the part is greater than the whole. Buddhism is the perfection of all that is noble in all the sects founded by the metaphysicians of India. Sankara the latest commentator of Vedanta interpreted the Vedanta through Buddhism. Hence the other sectarians called Sankara a "prachanna Bauddha", a hidden Buddhist. Buddhism is universal while the sects founded by Brahman rishis are provincial, and narrow. They excluded the Sudras and the low castes from imbibing the truths of their teachings. The Veda is not to be read by the non-Brahman. Our Lord Buddha rejected authority, and built His Arya Dharma on the foundation of Eternal Truth. Sectarianism has no part in the Buddha's Dhamma. Mahatma Gandhi for the first time spoke about the great religion of the Lord Buddha. His pronouncements during the non co-operation campaign was full of adulation to Allah, Moses, Abraham, David, Mohammad, Jesus, Tolstoi. Never did he mention the name of the Buddha. It was good. The Lord Buddha is incomparable. He did not preach politics like Jesus, and promise the kingdom of heaven within this

generation. The Sunlight of Truth set a thousand years ago in India, and darkness still reigns. When the pure Arya Dharma is established in India again, then shall come the unfettered freedom of thought. India to-day is full of alcoholic and animalising ethics. The Buddha Dharma is all mercy and pure thought.

In 1882 the Pali Text Society was started by the late Dr. Rhys Davids. Mrs. Rhys Davids was his collaborator since 1893 or 94. The Pali Text Society has done noble work in publishing the Pali Texts. Already about 79 volumes of the Pali Texts have appeared. But now Mrs. Rhys Davids wants all this should be buried. Her latest work called "Old Creeds and New Needs" should be read to know how she treats Buddhism. To her, Lord Buddha was an ordinary man.

Prof. Macdonnell is supposed to be a Sanskrit scholar. He has contributed an article on Indian Buddhism to the Encyclopaedia of Religion and Ethics wherein he says that the Buddha taught a doctrine which when properly understood could only arrive at the conclusion that Nirvana is "eternal death". Prof. Macdonnell is like the Zulu who learnt Christianity and expounded the ethics of Jesus to his countrymen showing that the eternal heaven of Jesus was only another form of eternal hell.

European scholars are very dogmatic in their utterances. Some would have us believe that Nirvana is utter annihilation, some would say that Buddhism is an agnosticism, others would say that it is an atheism. They learn a little Pali and distort the teachings by their false interpretation and mislead the Europeans by their dogmatic utterances. This is a trick of theirs. These professors are all paid by Christian Boards of Education. There was a time when missionaries attempted to distort the teachings of the Lord Buddha by their utter falsehoods. The abominable tricks they played were too transparent. Now it is the so-called Oriental scholar who helps to mislead the European public. Eternal death is a scientific

impossibility. Prof. Macdonnell is a theologian and a philologist. He has not read the Pali texts and the Commentaries in their original. Buddhists for 2200 years in Ceylon have preserved this Holy Doctrine, and not one of the Sthaviras who had lived in the past interpreted Nirvana as eternal death. They saw Nirvana by their psychic consciousness. They were holy; they did not want to mislead the ignorant like Prof. Macdonnell. The European brain can never comprehend the sublime state of Nirvana. They are passionate, lead lustful lives, and are materialistic. They have the brain of the Asuras who are satisfied with material things. Calmness and solitude are poison to them. They want the realization of sensuous joys. Psychical solitude is an impossibility to them. We have now the trio: Macdonnell, Berriedale Keith and Mrs. Rhys Davids condemning Buddhism. We hope to survive the shock.

This is what Mrs. Rhys Davids says:—

"Far too much stress has been laid upon the formulæ in Gotama's teaching. They are quite accidental to his message. They are not of its essence. They leave us cold, because they do not come from the heart of the man to his brother men. They are not a little fusty from the effect of having been cloister bred. They will not endure the light and warmth of real life. Let us bury them."

Mr. George H. Bonner contributes a thoughtful article on "The Syrens of Discord" in the "Nineteenth Century" in which he rails against the modern tendency to do nothing without noise and emphasis: He says:—

The state of perfect serenity, which transcends all the buffetings of outward life, is beautifully described in the story of the Lord Buddha, under the Bodhi tree. The tempest raised by the Lord of Maya raged all round, the earth was shaken, but not a leaf of the tree shivered. The foundations of peace are within us, and when we have learnt to build upon them nothing can move us.—*The Englishman*, Monday May 19, 1924.

BUDDHA GAYA RESOLUTION.

Resolved that this Conference of Burmese Buddhist Associations views with great concern the continued control of Buddha Gaya Temple by the non-Buddhist hands and that the Buddhists of Burma will not rest contented unless and until Buddha Gaya Temple and its Sacred lands are transferred to the control of the Buddhists who are British subjects.

Resolved further that a Committee consisting of not more than 7 (seven) be appointed to organise and take necessary actions to secure the restoration to the Buddhists for the control of the Buddha Gaya Temple and its sacred lands.

BUDDHA GAYA COMMITTEE.

1. U Thein Maung, M.A., LL.B., Bar-at-Law, President of the All Burma Buddhist Council, Rangoon.
2. U Ba Pe, B.A., Deputy President of the Burma Legislative Council, Rangoon.
3. U Kyaw Yan, Arakan Pagoda Trustee, Mandalay.
4. Dr. Thein Maun, B.A., M.M.F., Member of the Burma Legislative Council, Rangoon.
5. U Toke Kyi, B.A., Member of the Legislative Assembly, Rangoon.
6. U Sein, Secretary of the All Burma Buddhist Council, Rangoon.
7. Ko Hla, Secretary, Buddhist Burmans Social Association, Mandalay.

BUDDHA GAYA COMMITTEE MEETING.

5 p.m. 24th April, 1924.

Members present :

- | | |
|-------------------------------|---------------------|
| 1. U Thein Maung, M.A., LL.B. | 4. Dr. Thein Maung, |
| 2. U Ba Pe, | 5. U Sein, |
| 3. U Toke Kyi, | 6. Ko Hla. |

1. Resolved that copies of the Conference resolution be forwarded to the Secretary of State for India, Viceroy of India, Governor of Bihar and Orissa, Governor of Burma, and the press.
 2. Resolved that Ko Hla be appointed Secretary of the Committee.
 3. Resolved that copies of Conference resolution be sent to Buddhist Associations and prominent persons all over Burma with the request to ascertain public opinion at their respective locality and to co-operate with this Committee.
 4. Resolved that headquarters of the Committee be at City Club, 82nd Street, Mandalay.
 5. Resolved that Newspapers be approached to insert free advertisements about this movement.
 6. Resolved that the Committee's Rangoon Enquiry Office be at the Sun Press, Ltd., and that Saya Sein be put in charge thereof.
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THE RISE OF CHRISTENDOM.

CHAPTER I

THE OBJECT OF THE INQUIRY.

The object of the present inquiry is to draw aside, if possible, the veil which has so long concealed from us the origin of the Christian religion and of the great church from whence it sprang.

All origins are involved in obscurity, but a clear distinction must be drawn between origins which are secrets of Nature and those which are secrets of human Art. The origin of the physical universe is a secret of Nature, but the origin of human universities, that is, of corporations pervaded and governed by a unity of idea and purpose, lies within the grasp of human intelligence. The Church, regarded in that light, may be

studied and may be understood by the guidance of those general laws which account for the rise of institutions. Its origin can only be mysterious in the same sense that all human societies are mysterious. The facts may be difficult to ascertain and to fix in respect of time, place, and person, but they are those of ordinary experience.

If it be maintained that the Church is a supernatural society, the reply is that, in the opinion of the Church, humankind is also a great supernatural society ; and of the one, as also the other is a proper object of historical inquiry. The Church herself has employed writers to give an account not only of her divine origin but of her worldly course ; and the object of the inquiry is to ascertain whether the narrative of the worldly course has been traced in accordance with the facts or with the probabilities of human life in the antique and the mediæval world.

The great corporations that we call nations all possess views of the past which are the product of poetic and patriotic imagination. Such representations, forming as it were a brilliant painted screen erected against the dark background of the unknown, become part of the spiritual treasures of the people. They appeal to patriotic love ; they minister to the joy in the great and beautiful ; they reflect an abiding splendour on the present day.

When a nation, after long struggles, has arrived at power and prosperity, the time of adversity becomes endeared to retrospective fancy. The distant scene is softened and mellowed ; figures of superhuman excellence, contrasted with types of superhuman malignity, arise in the imagination ; and the glory of national champions is contrasted with the infancy of their foes.

Hence the unfailing charm of those fine legends which have enveloped the origin of the city of Rome in a luminous page of poetry. The pages of Livy, for example, have rather gained in intellectual worth since the sharpened judgment of modern times has learned to recognise in their noble forms and vivid

colours the efflux of the artist's soul rather than the reproduction of facts recorded in the pontifical annals. Nor has Virgil's divination of the genius of the old Romans, his picture of their martial and civic greatness ceased to delight us because we know the *Æneid* to be a splendid fable of the Augustan age. These works of art reveal the pride, the lofty self-consciousness and self-love of a mighty people. And if the value of history lies in its record of the soul of institutions, of the passions and the ideals of the men who made institutions what they were, then there is the most precious history of Roman sentiment and character in the pages of Livy and of Virgil.

The Christian Church forms no exception to the rule that corporations, in default of authentic knowledge, or in reluctance to publish the true facts of their origin, will have recourse to poetic art to supply the void. The primitive churchmen—that is, the members of the two great Orders of St. Basil and St. Benedict—proclaimed to the first audience they could obtain at the rise of the Mediæval universities, that a new nation had come into existence at an epoch near to that of Virgil and Livy.

The object of those primitive Churchmen was to illustrate the Christian name, even as the old Roman name had been illustrated by those masters. But the Church never discovered a genius—not even in Dante—equal to either of the old Romans, whom it might enlist in its service. Nothing will perhaps better illustrate the vast chasm which lies, both in point of time and of sentiment, between the old Roman and the Holy Roman beginnings, than a brief comparison between the Preface of Livy and that of the unknown monk who first undertook to trace the history of the Catholic Church.

The Preface of Livy is modest and manly. He is sensible of the immensity of his task, that of ascending the course of time through some seven hundred years. He is aware that the fables of poets rather than monuments form the tradition of earlier times. He thinks that antiquity may be pardoned if she mingles the human with the divine in the first beginnings

of cities, and so renders those beginnings more august. But if any people may consecrate its own origin and refer itself to divine authorship, then the Roman people, so glorious in war, may refer its parentage to Mars without offending the tribes of men which endure the Roman Empire.

It certainly never entered the heart of Livy to conceive that a manifestation of the Divine in human form was near at hand, and that a great theological empire was to be founded within the heart of the old order, destined to be the source of all prosperity to the Romans and to supersede their empire. But such was the theory of the first church mythographers.

Let the reader's thought move swiftly on to the time after the first Crusades, when that Roman people, who had never forgotten their traditions, were sternly resisting, amidst riot and bloodshed, the efforts of the monks to set up the *Cathedra* of a high priest as ruler of the city and the world. Then, looking back, he will see how deep and dark and how unpassable is the chasm which sunders the old Roman tradition from that of the Holy Roman Empire, which was the shadow and the faint imitation of its predecessor.

What was the theory of the Holy Romanists? Let the dates in their mythographic structure be for the moment be neglected, and the mere theory be the object of attention. An Eastern Bishop is supposed to be addressing a Roman Emperor thus:—"Our philosophy formerly flourished among barbarians, but it flowered out among your nations about the great reign of Augustus, your ancestor, and became in the highest degree to your Empire a fortunate blessing. For, from that time the might of the Romans increased to that great splendour, of which you have become the desired successor, and will be, along with your son, if you preserve the philosophy which was nursed in the same cradle with the Empire and began with Augustus; which also your ancestors honoured in addition to the other cults.

The given names of the Emperor and the Bishop signify nothing, the fable is audacious, and one of a mass of the most

audacious fables relating to the old Roman Emperors, which disappear from the theatre of genuine history in the light of the known facts of the Empire.

Another fable, relating to perhaps the most glorious period of the Roman Empire is the following:—"There went on" (amidst slanders persecutions and the constant sprouting out of heresies), "increasing in on greatness, ever alike and the same, the splendour of the *Universal and only True Church*, distilling the solemnity, the sincerity and freedom, the temperance and piety, of the inspired policy and philosophy, upon every race of Greeks and Barbarians. With the course of time the accusation against the Dogma has died out ; and there has remained alone prevailing and confessed for the most part to excel in Majesty and temperance, and in divine philosophic dogmata—our teaching." Here then stands revealed, at whatever epoch, the Catholic Church in her majesty and boundless pretensions to Empire, such as they remain to this very day. It was at the same epoch that another monk of the same primitive Order put forth the dictum:—

"The beginning of all things is the Catholic and Holy Church." Further he proposed in his preface to do the following recording work for the elucidation of the obscure past of the Church:—

- (1) The succession of the Holy apostles.
- (2) The distinguished men of various parishes.
- (3) The innovating teachers of the Gnosis, falsely so called—the wolves in the fold of Christ.
- (4) The calamities of the Jewish nation in consequence of the conspiracy against the saviour.
- (5) Persecutions and Martyrdoms.

He begins the narrative with a theological principle—the Economy or Dispensation of Christ. He craves the indulgence of his readers, because he is entering on a desert and untrodden path. He can not find the bare footsteps of human beings who have travelled on this road. Some hints may be caught from partial narrative, some voices may be heard, some flickering

torches on the heights may be discerned. He has gathered up some scattered memorials, has plucked some flowers from intellectual meadows. He will at least try to rescue the Succession of the Apostles from oblivion.

The work, though dated in the time of Constantine, was in reality written far on in the middle ages. It is moreover, based solely upon a theory, that of the Apostolical Succession. It has no sources in fact. It supplies the void by a series of historic fables. It forms the introduction to a great system of monastic mythology. The writer, and those who depend upon him hardly pretend to veracity the write in the interests of Orthodoxy and of edification alone.

They beg the question from the ground and from the root. Orthodoxy will atone for the greatest vices while the brightest virtues may not redeem the character of the Heretic. These writers have drawn a series of fanciful portraits of Roman emperors and have singled out the best of those princes as objects of malignant denunciation.

They have corrupted the genuine sources of our knowledge by the introduction of a mass of interpolations into the literature of the Empire. They have invented edicts and codes, the contents of which would have filled Roman statesman with amazement and horror. They have contrived a series of tales of the most hideous description concerning Martyrs, which, were they credible would represent the Roman Empire as a theological mad-house, where some were smelten with the frenzy of persecuting, others with the frenzy of being persecuted. They have wronged the spirits of the mighty dead.

It is partly with the view of recovering a juster view of the old Roman Empire and of its great men that a rigorous examination of the Church Mythographers is here undertaken. It is painful to take up one's pen not to detect an occasional imposture, to contradict an incidental lie, but to apply it as a lever for the breaking asunder of a perfect system of wrong doing in the field of literature.

It will be shown that the dogma of the Apostolic Success-

sion is a dogma and no more, between which and the facts there lies on immense interval. It is a dogma which appeals only to unenquiring credulity and passion, and which becomes as a dream before any steady examination of the evidence. It is a dogma which could only have been launched and supported by force and submitted to in the darkest ages our world has ever known.

It is a great need that we should, even in this late hour, recover a correct representation of the past history of our world from the beginning of the Roman Empire. For want of this, we have been long bewildered as to our place and duties in the present. Some loss no doubt will be felt as objects once thought to be real turn out to be otherwise. Yet if our earthly horizon only opens out the more widely and we learn to see the continuity of human life through all the ages the more distinctly the greater will be our gain.

The fidelity of the poet is distinct from that of the historian. The facts which claim the attention of the historian are not to be confounded with the impassioned dreams of the poet or the mystic. The historian is bound not to impose upon the world representations of what was not as if they were nor to treat the things that were as if they had not been. These are but broad rules. But even those rules have been utterly disregarded by the first historian of the Church. Not that he was the only offender. Before him there had been Orientals who with the muscular activity of imagination had bounded over thousands of years as if they had been but days, had planted themselves at the creation and had thence deduced the scheme of the world to their own times.

In the Middle Ages it may have been impossible for any corporation to rule mankind except by means of theological fables. There lies in part a certain apology for what the first Churchmen did. But their literary deeds have proved a deep injury to our conscience and our culture, and we consent to that injury and prolong it if we refused to submit their writings to

the closest scrutiny, and to correct their erroneous representations of the past.

It will be seen that the whole system of Church ideas originated on the Middle Ages at an epoch when every effort was being made to redress the balance of power between Europe and Asia and to resist the great domination of the Orientals. The first Church literature was solely the product of the two great primitive orders, who were united in this enterprise.

The old Roman Empire had long run its course, exhausted in its struggles with its foes in the East and in the west. It had been replaced in Syria, Egypt, Africa, Sicily, Spain by the Empire of Islam, and by the Teutonic kingdoms in the West. But down to the end of the reign of Justinian, when our contemporary sources fail, the faith and the ideas of the Romans had remained substantially what they had been in the days of Augustus.

The Romans had never forgotten their sacred legends of Æneas and Romulus, had never ceased to cherish the lore of poets who sung of Roman virtue, and of philosophers who strove to lead them to the path of wisdom. There was not a Roman in the time of Justinian who dreamed that the city or the Empire was to become the seat of an Oriental or semi-Oriental propaganda, or that the memory of Roman gods and heroes, seers and lawgivers, was to be eclipsed by that of Arabian or Palestinian prophets and apostles although historically Palestine was under the heel of the Romans whose Imperial Literature affords ample evidence that it remained uninfluenced by any thing *spiritual* emanating from that unfortunate and down-trodden land.

How then has it been possible to achieve this? It is because the literature of the Empire has come to our hands from those of monachic editors, who have added to and taken from the text in the interest of their great dogma, that an illusion in this regard has obtained, ever since the opening of the Universities in the educated world.

During the period 800-900, the building of mosques, the

foundation of schools of Arabian learning, was no doubt going rapidly forward through out the Empire of Islam from Bagdad to Cordova. The Koran had probably assumed the form in which we now possess it during that period, and it was completed early in the tenth century by the great Chronicle of Al Tabari the Persian, which yields us a clear view of that great dogma of the prophetic and apostolic succession from Adam to Mohammed which is characteristic of Islam.

Towards the close of the same century, a people a kin to the Arabs formed into a new religious organisation in the land which they called Sephard or Spain, under the protection of their Muslim masters. The first Sephardim in the field of letters i.e. the Spanish Rabbins, were known by Arabic names, and probably passed outwardly for Muslim. Their early school was Cordova: others were found at Seville, Malaga, Toledo. Their literary activity was at first secret, and they based it on the traditions of the Arabians. They claimed, like the Muslim, to be children of Israel, and they deduced their origin from the younger as the Arabians deduced from the elder son of Abraham.

The Spanish Rabbins had, as a matter of course, a theory of a great Rabbenical Succession and of a Great Synagogue, which served to lead imagination into a high ideal past. But this theory proves, on examination, to fall under mythological law, abundantly illustrated in the old Greek legends.

It may be safely assumed that nothing definite was known of the people or of their priesthood until the foundation of the Synagogues in Spain. Their buildings show a Movish parentage, as their sacred language is the daughter of the Arabic.

(From the writings of Mr. Edwin Johnson).

To be continued.

NYAYA VINDU.

WITH DHARMOTTARACHARYYA'S COMMENTARY.

(TRANSLATED BY MR. HARISATYA BHATTACHARYYA, M.A., B.L.)

(Continued from page 234 of the last issue.)

बिम्बपलिङ्गाख्यानं परार्थानुमानमित्युक्तम् ॥

"It has been said that 'Inference-for-the-sake-of-others' consists in a statement of the Mark which has three characteristics."

Commentary :—The Fallacy-with-regard-to-the-Mark (Het-vābhāsa) will be presently described. This is simply to introduce the subject. It has been already pointed out that in an Inference-for-the-sake-of-others (Parārthānumāna), one should indicate the three characteristics of the Mark.

अत्र त्रयाणां रूपाणामेकस्यापि रूपस्यानुक्तौ साधनाभास उक्तावप्यसिद्धौ संदेहे वा प्रतिपाद्यप्रतिपादकयोरेकस्य रूपस्य धर्मि-संवन्धस्यासिद्धौ संदेहे चासिद्धौ हेत्वाभासः ॥

"Now, of the three characteristics, if even one is not stated there is the Fallacy-with-regard-to-the-Mark. Where even the three characteristics are stated, if one of these appears as unproved or doubtful to either of the disputant or the opponent, there is the Fallacy. The Fallacy-with-regard-to-the-Mark of the *Unproved* form occurs where the relation of the Mark to the Abode is either unproved or doubtful."

Commentary :—If the Inference-for-the-sake-of-others requires a Mark all the three characteristics of which should be stated, the Mark in such an Inference would obviously be Fallacious (the Fallacy being technically called 'Nyunata' i.e., shortness), if one or two such characteristics be not stated. Then again, the syllogism may contain the statements of all the three characteristics of the Mark ; but one of such statements may appear as unproved or as doubtful to either the disputant or his opponent. In that case, there is again the

Fallacious Mark. One of the forms of the Mark-Fallacy is called the Unproved (*Asiddha*). This occurs in cases of Inference where the existence of the Mark in the Abode is either *unproved* or *doubtful*.

यथा अनित्यः शब्दः इति साध्ये चाक्षुषत्वमुभयासिद्धम् ॥

"For example: If the Proven be, 'Sound is non-eternal,' (the Mark) visibility is Unproved-to-both."

Commentary:—To prove 'Sound is non-eternal,' if any one offers as the Reason, the statement, 'Because Sound is visible,' the Mark would be a Fallacious one. Such a Mark is called Unproved-to-both (*Ubhayāsiddha*), because the fact of the visibility of Sound is Unproved (i.e., impossible) to both the disputant and his opponent.

चेतनास्तरव इति साध्ये सर्वत्वगपहरणे मरणं प्रतिवाद्यसिद्धं
विज्ञानेन्द्रियायुर्निरोधलक्षणस्य मरणस्यानिनाभ्यपगमः तस्य च
तरुष्वसंभवात् ॥

"If the Proven be, 'Trees are conscious,' (the Mark) 'Death on taking off all the skin (bark)' is Unproved-to-the-opponent; because the opponent contends that Death is characterised by cessations of cognition, sense-fallacy and vital functions and that such a Death is impossible in trees."

Commentary:—The Proven in the above example is: 'Trees are conscious' and the Reason stated, is 'Because when all the skin (bark) is taken off, trees die.' Such is the argument of the Digambara school of logicians. The Reason or the Mark, as indicated in the argument, is, however, Unproved (*Asiddha*), so far as the Buddhists are concerned. Through cognition,—forms or shapes etc. are known; cognition again points to the existence of sense-faculties, existing in eye-balls etc., within the body; and then, there are the vital functions. Now, according to the Buddhists, a creature would be said to die when there will be the cessations of its cognition, sense-activities and the vital functions. The Buddhists contend that such cessations of cognition etc., are impossible in trees. Why?

Because cessation presupposes pre-existence. If one thinks the cessation of cognition to be possible in trees, he must also admit that the trees have the power of cognition. It may be contended that Death consists in dryness and that dryness is proved in trees. Quite so. But the Mark which alone is competent to prove the Proven in the given example, 'Trees are conscious.'—is Death, characterised by a cessation of the cognising power and not Death, characterised by dryness. The Death, however, characterised by a cessation of the cognising power, is unproved, so far as the trees are concerned, although such a Death, if proved, would have been the true Mark. The Death, characterised by dryness, which is proved in trees, is not the competent Mark. The mistake, committed by the Digambaras consists in this that they offer Death as the Mark, without examining which kind of Death is pervaded by the Proven and which, not. The Disputant, here (belonging to the Digambara school) does not know the true nature of Death which he offers as the Mark. He sees Death in trees in the form of dryness and mistakenly believes that Death is proved in trees. The opponent, however, (who belongs to the Buddhist school) knows the true nature of Death and to him accordingly, Death is not proved in trees. If the disputant also knew that, the Mark would have been Unproved-to-the-opponent as well as to the disputant.

अचेतनाः सुखादय इति साध्य उत्पत्तिमत्त्वमनित्यत्वं वा सांख्यस्य
स्वयं वादिनोसिद्धम् ॥

"If the Proven be, 'Pleasure etc. are unconscious,' (the Mark) 'Genesis' or 'Non-eternity' is Unproved-to-the-disputant-himself,—the disputant being a philosopher of the Sāṅkhya school."

Commentary :—In the given syllogism, the Proven is, 'Pleasure, Pain etc. are unconscious processes ; and the Reason stated, is, 'Because they have a genesis' or 'Because they are non-eternal' : 'Whatever has a genesis or is non-eternal is unconscious' : 'As for example, Shape etc.'; 'Now, Pleasure

etc. have genesis or are non-eternal': 'Hence they are unconscious'. Consciousness belongs exclusively to the soul. In the given syllogism, however, one only of 'Genesis' and 'Non-eternity' is to be taken as the Mark at a time and not both of them simultaneously. Both the facts of 'Genesis' and 'Non-eternity' are unproved, so far as the disputant here who belongs to the Sankhya school, is concerned. The statement of the Mark is intended for others (who hear the disputant); accordingly, only that Mark should be stated which appears as proved and established to them. Now, by 'Genesis', these people ordinarily understand 'Genesis of the hitherto non-existent' and by 'Non-eternity', 'Absolute destruction or non-existence of the hitherto existent'. A philosopher of the Sankhya school, however, can on no account maintain that existence can come out of Non-existence or that Non-existence can swallow up existence. Hence the two Marks,—'Genesis' and 'Non-eternity',—are Unproved-to-the-disputant here. It is to be noted that the Marks are Unproved to the disputant here because he is ignorant about the true nature of 'Genesis' and of 'Non-eternity.'

तथा स्वयं तदाश्रयणस्य वा संदेहेऽसिद्धः ॥

"If the Mark itself or its Abode is doubted, (we get an instance of) Unproved (Mark)."

Commentary :—The Fallacious Mark, technically called the Doubtful-Unproved (*Sandigdha-asiddha*) is hereby described. The nature of the Mark may be doubted. Its Abode may also be doubted. What is the Abode of the Mark? The Abode is that which contains the Mark. It is different from the Mark although it contains the Mark. It is described as that which has the Proven as its characteristic (*Sādhya-dharmi*).

यथा वाष्पादिभविनं संदिग्धमानो भूतसंघातोऽग्निसिद्धावुपदिश्यमानः संदिग्धासिद्धः ॥

"For instance: When a mass of substance doubtfully appears to be of the nature of vapour etc. and is offered for the proving of fire, it is Doubtful-Unproved."

Commentary :—This is an instance where the nature of the Mark itself is doubted. The Mark is the valid one only when it unmistakeably leads to the Proven. If the competency of the Mark to prove the Proven is doubtful, it cannot be looked upon as valid. Smoke is produced by Fire and hence Smoke is the competent Mark to prove Fire. But in order that Fire may be proved, the substance that is offered as the Mark must definitely be known to be Smoke. If the nature of the substance (although it is really Smoke) is doubted i.e., if it is suspected to be water-vapour, it cannot be the proper Mark; for, its competency to prove the Proven becomes doubtful in that case. Hence where the nature of the Mark is doubtful, the fallacy of the Unproved form occurs.

(To be continued.)

OBSERVATION MADE IN THE FAR EAST.

By N. CHATTERJEE.

(Continued from page 254 of last issue.)

SHANGHAI.

It is a gorgeous city, cosmopolitan in character. The Chinese decorate the city, the true native city, with multi-coloured flags and gilded nameboards floating and oscillating in front of their shops in Hankow Road. There always blows a brisk breeze, in Shanghai. The whole run of the street is *enfete*, morning and night. In the night it looks prettier with the blaze of electric light on both sides of the shops. The effete imperial Chinese government granted concessions to the big powers of Europe. The selfish and ambitious men who called in the republic are themselves too weak and uninstructed in modern science to cope with Europe, alert, adventurous and scientific. The customs department is slothful, no one came to examine our luggage. This is oriental efficiency. I wonder if the Chinese get any revenue

from the customs departments. On landing we visited the British Consul's Office to get our passport for China. The Englishman incharge told us that we had to obtain a separate passport to visit Peking and Manchuria and that we should have to pay extra fee for it. Having said this he left the room requesting us to wait a while. He returned into the room in two minutes and informed us with a blush on his cheek that no passport was necessary to enter China. This is an example of European efficiency in the East. The man ought to have known without consulting the China man in the next room, that the passport was not necessary for China. It is a great relief to the travellers, and it also shows the unsuspecting nature of the great Chinese nation. It has its draw back. The avaricious nations of the world taking advantage of the Chinese simplicity, spread themselves comfortably over the land and in due course make a legal and moral claim of the rights of the white man to remain in perpetuity in the country. Edward the Seventh Avenue marks off the British concession from the French. The Germans and the Russians have disappeared. The British and the French are the supreme rulers in their respective zones of influence.

The Sikh is *en evidence* as regulator of the traffic and guardians of peace. The Sikhs are rough and treat the common people with characteristic rudeness. The placid Chinese policemen look at the outrageous behaviour with sadness and surprise. The conduct of the Chinese constables on the beat towards the crowd is mild and helpful. The tragedy of the Sikh community is well described by Lord Dalhousie. He says "The Sikhs fought at Rangoon whose countrymen only three years ago were fighting out a national struggle with the British power, almost in the very scene from whence these men now volunteer to move more than 2000 miles by sea and land, in the service of the British government and for its defence. As they say themselves, "they fight for their bellies," and they serve him most faith-

fully who feeds it most regularly and most fully. It is a curious trait in the Asiatics."

The Asiatics have long lost their self respect. Even the wild horses of Tibet have more grit and haughtiness than the human beings in Asia.

It is a pleasure to drive in a Motor Car through the Bubbling Well Road leading to the Race Course and Jessfield Park. We went inside an inn called Jessfield In.. It is a refreshment room; the proprietor and the waiters are all Chinese. They are dressed in clean long robe of the country and are extremely attentive and polite to the guests. They ran about to be serviceable to the customers in all possible manner. They wear simple pleasant look and saturate the air with human kindness. We felt quite at home a gentle current of affinity flowing between us, the orientals. I cut many jokes with them which they seemed to appreciate. The Chinese in their own country had a natural quiet disposition for fun.

They smiled approvingly, and respectfully. The proprietor spoke rather mournfully of the chaotic state of the country, and grievously complained of the sordid selfishness and personal ambition of the so called rulers of the country. He thought the country was set free from the tyranny of a single ruler; and ushered into the peace, comfort and strength of a republic; but the present political condition of the country deplorable and the emergence from despotism to the freedom of the republic is to him more like an immersion into the worse turmoil and deeper abyss of neglect and apathy. The people hardly know how to read and write, and are driven about like cattle without food and the least trace of comfort. The rulers are rushing headlong to the disintegration of the empire. He feels and is almost convinced that the white man is exploiting the country and reaping the harvest. The proprietor is a callous old man, but his young assistants look worried and woe-begone.

In spite of the worry anguish caused by the political and administrative *desarroi*, the natural self-respect of an independent nation inspirit and solaces them. The waiters in the hotels remind one of the waiters in Europe with this agreeable difference that the Chinese work with pleasant face and cheerfulness. They wear either blue trousers and short white coats buttoned up to the chin, or in their national long white robe. They are marvellously quick and smart. After all freedom is a noble thing. If these people had instructions and their women had emancipation and knowledge, they would have been a noble race and proved themselves equal of all the powerful nations. I bantered the proprietor on the squashing of the feet of their women and that this inhuman practice has affected the brains of the nations. They should permit the women to enjoy the sunshine and air. His answer was significant. He said that since the republic the custom is dying out and that the women of high class families are gradually emerging from the dark narrow rooms into the large space of the earth, and they have now primary education made compulsory and free.

In agriculture the Chinese employ buffaloes and oxen for ploughing the land. In certain parts of Italy the farmers use them for the same purpose. I have often seen the goats being pressed in to the service. The peasants like all oriental peasants dwell in insanitary huts, built with bamboo and mud. The Chinese shops are artistic in appearance. The shopkeepers have innate dignity. They do not solicit the customers nor are they importunate. In our hotel we have had concerts and dances. We had Salome dance in the dancing saloon. The large hall was packed with whitemen and a sprinkling of white women. The danceuse, a pretty young woman with fine figure and sweet face displayed her charms and wonderful art on a soft carpet in the centre of the hall. The soft slow and supple movement of her body, from head to foot, was ethereal, exquisite, and seductive; as the atmosphere became tense her art grew warm, the intoxication of it pervaded the

air and reached the senses. She cast the bewildering spell over the audience, which groaned and yelled like the animals in the pairing season. It was the incandescent dance of sensual life. At the end of this remarkable and voluptuous performance, when she ran back in to her tent leaving the air to thrill with her vibrating motion, and the rapturous fragrance emanating from her alabaster body to ravish the youthful head, the young men with the glow and richness of youth wrought themselves in to the frenzy of carnal passion augmented by the libations of the grapes of Dionysus. The nature of our animal ancestors burst through the veneer of civilization and suffused over the mental and moral nature and became ungovernable. They vied with each other to pick up the few fluffs that dropped from her zephyr waist band as trophies. Three of these moonstruck youths rolled over the enchanting carpet on which the sprite danced sylphlike as in a beautiful dream. The Chinese page boys on opening the door to let us in looked at us and smiled ironic and contemptuous smiles. The wrinkling sneer on their face showed disgust of whiteman. This outward manifestation of the law of reproduction is the impregnable proof against the theory of man having been created after the image of God and of the special creation. In this parts as in Europe the domestic servants have to be tipped. They do not ask for gratuities, you have to pay them. If you do not squeeze some of your money in to their palms, they mark you down as the blacksheep, and neglect you everafter. The jinrickshaws are the common and regular conveyances; there are a few carriages and the taxi cabs are available. The rickshaws charge one dollar an hour. The taxi fare is three dollar per hour.

In Shanghai Mexican dollars are in vogue, which depreciate in value as one comes northward to Peking. The Chinese spell it "Peching". The rupee suffers from serious misfortune; it is a dwindling degenerate coin. It is the currency of country which allows everything to be done by strangers, but occupies

itself entirely with religious quarrels and to huckstering selfish politics.

We went over to the office of Thomas Cook & Son, who are of great service to the tourists, for information regarding the interesting sights in Peking. They told us of the wonderful objects and the memorials of antiquity the great city cherishes within its world bosom; and advised us to place ourselves under their direction and guidance. Their charges are exceedingly moderate. We plunked down forty-three pounds two shillings each to cover first class railway fare and hostel expenses for a week in Peking and first class fare with sleeping accommodation from Peking through Manchuria and Korea to Shimonoseki in Japan. They assigned to us especial guide. We left Shanghai for Peking *via* Tientsin by eight-thirty morning train. Here, there is no means of reserving berths in the train. The early bird catches the worm. One has to be betimes to secure the corner seat, and bless my soul, we were quite brisk and prompt to arrive at the station to capture comfortable seats. We had a China man and a young English medical man in our company travelling in the same compartment. At midday the Chinese waiter came in and pulled out the folding table right across the cabin and laid covers for four of us. The doctor and I ordered tiffin and enjoyed it. The word luncheon is unknown in these parts. Tiffin is a correct word to use. The doctor, the member of a sad and reticent race, sat mute and wondering.

I cajoled him to a friendly talk. His youthful face and almost feminine eyes betrayed inexperience and intellectual dauntlessness. It appears that soon after taking the medical degree, he is travelling in the Far East to acquire experience and knowledge. I complimented him on his voice. Walli-ul-huq and he fell in to conversation and left the room to them. I believe they "bucked" and discussed for over an hour. In argumentation and vaporous discussion, especially on politics, the native of India takes the palm and can proudly wear the crown of laurel. I am certain my friend carried off the trophy.

We had a multitude of Mandarins in the parlour. There were a good many American women but we saw no Chinese women. We encountered a tremendous crowd of abjectly poor people in and round the station. They looked like frightened starved animals. This melancholy sight gave me the shiver and I called the doctor's attention to the degrading spectacle of human beings suppressed in to animal condition of life. I started on the question of the improvement of the human race, and briefly told him that the amelioration can be effected by the knowledge and practice of the biological laws and of the science of eugenics. He expressed his agreement in the principle, but had great doubt about the scientists getting under their standard an appreciable and redoubtable following. I felt a sense of disappointment and dropped him as a hot piece of coal. He is not a youth of high spirits and radiant mind. He is still in the folds of his grandmother's ideas. It is not encouraging for the rapid progress of the world to come across young men with scientific education staying in the sombre shadow of ancient exploded beliefs and ideas. I impressed upon him the absolute necessity of young men of his calibre and talents to strive with courage to leap out of the *mur-d'-enciente* which the theologians have built around us.

The words went straight home to him. We took shelter beneath the luxurious roof of Hotel des Wagonlits at Peking. I often met him in the hotel. He was very polite and respectful and often came to have a chat with me. As soon as the train leaves Shanghai the blue clothes of the Chinese peasants, men and women, strike the eye. These quiet silent people wear blue pantaloons and blouses. They had surprising fondness for sky blue colour. I wonder if this passion for the blue colour brings them under the resignation of "the celestials". They all wear shoes; even so the poorest cover their feet with shoes made of corded rope. It is evident they are not attacked by hookworm.

We stopped at Sochung or Soochow. This town with its tall pagoda lies within the enclosure of a wall. All cities and

town are encompassed by high walls ; within them the rich men, the Manderins, live luxurious, careless, selfish life. These men draped in silken vesture put up these lofty walls to live aloof from the poor. Camels are frequently employed for transport work. We passed a huge lake. It is a grand expanse of water. It lay at a little distance from the railway lines. Nobody was able to tell me the name of it. I questioned the Manderins as well as the waiters for its identification. I found the rulers and the ruled equally ignorant. The Mandarin in fine silk garments and silk skull-caps or European hats made of velure or white felt have as much knowledge of the geography of the country as the "boy" who waits upon them at the table.

Fine feathers, without the brains do not always make fine birds ; any way it is so in China. Without learning life is a picture of death. The Manderins seem to enjoy royal leisure without intellectual activity. An unlettered leisure is death and burial while still alive. Poor China is buried alive by these unlettered Manderins. The cultivators of China have tables and benches in their huts. They eat at the table and sit on the benches using two sticks with a little scoop at the end. They do not use fingers. They drink tea which they grow in their own country. They make cups, saucers plates etc. in their own country, and their use is universal in China. The country through which we pass is flat and barren of trees. There is not a bird to be seen or heard. In these dry dreary regions the grateful matutinal song of the bird does not greet the ear.

The Chinese make good agriculturists, raising corn, wheat, rice and cotton. These poor uninstructed cultivators have peculiar habit of burying their dead in the middle of the fields which they till. As the train rushes through the country at racing speed one notices thousands of smooth round topped mounds earth studded all over the field in each side of the railway lines. These are the tombs of the dead. We rode through the land of the graves. It is visible symbols of the

rottenness of the social, economic and political constitution of the country. For thousands of years the selfish, indolent and ignorant governors living within the walls caring nothing for the poor and the needy have broken the spirit and crushed the brains of the nation. These unfortunate people work on the fields and tilled the lands.

With the archaic method handed down from father to son unenlightened by modern scientific knowledge. It is the primeval law of the struggle for existence in forming them to cultivate and grow crops as their instinct dictate for a bare sustenance. Nothing has been done for them. It is on their own humble initiative that they carry on the serious contest of life. They have received no assistance from the bold, free intellect of their own people. The emperors had built for themselves for their own comfort and ease palaces and pagodas and constructed lofty walls to escape the sight of poverty of a millions outside the sinful structure of brick and stone, whose hard earned and money pinched out of them contributed to keep up the whited sepulchre of infamy, greed, and extravagance. They had been left sunk in cringing fear and grovelling superstition. It is a country of walled cities, where policies and secret diplomacy are hatched to exploit the ignorant millions ekeing out miserable animal existence in the outline settlement. It is an unmistakable gesture of the governor's and their officials detestation of the sickly sight of the workers huddling with loathsome pigs and mangy dogs. The noble religion of Buddha has become a caricature and burlesque through the influence of the Tibetan monks. The Tibetan factory produces with prodigality all sorts of animistic religion and ennobling them with the mystic rites of so-called Buddhism. These are noticeable on the tombs and the stone slabs and in the representation in the imaginary monstrous animals. The train running through the arid, desert like country for over an hour became dry and halted at Wusih to wet its throat. Wusih is a manufacturing town. It has several mills for making silk stuff and cotton cloth. The factories are partly owned by

the Americans and the management is entirely with them. Two silly looking Manderins strolling leisurely in the station, affecting grand air of perfect contentment, and with exquisite politeness gave this information. I had half an hour's conversation with them. It seemed to me that they are beginning to rise from their ancestral slumber and realise the realities of modern civilization and political life. No nation that I have met with can approach the Chinese in dignity affability and courtesy. I earnestly hope I shall not have to change my opinion of them after my fuller acquaintance of the people in Peking. An American man got off at the station from a second class compartment. He was met by his wife and two children. On enquiry I discovered that he is the engineer of the concern.

THE TRANS-HIMALAYAN MASTERS ON THE BUDDHA

III.

Before proceeding to make further extracts from "The Mahatma Letters to A. P. Sinnett" (London: T. Fisher Unwin), I may mention that the first edition is already exhausted and a second has had to be hurriedly issued to meet the demand, especially in America. This is a sign of the times when one recalls the scorn and abuse with which the very existence of the Masters of Wisdom was received by the Western world at the time these letters were written, and how the infamous Report of the Society for Psychical Research branded their faithful and devoted servant and chela, H. P. Blavatsky—herself an avowed Buddhist of the Northern Esoteric School—as a fraud, a forger, and a Russian spy. Now the letters of the Masters themselves are accepted by the public at large on their merits, which are found on perusal to be unique and to throw quite a new light on some of the more obscure problems of the Esoteric Philosophy, besides vindicating the character of H. P. Blavatsky.

At the time these letters were written very little of the Esoteric teaching regarding evolution and man had been given

out, hence they contain only fragmentary references to the Septenary principle as applied to the universe and man. It was fully expounded in 1888 when the two Masters Morya and Koot Hoomi, who gave out these fragments to Hume and Sinnett, collaborated with H.P.B. (as they state elsewhere) in the writing of that marvellous work "The Secret Doctrine" which will only be fully appreciated and understood by a future and more enlightened generation. For the present purpose it is sufficient to say that there are seven complete Rounds or cycles of evolution corresponding to the seven principles in man, that there are seven Root Races in each Round, and that these again are divided into sub-races, and family races, always septenary. We are in the Fourth Round (corresponding to the principle of *Kama*), and the Aryan is the Fifth Root Race (corresponding to *Manas*), which arose in Asia about a million years ago. The Mongolians are remnants of the Fourth or Atlantean Root Race; the Europeans are the Fifth Sub-Race now definitely on the decline; while the Americans, with their mixture of races, are in the melting-pot out of which the Sixth Sub-Race of the Aryan will arise. Thus, when Buddha is spoken of in these letters as a Sixth Round man, it means that he is two Rounds or cycles of evolution ahead of our present humanity (i.e. millions of years) in the Round which corresponds to the principle of *Buddhi*; that is to say he is a complete embodiment of the quality of Compassion which is the essence of *Buddhi* or the Spiritual Soul.*

The following passage will now be clearer (p. 157):—"At the beginning of each Round, when Humanity re-appears under quite different conditions from those afforded for the birth of each new race and its sub-races, a 'Planetary' has to mix with these primitive men, and to refresh their memories and reveal

* ERRATUM.—In the first article, p. 198, paragraph 3, the Buddha is described as a "Sixth Race" instead of a "Sixth Round" man. The sentence should read:—"Our Lord Buddha—a Sixth Round man [The Aryan is the Fifth Root Race of the Fourth Round.—B. C.]", etc.

to them the truths they knew during the preceding Round." They have forgotten because they cannot bridge the gap in consciousness even between one birth and another, whereas a Buddha or Planetary can even bridge the enormous gap between one Round and another, as shown in the previous article (M. B. J. May). "Every race had its adepts; and with every new race we are allowed to give out as much of our knowledge as the men of that race deserve. The last (seventh) race will have its Buddha, as every one of its predecessors had; but its adepts will be far higher than any of the present race, for among them will abide the future Planetary, the Dhyan Chohan whose duty it will be to instruct or 'refresh the memory' of the first race of the Fifth Round men after this planet's obscuration. *En passant*, to show you that not only were not the 'Races' invented by us, but that they are a cardinal dogma with the Lama Buddhists and with all who study our Esoteric doctrine, I send you an explanation on a page or two in Rhys Davids' Buddhism, otherwise incomprehensible, meaningless, and absurd. It is written with the special permission of the Chohan (my Master) and for your benefit. No Orientalist has ever suspected the truths contained in it, and you are the first Western man (outside Tibet) to whom it is now explained." K. H. here refers to the fact that there are a few Westerners in the Brotherhood. He again alludes to Rhys Davids at p. 343, and as that Orientalist stands high in the estimation of the Southern School it may be as well to quote the opinion of an Adept of the Northern:—

"The more one reads such speculations as those of Messrs. Rhys Davids, Lillie, etc., the less can one bring oneself to believe that the unregenerate Western mind can ever get at the core of our abstruse doctrines. . . . Shall we take Mr. Rhys Davids as our first subject, and show that indirectly as he has done it, yet it is himself who strengthened the absurd ideas of Mr. Lillie, who fancies to have proved belief in a Personal God in ancient Buddhism. Mr. Rhys Davids' *Buddhism* is full of the sparkle of our most important esoteri-

cism, but always, as it would seem, beyond not only his reach but apparently even his powers of intellectual perception. To avoid 'absurd metaphysics' and its 'inventions', he creates unnecessary difficulties and falls headlong into inextricable confusion. . . . I shall only instance the definition of *Avalokitesvara* on pp. 202-3. There we find the author saying that which to any occultist seems a palpable absurdity:—

'The name *Avalokitesvara*, which means 'the Lord who looks down from on high' is a purely metaphysical invention. The curious use of the past participle passive '*avalokita*' in an active sense is clearly evident from the translation into Tibetan and Chinese'.

"Now, saying that it means: 'The Lord who looks down from on high' or, as he kindly explains further:—'the Spirit of the Buddhas present in the Church'; is to completely reverse the sense. It is equivalent to saying 'Mr. Sinnett looks down from on high. . . . on the British Theosophical Society,' whereas it is the latter that looks up to Mr. Sinnett. . . . In short, *Avalokita Isvar*, literally interpreted, means 'the Lord that is seen'. *Iswara* implying, moreover, rather the adjective than the noun:—Lordly, self-existent *lordliness*, not Lord. It is, when correctly interpreted, in one sense 'the *divine Self* perceived or seen by *Self*,' the *Atman* or Seventh Principle rid of its *mayavic* distinction from its Universal Source—which becomes the object of perception for, and by the *individuality* centred in *Buddhi*, the Sixth Principle—something that happens only in the highest state of *Samadhi*. This is applying it to the microcosm. In the other sense *Avalokitesvara* implies the Seventh Universal Principle, as the object perceived by the Universal *Buddhi*—'Mind' or Intelligence—which is the synthetic aggregation of all the Dhyān Chohans, as of all other intelligences, whether great or small, that ever were, are, or will be. Nor is the 'Spirit of Buddhas present in the Church' anything but the Omnipresent Universal Spirit in the Temple of Nature—in one case; and the Seventh Principle—the *Atman* in the Temple (Man)—in the other. Mr. Rhys Davids might have, at

least remembered the (to him) familiar simile used by the Christian Adept, the Kabalistic Paul:—"Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you"—and thus avoided to have made a mess of the name."

"The opponents of Buddhism have laid great stress upon the alleged injustice that the 'doer' should escape and an innocent victim be made to suffer, since the 'doer' and the 'sufferer' are different beings. The fact is, that while in one sense they may be so considered, yet in another *they are identical*. The 'old being' is the sole parent—father and mother at once—of the 'new being'. . . . It is the group of *Skandhas* that form and constitute the physical and mental individuality we call man (or any being). This group consists (in the exoteric teaching) of five *Skandhas*. . . We add to them *two more* [making seven, according to the Septenary Law.—B. C.] . . . they are connected with, and productive of *Sakkayaditthi* [delusion of personality] and of *Attavada* [sin of personality], both of which (in the case of the fifth principle, the soul) lead to the *Maya* of heresy and belief in the efficacy of vain rites and ceremonies to prayers and intercessions. . . even your Science has accepted the old, very old fact distinctly taught by our Lord,† *viz*:—that a man of any given age, while sentiently the same, is yet physically not the same as he was a few years earlier (we say *seven* years and are prepared to maintain and prove it); Buddhistically speaking, his *Skandhas* have changed. At the same time they are ever and ceaselessly at work in preparing the abstract mould, the 'privation' of the future *new* being. Well then, if it is just that a man of 40 should enjoy or suffer for the actions of the man of 20, so it is equally just

† See the *Abhidharma Kosha Vyākhyā*, the *Sutta Pitaka*, or any Northern Buddhist book, all of which show Gautama Buddha saying that none of these *Skandhas* is the soul; since the body is continually changing, and that neither man, animal, nor plant is ever the same for two consecutive days or even minutes. "Mendicants! remember that there is within man no *abiding principle* whatever, and that only the *learned* disciple who acquires wisdom, in saying "I am"—knows what he is saying."

that the being of the new birth, who is essentially identical with the previous being—since he is its outcome and creation—should feel the consequences of that begetting Self or personality.”—(111—12).

When Sinnett objected to a “plan of action of a purely Asiatic character,” intended to be of great benefit to India, K. H. replied:—“Alas for all! that you should be so little versed in the knowledge of occult antidotes as not to be able to perceive the difference between the Jesuitical ‘all roads are good that lead to Rome’ added to the cunning and crafty—‘the end justifies the means’—and the necessity of the practical application of these sublime words of our Lord and Master:—‘O ye Bhikkus and Arhats—be friendly to the race of men—our brothers! Know ye all, that he who sacrifices not his one life to save the life of his fellow-being; and he who hesitates to give up more than life—his *fair name and honour*—to save the fair name and honour of *the many*, is unworthy of the sin-destroying, immortal, transcendent Nirvana.’ ” (387).

In Tibet it is well known that certain of the more advanced *Gelugpa* or Yellow Cap Lamas have the power of passing from their own bodies to others at will. Referring to the fact that popular exoteric Lamaism erroneously regards such beings as disembodied spirits or *Lhas*, K. H. explains that they really belong to the Brotherhood and are living men. He says (p. 285):—“The *Tchang-chub* (an Adept who has, by the power of his knowledge and soul enlightenment become exempt from the curse of *unconscious* transmigration)—may, at his will and desire, and instead of re-incarnating himself only after bodily death, do so, and repeatedly, during his life if he chooses. He holds the power of choosing for himself new bodies—whether on this or any other planet—while in possession of his old form, that he generally preserves for purposes of his own. Read the Book of *Khin-Te* and you will find in it these laws.” Thirty-five volumes of this book can be seen in any *Gelugpa* Monastery, and may be called the ‘Popularised Version’ of the Secret Doctrine. There are also seven secret

folios in the custody of the Brotherhood. (See *Secret Doctrine*, III, 405). In the first article (*ante* p. 195) I quoted a passage describing similar but greater powers possessed by the Buddha, as the "patron of all the Adepts." At the time these letters were begun in 1880, K. H. was not yet a full adept; but in 1881 his Brother M., who is much more advanced, took up the work while he underwent his final initiation. Master M. refers to it in the following deeply interesting passage p. 219):—
 "When his 'retreat' was decided upon, in parting he asked me: 'Will you watch over my work, will you see it falls not into ruins?' What is there I would not have promised him at that hour! At a certain spot not to be mentioned to outsiders, there is a chasm spanned by a frail bridge of woven grasses and a raging torrent beneath. The bravest member of your Alpine Club would scarcely dare to venture the passage, for it hangs like a spider's web and seems to be rotten and impassable, yet it is not; and he who dares the trial and succeeds—as he will if it is right that he should be permitted—comes into a gorge of surpassing beauty of scenery—to one of our places and to some of our people, of which and whom there is no note or minute among European geographers. At a stone's throw from the old Lamasery stands the old tower, within whose bosom have gestated generations of Bodhisatwas. It is there, where now rests your lifeless friend—my brother, the light of my soul, to whom I made a faithful promise to watch during his absence over his work."

What an inspiration to think that such a place actually exists in the remote fastnesses of the lofty Tibetan ranges—the "Roof of the World"! And what a glorious promise for humanity in those few words:—"the old tower, within whose bosom have gestated generations of Bodhisatwas"! The whole passage rings with self-evident truth, and especially beautiful is the deep attachment between these two great beings expressed in the words:—"my brother, the light of my soul."

M. was much more brusque and outspoken than K. H., as the following passage from a very frank letter to the Prayag

T. S. shows:—"What have we, the disciples of the true *Arhats*, of Esoteric Buddhism and of Sangyas [Buddha] to do with the *Shastras* and orthodox Brahmanism? There are hundreds of thousands of Fakirs, Sannyasis, and Sadhus leading the most pure lives, and yet being as they are, on the path of error, never having had an opportunity to meet, see, or even hear of us. Their forefathers have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them but for them to come to us if they want us. Which of them is ready to become a Buddhist, a *Nastika* as they call us? None. Those who have believed and followed us have their reward. (p. 462).

Errata.—In last month's article the following corrections should have been made:—Paragraph 1, line 8, for "ancient" read "sentient". Page 237, line 1, for "great or" read "seat of"; line 2, for "one" read "can". Page 238, line 13, for "brings" read "comes".

BASIL CRUMP.

PLACE OF BUDDHA IN HISTORY*

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The object of this paper is not to discuss the tenets of Buddhism, to engage in dissertations on the Buddha's philosophy of non-entity nor to present a comprehensive survey of the growth of his world religion, but to present in a few words the impressions of a student of history as to the genius of a great soul, whose great and illuminating spirit set up new and nobler ideals for humanity and revealed to it the path that leads to emancipation from the ills and sorrows of existence as felt by man. Our object in this connection will be to consider that master teacher in the light of history, to disentangle the superman from the God into which he has

been transformed, and to discuss his position with reference to his environment, with reference to the age which called him forth, and last of all to define his place in the history of Indian culture and to discuss his influence on the history of the world at large. In regard to the last two topics we shall discuss the influence of his teachings on Indian Ethics and Morality—on Indian intellectual life and thought, and, if possible, on Indian politics and society.

Our Buddha will be the Buddha historically considered. This will be from the point of view of an Indian to whose country and to whose tradition he belongs ; and next we shall pass on to a discussion of his influence on the world at large. We shall note how his teachings not confined to his own country passed to all the quarters of the globe and how they influenced the thoughts of the world.

Next we shall discuss his position in History—not narrowly concerned but in the widest sense of the word.

With this object in view we shall discuss certain preliminary points about the time and place of his birth and note the characteristics of the age in which he appeared,—the chief problem he had to solve—and how he succeeded in doing that.

These preliminary points require our attention but we shall not go into details. They are too well known to be repeated here. The three things about him may be summarised in one sentence, *e.g.*, that he was a Prince by birth who renounced this world—born in Videha—and that this took place in the sixth century before Christ—if we are to depend on tradition—for history proper we have none.

We begin by saying some thing about the land in which he appeared.* The land of his birth was something remarkable. It was the borderland of Kosala-Videha or Videha proper, where the tide of Aryo-Indian culture met something diverse and contrary to its creed. The process of the Eastern

* This paper was read at a weekly meeting of the Maha Bodhi Society held in Calcutta Dharmarajika-Chaitya-Vihara-hall on the 9th March.

culture had much influenced the social and intellectual life of the Aryans. Intellectually, the change had been very great. The old religion of optimism and of simple faith had died, and in its place had come metaphysical speculations. The simple Aryan mind viewed the world not with ease, but troubled itself with questions—*whence, why and how* were the questions. Metaphysics had come into existence and the borderland Videha had become the cultural and intellectual centre of the race. It was here, that some of the greatest of early Indian speculators were born. It was here, that systematic philosophy took its rise—it was here that the great Janaka reigned as king and Yajnavalkya perhaps the greatest teacher of his age expounded his views as to the cosmical world and explained the path of emancipation.

How and why all this happened we do not know but Videha retained its position as a centre of philosophical speculation. In the 6th century too, it produced great teachers. The names of most of these have been forgotten. But some at least still claim remembrance. Their greatness make the figures of many more dimly visible, though cast into the shadow by the brilliance of the greater teachers, and consigned to utter oblivion.

Except their names or the occasional mention of some of their tenets nothing has survived. Of the greater set, we have Buddha and his senior contemporary Mahavira—two Kshatriya teachers—while of the lesser, we have the names of five others who had their independent orders and each a considerable following. Of these we have Gosala, Sanjaya, Ajita and Kasyapa, not to mention many more.

The cultural history of Magadha-Videha will remain for ever a mystery for us. History will perhaps remain silent. As to the causes that led to the intellectual upheaval, it does not help us to demarcate the cross currents of humanity of thought that in their fusion produced this great movement. But still it will remain a fact. Videha retained its intellectual position

in subsequent ages too and here arose the school of Navya-Nyaya.

Such was the land of Buddha's Birth. His family, too, requires notice. He was a Kshatriya by birth and came of a princely family. His father was a Sakya Oligarch of Kapilabastu and according to some, the king of that place. Childless up to the very verge of his passing existence, he had craved for a son—a prince of virtue and valour who was to conquer and subdue. Providence gave him one who, though seemingly disappointing him by his bent of his early career realised to the fullest extent the longings of his father. For though he shunned the world and turned an ascetic, yet a conquerer he was and a subduer. He conquered not men but the whole world—not with the sword but by his Dhamma; subdued no human enemies but put to flight the enemies that assailed men—the enemies of reason—the enemies that tempt most and bring misery to those that wish even to submit.

His Kshatriya origin requires further amplification. It imbued him with the genius of that race—the genius of motion and expansion—so opposed to the Brahmins' love for static order that intense sympathy for the mass in place of the Brahmin individualistic spirit—that which felt only for the individuals and not for all—the desire for subjugation as opposed to the Brahmins' calm self-sufficiency—the spirit of adventure opposed to the Brahmins' exclusiveness or of let alone.

The 6th century before the birth of Christ, which witnessed so many movements and marked the widening of the horizon of men—an age of speculation not only in India but abroad—an age of great teachers and of great movements—an age which saw the dawn of rationalism—in more than one centre of human civilization. Such it was in Greece, in Persia, in the Valley of the Yangtse and in our country. In Greece the age was remarkable for the Orphic religion which grew and spread—for the mysteries which got hold of the popular mind and lastly the masculine

counterpart of the orphic religion and its antedote—"The Rational school of Ionia" founded by Xenophanes of Colophon and Heraclitus of Ephesus and later on, explained and elaborated by Parmenides.

If such was the state of affairs in Greece, Persia, too, produced about this time, her greatest thinker and reformer Zoroaster, whose mission was to preach the truth and to discredit the "lies" and the sacrificer of the elder Meegi. (Hall. P. 555-57).

In India the age was more remarkable. It marked a decisive phase in that struggle between reason and dogma, which had begun some centuries earlier. The old Vedic religion as we may presume was dying a natural death—the religion of faith and of prayers for prosperity of sacrifices to appease the deities. It failed to attract the veneration of the people. The priests themselves doubted the efficacy of sacrifices, and tried to give better explanations of the origin and purpose of the cosmical world the phenomena of the universe and the duties of men. The idea of a supreme being came into their minds. The doctrine of transmigration and a karma got hold of the minds of many. Yet these solutions did not satisfy all. It could not bring peace to them. It could not revive the optimism which men had lost nor dispel the doubts. There was hardly any general acceptance on these points and disputations troubled the leaders of thought. In the midst of disputations came doubts and unbelief. Life lost its meaning, sections lapsed into scepticism while the rest into pessimism. Some of the sceptics looked to the present, as the sole end and aim of existence. The future may not come however glorious it may be, and hence life meant only enjoyment and sensuality to them. The other party looked to the world as the eternal abode of sorrow, of despair, diseases and death. Life meant to them a perpetuation of all these for cycles to come.

In such an age came the host of teachers with their explanations of the world and of the cosmical world. Of such

many existed. Their history is lost but the names of many have survived. Some received a passing mention in the early Buddhist literature though their accounts and truths are distorted and they themselves held up to ridicule. We have only their nicknames—or the garbled versions of their false philosophy or errors, or stories about their imposture. This was the work of later compilers of early Buddhist historians whose zeal for their teacher made them transgress his real commands and give a dark colouring to the lives and views of the opponents of their Masters.

Such has been the fate of most of these teachers Buddha and Mahavira excepted—of Ajita kesakambali, who dwelt on the sin of destroying life stigmatised as an imposter ; of Kakuda Katayana carrying to an extreme his regard for animal life ; of Kora Kshathriya branded an imposter and alleged to have died as the result of a curse uttered by the Buddha ; of Purāna Kāsyapa described as a run-away slave, pretending to possess true knowledge but drowning himself in despair, of Makkhali (maskari) gosala held up to ridicule as a slave's son born in a cowshed, and meeting his death according to the Jains, as the result of Mahavira's curse ; and lastly of Devadatta Buddha's own kinsman branded as a monster of iniquity and as a master sinner with his genius for mischief.

(To be continued).

FINANCIAL.

*Statement of Receipts and Expenses for Waisaka Ceremony,
1924.*

RECEIPTS.			Rs.	A.	P.
Mrs. A. L. Cleather, Kashmir	...	...	10	0	0
„ C. Davey	„	...	5	0	0
Mr. G. G. Cleather	„	...	10	0	0
„ Basil Crump	„	...	10	0	0
Major Jang Bir Lama, Assam	...	...	10	0	0
Mr. U. Nyan, Burma	...	...	10	0	0
Revd. U. Kondanna	„	...	5	0	0
Mr. Quah Ee Sein	„	...	10	0	0
„ Mg Po Pe	„	...	10	0	0
„ U. Zanienda	„	...	4	0	0
Collected by Revd. U. Pandita	„	...	12	0	0
Mr. T. R. Singha	„	...	8	0	0
Rai Bahadur Pandit Sheonarain, Lahore	...	...	25	0	0
Mr. P. A. Pereis, Ceylon	...	...	20	0	0
„ A. L. Silva	„	...	5	0	0
Hony. Secy., Sri Puspavanta Society, Ceylon	...	...	5	0	0
Mr. Piyadasa Moonasingha,	„	...	5	0	0
Mrs. D. Fernando,	„	...	5	0	0
Mr. R. C. Fernando,	„	...	5	0	0
Messrs. H. Don Carolis & Sons	„	...	25	0	0
Mr. Ronald Nixon, Lucknow	...	...	15	0	0
Mother and son (Dharmasoka) Kohat	...	...	20	0	0
Mr. B. K. Bose, Calcutta	...	...	4	0	0
Mrs. Alma Senda,	„	...	60	0	0
Mr. S. C. Mookherjee,	„	...	20	0	0
„ Santanu Kumar Bannerjee, Uttarpara	...	...	3	0	0
Mrs. B. M. Barua, Calcutta	...	...	5	0	0
Collected by D. I. John Esq., Ceylon	...	...	8	6	0
S. Barua Esq., Burma	...	...	2	0	0
Total			Rs.	336	14 0

EXPENSES.

					Rs.	A.	P.
Trainfare and other expenses for performing							
Ceremony there for two persons	...				60	0	0
Sent to Revd. Srinivasa Bhikkhu for his passage							
etc. to Buddha Gaya	...				15	0	0
Chandra Muni Bhikku (inclu. com.)	...				15	4	0
Vihara repairing	...				66	7	0
Expenses at Dharmarajika Vihara, Calcutta	...				104	6	0
Flower	...	12	0	0	...		
Candles	...	5	10	0	...		
Dhup	...	3	2	0	...		
Incense	...	1	8	0	...		
Cocoanut	...	0	6	6	...		
Plantain tree	...	0	6	0	...		
Leaves	...	0	1	0	...		
Thread	...	0	4	0	...		
Garlands	...	2	8	0	...		
Printing, Songs	...	3	8	0	...		
Organ hire	...	13	0	0	...		
Musician	...	10	0	0	...		
Sweets plates etc.	...	51	8	6	...		
Cooly	...	0	8	0	...		
					<hr/>		
Total					Rs.	261	1 0

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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JULY

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[No. 7.

NOTES & NEWS.

The publication of the Mahatma Letters marks the dawn of a new era for the lovers of Buddhist Mysticism. Madame Blavatsky was the first European Buddhist who announced to the Western world of the existence of great Adepts in the Himalayan region. She started the Theosophical Society with the help of Colonel Olcott, W. Q. Judge and a few other Americans in New York in 1875, and in 1877 she published the monumental work "Isis Unveiled", and in 1879 she and Colonel Olcott arrived in Bombay. In 1880 they met Mr. A. P. Sinnett, then editor of the *Pioneer*, who became interested in the Esoteric Philosophy of the Adepts, and asked Madame Blavatsky to solicit the Adepts to teach him. Mme. Blavatsky thereupon asked her Teacher and the latter's friend to communicate with Mr. Sinnett. On the 18th October 1880 the Adept Koothoomi sent his first letter to Mr. Sinnett. Therein was mentioned the fact of the existence of some Adepts who

were interested in European mystics. In the second letter K. H. said :

Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if in the mind of the philanthropist there lurks the shadow of desire for self benefit or a tendency to do injustice, even when these exist unconsciously to himself. . . . True we have our schools and teachers, our neophytes and shaberonas (superior adepts), and the door is always opened to the right man who knocks. And we invariably welcome the new comer ;—only, instead of going over to him he has to come to us.

The publication of the "Occult World" by Mr. Sinnett forty years ago, made a great stir. In Buddhist countries the idea is prevalent that the Arhats have ceased to exist, and that it is impossible to make an attempt in the Uttaramanussa dhamma path as no Teachers are to be found, and when Mme. Blavatsky declared that there are Teachers still to be found in the Himalayan retreats who have the key to open the portals leading to the understanding of the great secrets, people manifested an unbelief. In spite of the sceptics Mme. Blavatsky continued her work, and gave out to the world the beautiful mystic gem called the "Voice of Silence" and the great work "The Secret Doctrine". Then came Mrs. Besant to work with Mme. Blavatsky. We were all then glad that a remarkable personality had joined the movement. The Voice of the Silence breathes the spirit of the Buddhist paramitas and of the path of Renunciation. The Secret Doctrine spoke of the Four Paths only to be found in the Buddhist literature. The Paramitas and the Path of Holiness are exclusively Buddhistic. The Adepts called themselves "the devoted followers of the Lord Buddha." Then we understood that the T. S. as an agency to revive the Doctrine of the Lord Buddha in India. But the death of H. P. B. in May 1891 gave a shock to our hopes. The Adepts found that India was not prepared to welcome the

Doctrine of Lord Buddha, and again they retired to their Himalayan retreats. In May 1891 the Maha Bodhi Society was established to revive the forgotten Religion of the Lord Buddha. Instead of receiving sympathy from the Theosophical Society we found that with the exception of Col. Olcott there was not one who was ready to welcome the Noble eightfold path. Brahmanism was still strong, and the successor to Mme. Blavatsky openly declared herself a follower of Sree Krishna. Col. Olcott's Buddhism was skin deep, he professed himself a Buddhist but he would not tolerate Buddhism being preached to others who were not Buddhists. The Indian field was closed. The T. S. under Mrs. Besant in India was thoroughly Hindu.

The publication of the Mahatma Letters is timely. The influence of Mrs. Besant is increasing. She has espoused the cause of the Moderate party of politicians, and she is now more an apostle of politics than of Theosophy. The T. S. has degenerated into a Liberal Catholic Church under the guidance of "Bishop" Leadbeater, who in 1884 became a professed Buddhist, and worked in Ceylon for the welfare of Buddhists from 1886 to 1890 denouncing Jesus Christ and Christianity. He got the consent of Jinarajadasa's father to take him to London and there to be educated and after seven years to return to Ceylon to become Bhikkhus and work for the welfare of Buddhism. Buddhism lost Jinarajadasa, and the Catholic Church has gained Leadbeater. Jinarajadasa is a Buddhist yet he believes in the Creator God, and upholds the foolish idea that all religions are based on Truth, and all are the same. This is an easy pill to swallow, and the muddle-headed are made to think that black and white are the same, that gold and iron are the same, that the Lord Buddha who preached the strictest moral principles is the same as the Arabian prophet who exhorted his followers to kill and to practice polygamy, and that Christianity which advocates alcoholism

and butchering of helpless animals is the same as Buddhism which inculcates mercy.

The publication of the Mahatma Letters is therefore timely. The Creator idea is repudiated by the Mahatmas, who criticise Christianity. Roman Catholicism. Brahmanism. K. H. says "It is no hasty conclusion of mine based upon any personal feeling, but the decision of the greatest of our living adepts the Shaberon of Than-La" p. 20. The angels of the Christian heaven are called by K. H. "winged paupers of the Christian heaven". p. 20.

In the Letter X the Master K. H. writes.

Neither our philosophy nor ourselves believe in a God.....Our doctrine knows no compromises. Neither affirms or denies for it never teaches that which it knows to be the truth. Therefore we deny God both as philosophers and as Buddhists.....Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery.....Nay more he who reads our Buddhist scriptures written for the superstitious masses will fail to find in them a demon so vindictive, unjust, cruel, and so stupid as the celestial tyrant upon whom the Christians prodigally lavish their servile worship and on whom their theologians heap those perfections that are contradicted on every page of their Bible.....Your church is the fabulous Saturn, who begets children but to devour them." Mr. Jinarajadasa, read, mark and digest the Letter X and Letter XXII.

Buddhists of Japan, China, Siam, Burma, Tibet, Ceylon, Nepal, Korea, Arakan and Cambodia wake up from your lethargic sleep. The world wants the Holy teachings of our Lord Buddha. Mr. Gandhi has gained popularity by preaching the ethic of Ahimsā ; but who does not know that 2500 years ago the Great Sakya Muni, the Lord Buddha emphasised the ethic of Ahimsā, abyā pāda and nekkhamma as a necessary corollary

to the right understanding of the Great Law of Cause and Effect. The European Christians worship one God and each nation prays to the Deity to give them power to subdue their foes, and their foes are the Christians themselves. Their standing armies, their poison gas their quick firing guns, their aeroplanes are all equipped for destruction. Not contented with mutual throat cutting, they want to extirpate the Asiatics by their mechanical contrivances. The U. S. of America, the land of the free and the brave have been closed for the Japanese, Chinese and Indians. Asia gave them tea, spices, rice, cotton, gems etc, and yet how ungrateful they are. Arrogant, conceited they are because of their white skins and destructive machinery. They think they are superior to the mild races of Asia, who had a high degree of civilization when their ancestors were naked savages, unfit to receive even the simple teachings of Roman Christianity. Remember the words of Pope Gregory. The time is come for the Buddhists to unite and send Bhikkhus to countries where the Semitic abomination hold sway to preach the Doctrine of compassion of the Lord Buddha. Buddha was born a Prince, and the saviour on whom the European Christians depend was low born. Buddha lived and taught the great Doctrine of Causality to the rich and the poor, while Jesus was narrow-minded and talked as if he was an exclusive saviour for the children of Israel. Jesus taught no philosophy or science, and his disciples were all low born fishermen, while the personal disciples of Buddha were mostly high born Brahmans and Rajput princes. Jesus had no aristocratic followers, while the lay followers of the Lord Buddha were the kings of Magadha, Kosala, the Sakyan princes, and the Vajjian princes of Vesali. What is most surprising is that notwithstanding the achievements of the great scientific thinkers, Europeans are still in the primeval stage of Arabian barbarism.

Dr. Dahlke of Berlin writes: I want to tell you that I was presented with a large piece of ground near or better on the out.

skirts of Berlin in a beautiful country and that on account of that I dared to begin with the building of the BUDDHIST HOUSE for which I was collecting money since 4 or 5 years. Presently the building is more than half finished and I hope I will be able to open it in October this year. Now I wanted to ask you if perhaps some rich people there were willing to contribute to the work. Each one who gives once five hundred (500) goldmarks at least is entitled to have a room of the house once every year for 4 to 6 weeks. Besides that there is a possibility to lodge at reasonable terms for one or two youngmen who come to Germany for studying purposes. The BUDDHIST HOUSE is not meant to be a Vihara with monks living in it, but as a central point for the interests of Buddhism where in form of public and private lectures Buddhism is taught and where the five silas are kept strictly. I read the Maha Bodhi with great interest and follow your noble attempts of regaining the holy places to Buddhism with the highest attention. In the new number of my periodical I gave a short survey of these attempts." Those who wish to communicate with Dr. Dahlke may write to him at Neu-Buddhistischer Verlag, Lindenallee 17-19, Zehlendorf-West b Berlin, Germany.

The full moon day of the month of July is sacred to the Buddhists, for our Lord Buddha 2513 years ago preached the Arya Dharma to the five Brahman Bhikkhus at the Deer Park, Isipatana, Benares, and set rolling the wheel of the Good Law. Indians have lost the Sunlight of The Compassionate Doctrine and have been groping in the labyrinthian maze of unaryan superstitious. May the Sunlight of the Dhamma bring happiness to the suffering millions. May they come under its cool shade.

NIBBANA

BY DR. PAUL DAHLKE.

In No. 3 Vol. XXXII of the *Maha-Bodhi* I find an article entitled *Nirvanam interpreted by Western Scholars*. This article and some remarks within it give me the inducement for the following discourse :

I suppose that the more or less learned discussions about what Nibbana is and what it means are as old as Buddhism itself, as Magandiya-sutta (M. of 5) shows : to speak about Nibbana and to use the word, that does not say much ; one has to know what it really means.

The word taken mere etymologically, does not say anything. The word itself means "extinction," but it does not say anything about what is extinguished or what is to be extinguished. It could be that extinction means annihilation ; it could be that it means the opposite : the dying away of this transitory life and the coming out of an eternal life, and it could be that it means something else.

As a matter of fact, in past as well as present times the word is taken in different and even opposite senses and we have to look for an explanation of this fact.

Every word is a *possibility* only and as such it is like a servant who may serve to truth as well as to error and falsehood ; it receives its sense only from the corresponding object. From word and corresponding object, from name and form results the *conception* (Begriff).

Now, nowhere in the suttas nibbana is given in the form of a conception. Every attempt to point out by definition what nibbana is, is declined by the Buddha as well as by his disciples. To say that the Tathagata (i.e. the accomplished one who has attained nibbana) that he *is* after death i.e. that nibbana is a state of pure being), does not fit the case (na upeti) ; to say that he *is* not after deaths (i.e. that nibbana is a state of pure not-being, of annihilation) does not fit the case ;

to say that he *is and is not*, does not fit the case; to say that he *neither is nor is not*, does not fit the case. All this says: nibbana is something not accessible to definition, to conception.

Why the Buddha refuses to give a definition of nibbana, we will understand later on; presently we have to state the fact only that he refuses to give any definition whatever and with this fact is the possibility given, to explain nibbana in different and even opposite ways and to understand it, in conformity with one's taste and inclinations, either as an eternal being or as an eternal annihilation.

All those who look upon nibbana as an eternity of being, do so referring to sentences like that in the beginning of Udana VIII: There is something unborn (*ajātam*) ungrown (*abhutam*), unmade (*akataṃ*) unconditioned (*asankhataṃ*), "or they do it referring to the fact that nibbana is called, the deathless (*amataṃ*); whereas all those who look upon nibbana as an eternity of not-being (i.e. as an annihilation), do that referring to sentences like that: Cessation of existence is nibbana" (*bhāvavirodho nibbānaṃ* S. II p. 117 a. o. pl.)

But in these sentences of both kinds nibbana is spoken of in term of mere negation and a negation says only what a thing is *not* and never says anything about that what it is and when in the usual way of thinking the word non-conditioned "*asamkhatam*") is taken in the positive sense of something unconditioned, this is an act transcending reality, which we have to mention only, but which to discuss is here not the place.

All negations have their sense and meaning not within themselves, but they derive it from that from which they are the negation. All these denominations of nibbana, may it be the denomination of *amataṃ* or of *bhava nirodho* are only negations of this life, of this existence and to know nibbana, one has to know this existence. Nibbana has no sense and meaning in itself: it receives sense and meaning only from this existence, of which it is "not," not in the common sense

of a negation but in this sense in which the night is not-day, the darkness is not-light, the silence is the not-noise etc.

So it is no wonder that besides these two contradictory explanations there is another, a third one which seems to avoid the two extremes of eternal being as well as of eternal annihilation in a skilful way: the explanation of nibbana as a mere moral state, the state of perfect selflessness.

Also this interpretation of nibbana can be proved by many sentences from the suttas. Nibbana is given as being identical with the extinction of the passions (*asavānam khayō*), with the extinction of passions (*Asavānam-khayō*) with the extinction of thirst. That would mean that it is a cessation (*nirodho*) only so far as it is the cessation of the evilqualities of lust, hatred, ignorance. By the abandonment of what does one say nibbana?—By the abandonment of thirst one does say nibbana (*S. II p. 39*).

But also this interpretation of nibbana is a negative one only and can't give more than a negation can give.

Now, besides these mere negative definitions of nibbana, as the non-conditioned, as the cessation of existences as the freedom from passions, the suttas give also something like a positive definition, which, referring to Buddhism as an historic phenomenon, is the earliest of all: Nibbana as the *goal of life*, its last and highest goal of which, the Buddha tells himself that for seeking it, he left the home of his fathers—the *Ariyā pariyesanā*, the *noble goal*.

As such he calls it "*highest bliss*" (*paramam sukham*), "*un-comparable security*" (*anuttaram Yogakkhemam*), but even with these expressions is nothing said about that what nibbana really is, because the one may see the highest bliss in eternal being, the other in eternal not-being; the one may see it in rejoicing all lusts, the other is subduing them. What thou, Magandiya, hast heard from the ancient pilgrims, teachers and pupils:

"Freedom from sickness is highest gain and the nibbanan highest bliss" What then is there this freedom from sickness.

what is there this nibbana? M. p. 5). That means: to call nibbana "highest bliss" does not say anything about its real understanding.

So much is perfectly sure: Nibbana is the *goal of life* and, as from many sentences is evident, a goal what is *obtainable within this very life*. Herewith all those theories, which try to make out of nibbana a state *after* this life (may it be a state of eternal being, may it be a state of eternal annihilation, are swept away.

"Regarding those samanas and brahmanas, who teach and believe: 'There is a cessation of existence wholly and entirely' (sabbaso bhavanirodho)—if the word of these samanas and brahmanas is true, then there is a possibility that in this very life I shall come to parinibbana (dittheva dhamme parinibbāyissāmi) (M. I p. VII).

Nibbana is something to be *realised*. "Therefore, you monks, more and more you have to strengthen your energy for the realisation of the non-realised" (asacchikatassa sacchikiriyāya M. III p. 9).

That nibbana is not meant as a cessation of all mental processes and activities, as a transitory extinction of personality, becomes evident from sentences like the following: "Once, brother Ananda, I dwelled at Savatthi, in the Andhavana. There I got into a concentration of such kind that with the earth as object I was not earth-perceiving (pathavisaññi), that with the water—the fire—the air—the realm of infinity of space—the realm of infinity of consciousness—the realm of (idhalokasaññi), that with, the other world as object I was not the realm of neither-perception-nor-non-perception-perceiving, that with this world as object I was not this-world-perceiving (idhalokasanni), that with, the other world as object I was not other-world-perceiving (paraloka-sanni) and yet I was perceiving (saññi.) What then perceiving was the venerable Sariputta at that time?—'Cessation of existence is nibbana, cessation of existence is nibbana'—thus brother, arose one perception after the other (verbally: another perception arose, another per-

ception ceased). Just as in a highly burning split-wood-fire one flame after the other arises, so, brother, with this, cessation of existence is nibbana arose there one perception after the other arose that nibbana is the cessation of existence and yet, brother, I was perceiving at that time" (A. V. p. 9).

There is a word "nibbana-sanni" (nibbana-perceiving, A. III p. 443, provided this reading is the right one). In S. II p. 118 it is said: "Just as if brother, on a desert-road, there were a well, but there were no waterpot on the rope. There was a man approaching scorched by the heat, half dead from heat, tired, exhausted, tormented with thirst; this man were to see this well, then he would have the knowledge that there is water, but this water would not be bodily accessible to him (na kāyena phusitvā vihareyya). Just in the same way, brother, I have this 'cessation of existence is nibbana' understood with perfect clearness according to actuality (Yathābhutam) and yet I am no Arahat, no Freed-from-passions (kh-ināsavo)."

Thus nibbana stands before our mental eye as this contradiction, is itself of a life-end, which is lived. For the conceptional way of thinking this is a contradiction in itself, because, where there is the end of life, there can't be life and where there is life, there can't be the end of life. For the conceptional way of thinking is this 'living the end of life' practically the same as a continuation of life.

To this practical contradiction corresponds the mental contradiction of a nibbana which conceptionally can't be grasped and yet is there as such as a sañña.

In *culavedalla-sutta* (M. I p. 304) is said: What, venerable lady, is the counterpart (counter-part, that which corresponds to a thing) of ignorance?—The counterpart of ignorance, brother Visakha, is knowledge.—And what is the counterpart of knowledge? The counterpart of knowledge is deliverance (vimutti).—And what is the counterpart of deliverance?—The counterpart of deliverance is extinction (nibbānam).—And what is the counterpart of nibbana? The question, brother Visakha, is a transgression (accasara; transgression

of thinking as well as of reality); for questions like that there is no definition (pariyanto-limit, end). The holy life (brahmacariyam) flows towards extinction, tends to extinction, ends inextinction." That means: Nibbana is the end of existence, there is no counterpart (i.e. no corresponding object) for it either objectively or conceptionally. Therefore Nibbana has no meaning in and for itself and to know what it is, one has to know what existence is.

(To be continued)

THE BUDDHA'S WAY OF VIRTUE.

This interesting lecture was delivered on the Wesak Day on the "Life of the Master" by Mr. D. B. Jayatilaka at the New Y. M. B. A. Hall, Colombo before a crowded audience.

Mr. Jayatilaka said that scholars both in ancient and modern times had expounded eloquently on the life of the Master. Poets, both of ancient days and later times had sung his life in beautiful verse; but the picture they had portrayed in every instance had fallen far short of its original. That being so, to speak adequately and worthily on the life of the Master was a task impossible for him. That was the conviction borne upon him when he had sat in the early hours of that morning and devoted a few minutes to the contemplation of that subject. His task on that occasion was therefore a very humble one, and he proposed to place before them, at the short time at his disposal, a few thoughts on one aspect of the Master's life. On the day previous in all parts of Ceylon thousands and thousands of people vied with each other in rendering their tribute of love and reverence to the Teacher. Similarly in other parts of the world the same enthusiasm no doubt, prevailed. It was a marvellous thing in one way that there should be that homage shown with ever-growing enthusiasm to a person who had passed away nearly 25 centuries

ago. It was a marvellous thing when they looked at it superficially, but when they thought deeper the marvel disappeared and they came to the conclusions that it was the most natural thing in the world, that it was inevitable that the heart of humanity should turn with love and reverence to the memory of the Great Teacher. When they thought of all that He had achieved, when they thought of the results that had flown from His activities, then they were bound to conclude that the love and homage of the Buddhist would shown to the founder of Buddhism was the most natural thing. He did not propose on that occasion to dwell at length on the achievements of the Master's life. It was enough to say that the birth of the Buddha and his ministry marked a turning point in the history of mankind. Before the Buddha appeared there were great teachers both in India and in other lands. But if they examined their teachings they would find that the message they offered was addressed to their immediate disciples or at best to the people of their own race. The Buddha was the first to proclaim a message addressed to whole humanity irrespective of race, colour, or sect. On that occasion they would remember the famous injunction which he gave to his disciples, eight weeks after the enlightenment, when he had gathered round Him a band of 60 Arhats whom he sent out with this message: "Go ye, O Bhikkus to the world and preach to all this gospel." That was the first time such a message was given to the world. One characteristic of that message was its universality. It established a bond of love and compassion which established the solidarity of the human race. It brought a new world force which to a large extent supplanted ideas of force and compulsion and hatred that prevailed in earlier times. It established what had been recently called by a recent writer the moral unity of the race. The lecturer here quoted a portion of an article written by Mr. C. F. Andrews in a recent issue of "The Modern Review" in which he attempted to prove the moral unity of the race, and in which he said that the greatest initial advance in the moral history of mankind racing human life once and for

all to a new spiritual level from which it and never wholly receded was that of Gautama the Buddha who brought home to the hearts and conscience of men that hatred could be overcome by love and kindness. That article coming from a non-Buddhist was a remarkable tribute to the achievement of the Master in one respect. But that was not all. The Buddha was also the first to establish what was known as the freedom of thought. There he would only refer to the famous sermon, "The Kālāma Sutta," where he told the Kalamas who told him that they were perplexed by the variety of teachings that were offered to them. He exhorted them not to accept any teaching on the authority of text, person or traditions but to accept that teaching which agreed with one's own conscience, which one could accept as conducive to moral welfare. There he enunciated the charter of freedom of thought. In that and various other aspects the Buddha for the first time taught doctrines which have had a most driving influence upon mankind in later times. His message was so important that it had happened the people neglected the Teacher in the contemplation of the greatness of the message. Sometimes it was said that in Buddhism the message was the most important thing and the Teacher was not so important. To a Buddhist the Teacher was actually the embodiment of the message. He was the example, the illustration of the message in every respect. Thus it was a matter of utmost importance to Buddhists to study the life the Master in all its aspects. Another mistake committed was that the message was so great that people made the life of the Buddha almost non-human, they had made a god of the Buddha and to a very large extent ignored the human aspects of his life. It was to that he would devote his own remarks. While they contemplated and ought to contemplate on the transcendental virtues of the Buddha they should at the same time consider the human trace which characterised Him. The Buddha was not what was called an "avatar," a definite incarnation descended from heaven as it was claimed in the case of other great teachers. He was the son of human

parents, naturally born as other mortals, and lived for 29 years the life of an ordinary householder. He was married, had a child, and renounced the world and went into the wilderness in search of the truth, by his own efforts. He conquered the evils of passion in his own heart and achieved enlightenment and in that He did not seek any external aid or supernatural agency. He did everything by his own efforts. The Buddha himself had told them that what he had achieved was within the reach of everyone of them. The Buddha had ennobled humanity. He had given to the world a doctrine absolutely new to the world and unique and that man could achieve his own salvation by his own efforts. To them ordinary mortals who were struggling forward in their spiritual progress it was a great consolation to think that some day by their own efforts they might achieve the same end. That was one of the most characteristic aspects of the Buddha's life, found nowhere else. He was no incarnation of a deity, but by his own efforts he rose above the level of a god and he also told them by their own effort they could rise superior to every god. The lecturer here narrated the story of "Sakkra," who before entering his chariot was said to turn his face towards the earth in respect to those human beings who were devoted to good deeds and who were "seelawantayas" and "upasakass" and those who led righteous lives and maintained their families by righteous means. If they read the life of the Buddha not only in his last life but in his earlier lives also they would find two words that would sum up all his efforts, namely sacrifice and service. His earlier lives emphasised one aspect and that was sacrifice. He sacrificed everything right up to his own life. The characteristic of his last life was service. Forty-five years of his life was devoted to the service of humanity. Thus if they claimed the privilege of calling themselves Buddhists and if they wished to honour the Buddha they could do no better than by trying in their own humble way to follow that example of self sacrifice and of service. That was the highest reverence and

homage they could pay to the memory of the Great Teacher.
(Applause.)

NYAYA VINDU.

WITH DHARMOTTORACHARYYA'S COMMENTARY.

TRANSLATED BY MR. HARISATTYA BHATTACHARYYA, M.A. B.L.

(Continued from page 291 of the last issue.)

यथेह निकुञ्जं मयूरः क्रीडायितादिति ॥

"For instance: There is a peacock in this hill-grove; for, the twittering (of a peacock is heard)."

Commentary:—This is an instance where the Abode is Unproved. 'Peacock' is the Proven. 'Twittering' is the Reason. How is the Abode Unproved here? The answer is given in what follows.

तदापातदेशविभ्रमे ॥

"Because there is a confusion about the place from which that comes."

Commentary:—There are many groves (it is premised) side by side, about the hill, so that when 'Twittering' is heard, one is practically at a loss to understand definitely from which grove the 'Twittering' comes. Hence the Abode is unproved.

धर्म्यसिद्धावश्यसिद्धौ यथा सर्वगत आत्मेति साध्ये सर्वत्रोपलभ्य-
मानगुणत्वम् ॥

"(We get a Fallacious Mark of the 'unproved' mode) where the Abode also is unproved. For instance: (the Mark) 'the fact that its qualities are perceived everywhere',—where the Proven is 'the fact that the soul is all-pervasive.'"

Commentary:—This is an instance where the Mark is a Fallacious one of the 'Unproved' kind,—because the Abode is

Unproved. 'The Soul is all-pervasive',—is the Proven. 'The fact that the qualities of the Soul are perceived everywhere',—is the Reason. The qualities of the Soul are Pleasure, Pain, Desire, Aversion etc. Qualities do not exist unless with reference to a Substance, because the former are *intimately* (*Samavāya*) connected with the latter. The Soul is passive. Hence if the Soul do not pervade all places, how is it that the psychical qualities *viz.*, Pleasure etc., which were perceived in the Southern Country are also perceived in the Middle Country? The Soul is consequently all-pervasive. Now, so far as the Buddhists are concerned, the Soul itself is not proved (to be a real and existent entity); not to speak of its qualities being perceived everywhere. Hence the Fallacy of the 'Unproved' mode. In the preceding paragraph, it has been shown that there is some doubt with regard to the Abode. Here, however, the Abode is shown to be *Unproved*. This is the difference.

This finishes the study of the Mark-Fallacy of the Unproved mode, which consists in that characteristic of the Mark *viz.*, its 'existence-in-the-Abode', not being proved.

तथैकस्य रूपस्यासपक्षेऽसत्त्वस्यासिद्धावनैकान्तिको हेलाभासः ॥

"In the same way, the Mark-Fallacy of the 'Uncertain' mode occurs if that characteristic of the Mark is not proved, *viz.*, its 'non-existence-in-the-Dissimilar-Abode.'

Commentary :—In an Inference where this Fallacy occurs, neither the Proven nor its Opposite is definitely determined. The Fallacy of the 'Uncertain' (*Anāikāntika*) mode gives rise to doubt with regard to the Proven and its opposite. It is committed in cases where the Mark is not shown to be non-existent in phenomena, different from the Abode.

यथा शब्दस्यानिवृत्तादिके धर्मे साध्ये प्रमेयत्वादिकी धर्मः
सपक्षविपक्षयोः सर्वत्रैकदेशे वा वर्तमानः ॥

"For instance: If the Proven be 'the Non-eternity etc. of Sound',—the Reason, 'Knowability etc.' (would be found

to) exist in the whole or in a part of both the Similar and the Dissimilar Abodes."

Commentary :—The Mark-Fallacy of the 'Uncertain' form is illustrated here. Let us have the four cases of Inference :—

1. Sound is non-eternal ; because it is knowable. 2. Sound is not subject to modification ; because it is Non-eternal. 3. Sound is subject to modification ; because it is Non-eternal. 4. Sound is eternal ; because it is Formless. It would be seen that all the Marks.—Knowability, Non-eternity, Non-eternity and Formlessness,—in the four syllogisms are Fallacious and the Mark-Fallacy in each of the cases is of the 'Uncertain' kind. The Fallacy is due to the fact that none of the Marks are proved to be non-existent in the Dissimilar Abodes. Let us take the syllogism one by one. '(1) Sound is non-eternal ; because it is knowable ; like Ether (*Akāśa*), like a Pitcher.' Here 'Knowability' pervades both the Similar and the Dissimilar Abodes. (2) Sound is not subject to modification ; because it is non-eternal ; like lightning (*Vidyut*), like Ether and like a Pitcher.' Here 'Non-eternity' pervades only partially (*i.e.*, only some cases of) the Similar Abode. It is existent in 'Lightning etc.' but not in Ether etc. The given Mark again pervades the Dissimilar Abode in as much as it inheres in all phenomena which are subject to modification. '(3) Sound is subject to modification ; because it is non-eternal ; like a Pitcher, like Lightning and like Ether.' Here 'Non-eternity' partially pervades (*i.e.*, inheres in some cases of) the Dissimilar Abode ; it can be predicated of 'Lightning etc.', although not of 'Ether etc.' The given Mark, however, pervades the Similar Abode in as much as it is found in all phenomena that are subject to modification. '(4) Sound is eternal ; because it is formless ; like Ether, like an Atom (*Paramāṇu*), like Activity (*Karma*) and like a Pitcher. Here 'Formlessness' partially pervades (*i.e.*, inheres in some cases of) both the Similar Abode and the Dissimilar Abode. 'Ether' is one instance of the Similar Abode and 'Activity' is one instance of the Dissimilar Abode. The given Mark pervades both of these. On the other hand, it does not

abide in an 'Atom' which is a Similar Abode, nor in a 'Pitcher' which is a Dissimilar Abode. It is to be remembered that a Pitcher and an Atom,—both have forms and it is also to be remembered that according to the Vāiseshtikas. Atoms are eternal and are consequently to be included in the class of the Similar Abode. These four Marks have the characteristic of 'existing-in-the-Abode'; but their 'non-existence-in-the-Dissimilar-Abode' is not proved; hence the Fallacy of Uncertainty.

तथा अस्यैव रूपस्य संदेहेऽप्यनैकान्तिक एव ॥

"In the same way, if there be *doubt* about this characteristic, there occurs the 'Uncertain'.

Commentary :—If the characteristic *viz.*, 'non-existence-in-the-Dissimilar-Abode' be unproved, there occurs, as we have already seen, the Mark-Fallacy of the 'Uncertain' mode. The same Fallacy is committed if this characteristic, instead of being *unproved*, is *doubtful*.

यथाऽसर्वज्ञः कश्चिद्विचक्षितः पुयुषो रागादिमान्वेति साध्यं
वक्तृत्वादिको धर्मः सदिग्धविषयव्यावृत्तिकः सर्वत्रैकदेशे वा ॥

"For instance: The person under consideration is not omniscient or is subject to the emotions of attachment etc.—this being the Proven, if the Reason is offered 'Because he is a speaker,—then the characteristic of the Mark,—'Non-existence-in-the-Dissimilar-Abode'—whether in the whole of it or in a part of it—would be doubtful."

Commentary :—This is an illustration in which the characteristic of the Mark,—its non-abiding in the Dissimilar Abode of the Proven,—is Doubtful. The fact of 'not being omniscient' is the Proven. The fact of 'being subject to the emotions of attachment and envy etc.' is another Proven. 'The person under consideration' is the Abode. To establish these two facts of the Proven, the Reason is offered, 'Because he is a speaker' or 'Because he opens or closes his eyes.' Now, such a Reason would be a Fallacious one of the *Doubtful* mode; because it is doubtful whether the Mark does or does not exist

in the Dissimilar Abode. The Proven being the fact of 'not being omniscient', the fact of 'being omniscient' would be its opposite or 'Dissimilar.' It is doubtful, however, whether the fact of 'being a speaker' etc. inheres in this Dissimilar or not. In other words, 'Uncertainty', relating to the fact of 'being a speaker' is due to this that it is not definitely known whether a speaker can be omniscient or not.

सर्वज्ञो वक्ता नोपलभ्यत इति । एवं प्रकारस्यानुपलब्धस्यादृष्ट्या-
त्मविषयत्वेन संदेहे हेतुत्वात् । असर्वज्ञविपर्ययावक्तृत्वादेर्व्यावृत्तः
संदिग्धः । वक्तृत्वसर्वज्ञत्वयोर्विरोधाभावाच्च यः सर्वज्ञः स वक्ता न
भवतीत्यदर्शनेऽपि व्यतिरेको न सिद्धति संदेहात् ॥

"A speaker is not found who is Omniscient. Such a fact of Non-observation generates doubt because the nature of the fact remains unknown. The opposition between what is opposed to in-omniscience and the fact of being a speaker is doubtful. There is no opposition between 'the fact of being a speaker' and 'the fact of being omniscient'; for this reason and owing to doubt 'the invariable negative relationship' is not proved, although there is the non-observation *viz.*,—He who is Omniscient is not a Speaker."

Commentary :—It is not a matter of observation that an omniscient being is a speaker. How, then, is it said that 'the fact of being a speaker' is doubtful in an omniscient being? A matter is said to be doubtful when its nature remains unrevealed owing to its non-observation. Now, the opposite of 'an in-omniscient being' is 'an omniscient being.' The impossibility of 'speech' in the Dissimilar Abode i.e., in 'an omniscient being' is doubtful because the fact of non-observation referred to above causes the nature of the matter under consideration to remain unknown. Because of the non-observation, we are not justified in asserting that 'speech' is non-existent in 'an omniscient being.' We would have been justified in asserting it, if there were any essential opposition between 'omniscience' and 'speech.' But there is no such opposition. And

as there is no essential opposition between 'omniscience' and 'speech', there can be no universal negative relationship, as described in what follows:—'Omniscience is the negation of the given Proven here ; and the fact, 'He is not a speaker' is the negation of the given Mark. The negation of the Proven involves the negation of the Mark and the former must consequently be 'pervaded' by the latter. Now, this universal negative relationship between the given Proven and the given Mark would have been possible if there were any essential opposition between 'speech' and 'omniscience'. But there is no such opposition. Hence that universal negative relationship is not proved. And as there is wanting that opposition, there is the doubt which makes the universal negative relationship unproved.

(To be continued)

PLACE OF BUDDHA IN HISTORY.

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(Continued from page 312 of the last issue.)

In such an age the great Buddha himself was born at Kapilavastu in a princely family. His early life according to tradition, saw a grim struggle between faith in the pleasures of life, and reason which dictated emancipation from the bonds of existence. The stories of that struggle, the efforts of his father to reconcile him to the ways of the world, his marriage, his final determination to renounce the world, are too well known to be repeated here. He made up his mind to emancipate himself from all wordly bonds and left his home without a longing—without a sigh or a passing regret. But mere ascetic life did not satisfy him. He longed for the truth, for true knowledge. He proceeded to the Acharyyas to the Panchavargiyas—engaged in meditation, in penance, and in mortifica-

tion of the flesh. This continued for six long years—days and nights without rest or intermission. Nothing came out of it, but exhaustion and blurring of vision.

Next came the final phase of the Struggle. Temptations assailed him. Māra and his daughters—the gorgons of pleasure and of dread. All failed to conquer him ; he conquered them that which was born with flesh. No illusion no dogma, none insight and the attainment of Beatitude. Nothing was left of that which was born with flesh no illusion no dogma, none of the evils of desire or the troubles or torments of existence. The Buddha manifested itself.

All the Ills he had conquered and he now proceeded—the master—healer to heal the sorrows of the world. The Wheel of Dhamma was set in motion, the Eternal Truths the Arya Satyani were propounded and the Eightfold path Arya Astangika Marga to salvation was explained. Disciples came in numbers and in masses. They were convinced with the truth. The ablest went round to preach the truth revealed by the Master.

Into his tenets or his doctrines we shall not enter in detail, they are beyond the scope of today's paper. But suffice it to say that many of the tenets which find a place in his system existed long before his time. The doctrine of Karma, the theory of metempsychosis to which both, he seems to incline had already gained ground, as they do even now on the Indian mind long before his advent. His cosmogony is that which already existed. His was no break with the past—no violent brushing away of what already existed. But if in these he was not an innovator, his genius manifested itself in having a true insight into the character of reality, in formulating a theory of causation adequate to explain the universal phenomena. He did not stop there. His genius was not satisfied with this mere explanation, but it went on to find remedies for the painful experiences of humanity, based upon the misconceptions of the nature of reality and of thought. He conceived of Nirvāna or the final extinction. The world of phenomena was

unreal and a scientific explanation he gave. Nothing is real—nothing is lasting—only a quick succession of impressions held together by the error of senses. Avidyā or ignorance—psychologically considered gives rise to illusory consciousness. Next comes the working of the Pratiya Samutpāda, *e.g.*, Samāskāra, Vijñāna, Nāma-rupa, Ayatanas, the six organs of sense, Sparsa, Vedanā, Trisnā, Upādāna, Bhava, Jāti, Jarā Marana, Soka-paridevana-dukkhandan manasyopa yarsh.

Everything except experience was unreal—from nothing to nothing—was the whole process. Man's sorrows were due primarily to a false belief in the reality of a correspondence between thought and actuality of the universal phenomena. To dispel this was the road to deliverance.

And how was this to be attained? By following the well known progressive Astangika Marga, *e.g.* the Eight-linked progressive path—each link inseparably connected and automatically leading up to the next, *e.g.*, samyak drishti or true perception of goal, samkalpa or determination of aim, Vach or declaration, kammanto or the manifestation of these in action, ājivā or true conduct, vyāyāma or exertion, Smṛiti or mindfulness of experience and Samadhi or final concentration in the goal.

Such was the system not rationalistic entirely in the true sense of the word, but something approaching an ideally negative intellectualism. Realism or belief, personal devotion or anthromorphic considerations had little or no place in it. It was but a scientific or rather psychological explanation together with a path that led to the realization of the goal.

It was supplemented or backed by a code of morals—the dasa sila—the Panchasila and the fundamental rules of the Vinaya. Of the rules of this moral code many had already found recognition in the other codes. Yet in the emancipation they laid down comprehensive principles for the regulation of human conduct. Above all, they inculcated nothing but purity—purity which alone could help men in right thinking and in right action. His ethics too was something grander and nobler in that they contained elements of pessimism, it was rational-

istic—neither pleasure nor fear entirely dominated it. It conceived of happiness as a state of existence in which man could shun all sensual pleasures and face his problems boldly.

So much for his philosophical system something truly Indian a normal development of the Indian intellect, bearing the stamp of a super-incumbent genius. There was nothing extraneous in it. It was not a system entirely in revolt against the tenets of previous thinkers or tendencies of previous of ages. It also preceded many more yet to come and destined to fascinate the Indian mind and that of the outside world.

But herein did not lie the chief excellence of his system. To the system that arose with him he gave the stamp of his genius and his personality which no other originator of Indian philosophical system could so much boast of having. The result was that his system grew and expanded far and near. His noble ideal became henceforth the admiration of the world.

We pass on next to discuss the influence of Buddha. The influence of his teaching was very great, and it was two-fold: direct and indirect. Some of the changes resulted directly from its activities. Others were caused by reaction.

The influence of Buddha's teaching on Indian intellect and intellectual life was very great. His teaching gave the type of a universal system not confined to castes or sects or to esoteric schools. The Brahmanic schools of thought and of theology worked under a disadvantage. They knew of small groups only, the idea of a universal system applicable to all classes had never impressed their minds. They changed their view accordingly. Their activity was unbounded. New systems arose.

Next came another momentous change. The Indian intellect itself was affected. Exclusiveness or hermit tendencies were forgotten. The Master had set the wheel in motion. It imparted the force of its motion. That dispelled inertia in all spheres. Stagnation was gone. Everywhere there was activity, progress was the order of the day.

The Indian psychology, too, was deeply influenced. The ideal of the Buddha imparted its quality and its stamp on the

Indian mind. The aesthetic sense was sharpened and edified. The ideas of pleasure and pain took another direction. He devoted himself more and more in the quest of the sublime and the beautiful. Reverence, piety, charity and good will got a deeper hold on the Indian mind and manifested itself in action. Art became vivified, the art of faith, of charity, of sympathy and reverence reflected itself.

But the influence of his teachings on Indian political and social life was not so effective in the long run. In politics it could do nothing to stem the tide of contrary forces and led indirectly to the growth of absolutism.

Indeed every student of Indian history is bound to mark with regret the synchronism between the rise of Buddhism and absolutism. Buddha himself came of the republican Sākya and of the republics he witnessed the tottering condition. Hardly had he closed his eyes, the rising of the Magadhan monarchy swept away popular liberty in that quarter. His own kinsmen the Sakyas were exterminated. The process continued. Three centuries later Asoka, too wrecked the state as conceived by the author of the Arthashastra-Pacifism had done its work. The popular attention had been diverted from the arena of politics to religion with disastrous consequences.

On social life, too, the influence was not wholly beneficial. Much has been said of it. Some had described it as the "deliverance of a priest-ridden and caste-ridden race." But in truth it was not so. The Buddha had inculcated certain virtues and called for purity of life, and nothing more. Caste was condemned but Buddhism abolished only the spirit of narrowness. Society remained as it was. But in course of time the current of antimaterialistic thought brought in something not to be desired. The life of action and of duty to the world was forgotten. Social duties were neglected. Men left the world to avoid its cares. Women joined the order to escape married life or the trouble of maternity. There was too much talk of purity of life and conduct. Catholicism was forgotten. Puritanism did mischief. Corruptions invaded society in secret. A re-

action came and did much to bring the spirit of conservatism which still lives.

We pass on next to the Buddha's influence on the outside world. His was a personality too lofty to be viewed in a narrow perspective. His teachings were a world-force. They did not remain confined to India. His disciples went abroad and carried his gospel with them. Everywhere it was accepted with veneration in China in Siam, in the E. Peninsula in Ceylon, in China, in Korea and Japan. Nothing could stem the tide of its progress, no difference of language, no difference of race, no distance, however great, could confine it to narrow limits. Everywhere the Tathāgata came to be regarded as the best of saviours. Everywhere his teachings affected the social, ethical and religious ideals of the people. Many have attributed not without reason, the growth of monarchism, after the ideal of the Buddhist Sangha. Along with his name, along with his teachings, India became great in the eyes of the world. In the trial of missionary zeal, the culture and science of India spread and the foundations of a greater India, intellectually and morally considered, were laid down. The fire of his genius dazzled the universe. The flame in which he had immolated the passions of earthly desire and existence, illuminated the whole world and so it continues to burn even now—it is not put out yet.

It is easy now to define his position in History. A super-man with a mission, born in a corner of India, but belonging to the whole world. Primarily his mission was to preach the truth to remove the sorrows of mankind without limitations of time, place or birth. He did more his teachings made it possible for men to meet in pacific intercourse to understand each other and thus to lay down the foundation of a world civilization. He was thus one of the makers of humanity.

He came to be considered an *avatāra* or the incarnation of the divine spirit as the Hindu would conceive of him.

Yet unhappily for India his system or his discipline did not continue to exist in the land of its birth. It is strange. But the explanation is not far to seek. His system was idealistic, based

on reason. Devotion had no place in it. The early converts were dazzled by his genius, by his spotless life, and his striving for the truth. Yet it was no religion for the masses. Its lofty ideal or its strict moral code evoked veneration in the minds of the common people. Yet they could not properly understand it. The moral code was too high for realisation. The absence of devotion or of any scope for worship made it antagonistic to popular spirit. With his death changes came. The true teaching was forgotten and in the hands of the monks there was in its stead a religion with a negative philosophy of gloom and pessimism, full of dogmas, full of stupa-puja, and regard for relics. In truth, reason had been brushed aside faith had made its appearance, something had come into existence antagonistic to what the Master had preached. The Sangha developed unsocial tendencies. It became the centre of idle wranglings about nothing, disputations about dogmas seemingly meaningless. The Theras had been hopelessly divided. The preacher of a no-God system had become the God unto his followers, something incongruous, something opposed to its very life. Next arose Mahāyāna, a compound of older beliefs with the tents of the Master. Lastly, renaissance Brahmanism raised its head and appealed to the feelings of the mass. The Paurāṇik religion had come into existence, a religion that appealed to the sentiments of men and harmonised with common beliefs. In the face of those, their opponents could do nothing. No able exponent came to indicate the Master's truth. The battle was waging long. The situations of the rival parties were reversed. The weapon changed hands. The initiative passed to the enemy and Buddhism died in the land of its birth.

But if outwardly Buddhism had died as a system, neither the ideals of the Buddha, nor his name has been forgotten in India. They live even now, many of his tenets have been absorbed by the Hinduism of later day. They have been assimilated and live in the system of to-day. They live in our beliefs and in our actions. These remain an under-current not

outwardly visible but still strong, still vigorous, with its influence felt on the cultural life of the people of the land.

As for the Master, India still bows in reverence to him. He occupies the best place in Indian hearts, even the Brahmin could not forget his duty to him. He reckons him as an *avatāra*, an incarnation of the Supreme being. Enmity there was indeed, but that meant no lack of reverence, reverence is still paid and such shall it ever continue, for ages yet to come.

[The views expressed in this article we have read before in articles contributed by European Orientalists. We want historic facts. Ed. M. B.]

FROM THE CHRONICLES OF KASHMIR

During my reading of Rajtarangani Kalhan's Chronicles of Kashmir I have been jotting down the Viharas built in Kashmir by Hindu and Buddhists Rajas, their Queens and Ministers. Oh! What a pity that beyond some identifiable sites there is none in the Capital of the Happy Valley called by poets and historians "Paradise on earth." The Hindu temples of any note have also disappeared new ones hardly comparable in size or beauty on grandeur have come into existence since the country was recovered by the Sikhs but because there are no Buddhists in Kashmir proper (frontiers of course excepted) no body has thought of building any sort of Buddhist shrine there. We only state a fact and do not give the causes of the disappearance of Buddhists shrines. Who knows time may come when Buddhism and Hinduism may like sister religions co-exist in that country. Any way the list subjoined below will give the reader an idea of the number of Viharas that once existed in that beautiful country.

SHEO NARAIN.

LAHORE;

17th October, 1923.

VIHARAS AND IMAGES IN KASHMIR.

BOOK I.

Asoka who embraced the religion of Jaina built numerous stupas. He built a Chaitya the light of which could not be reached by the eye. I. 102-103.

King Jalanka hearing the noise of music of a Vihara destroyed it, a Sorceress appeared before him and told him that he will escape all misfortune due to the destruction of the Vihara ; so the King built a Vihara which he called Keytia Ashram. Chinese traveller Ou-Kong called it Kitchi. A village about five miles below Bara Mula bears the name of Ktshom, the site has been identified by traces of remnants of material in the locality i. 138-147. This King also built Siva temples i. 149-150.

Juska (Turk) built Juskapura with a Vihara I. 169 Huska, Juska, Karishka Turushka Kings built Chaityas and Maths I. 170. A Buddhist ascetic seduced the wife of Raja Nara. In indignation he destroyed thousands of Viharas. I. 199-200.

BOOK III.

Amrit Prabha one of the queens of King Meghvahana built a lofty *Amrit Bhavan* for the benefit of the foreign Bhiksus. Her spiritual guide who had come from a foreign land called Loh built another called *Lo Stonpa*. Yukadevi, another queen of the same King, also built a Vihara to compete with her rival's Vihara, and called it Nundavana.

The Amrit Bhavans site is identified in a village Antbavan a small village in the vicinity of Srinagar about 3 miles north. According to Bühler, Loh is *Leh*, the capital of Ladakh and the word *stunpa* is a Tibetan word.

Nandavana is not traceable except that there is a place called Narvar north-west of Srinagar, there are remains of ancient buildings round the Ziarats and Muhammadan cemeteries. III. 9-11 and notes.

Likewise many Viharas of renown were built by the

other queens e.g., *Khadna* and *Samma* and one called *Indra-devi bhawan* by the King's queen *Inderdevi*. III. 12-14.

In some part *Nadvana Viharas* some *Bhiksus*, who were married, lived. III. 12.

In the reign *Pravarsena II*. *Jogendra* the maternal uncle of the king built a *Vihara* after his name and enshrined a statue of the "Great Buddha" (*Brihbuddha*). In this *Vihara* stayed *Hiuen Tsiang* on his arrival and received instructions from the priests there, most of his two years stay was spent here. III. 355 and note. In this *Vihara* *Partha* divested of his property by *Raja Unmatta Vanti* (937-939 A.D.) took protection where he was fed with his family by the *Sramanas*. V. 428.

The three ministers of *Raja Pravarsen II*. obtained distinction by the erection of *Chaityas* and *Viharas*, a fourth minister *Vajendra* also created a *Chaitya*. III. 380-381.

Raja Rapaditya's queen *Amritprabha* built a temple *Amretesvara*, besides this she placed a fine statue of *Buddha* in the *Vihara* built by *Meghvahana's* wife *Bhinna*. III. 464.

Brahman a minister of *Ranadittya* built a *Vihara* in addition to other *Hindu* temples.

BOOK IV.

Durlabha Vardhana's queen built *Anangabhavan Vihara*. IV. 3.

Raja Lalditya while he built a shrine to *Vishnu*, built also a *Vihara* called *Kridarama*. IV. 184.

The same King built a large at *Haskapur* in addition to a *Vishnu* temple. This King was also called *Muktapida*. This *Vihara* is mentioned by *Ou'Kong* as *Moung-ti-Vihara*. This King built another bigger one at *Parilaspura* IV. 188 and 200. He built a very high image of *Buddha* with thousands of copper, *Prasthas* IV. 203. This King also built a wonderful and famous *Kyya Vihara* where subsequently *Bhikshu Sarvajnamitra* another *Jina* lived. IV. 210. His minister *Thukhara Can Kuna*, who bore a Chinese title also built two *Viharas* IV.

211 and 215. In the reign of Lalatdyia, physician Isancandra, a son-in-law of the minister Cankuna, built a Vihara. IV. 216.

This minister asked his Master, the Raja, to give him the image of Sugata (Buddha which had been brought on an elephant from Magadh). The King granted the request, the minister enshrined in his Vihara.—Says Kalhan that “even to this day metal bands are seen festened round the seat of the image showing that it was once fixed on an elephant’s back, it still shines in its brownish (brownzen) beauty as if clothed in the brownish red garment of the mendicants. IV. 259-263.

Raja Jaipida set up three Buddha images and a large Vihara in addition to a temple of Jai Devi. IV. 507. Ruins of this Rajas capital and the temples are traced to a place called Andrakote on the Sambal lake partly in an island and partly on the low lying strip of land. IV. 507 and note.

BOOK V.

Jogendra Vihara was sometimes used for protection for those oppressed by a King e.g., Partha took shelter when deprived of his property by Unmattavanti. V. 428.

BOOK VI.

Ksem Gupta (950-958) in order to kill a Damara who had entered the famous Jogendra Vihara had the Vihara burnt down without mercy. Taking from this Vihara which was entirely burned down the brass image of Sugata (Buddha) and collecting a mass of stones from decaying temples, he erected a temple of Siva in the market place of the city thinking foolishly that the foundation of this shrines would perpetuate his fame. VI. 171-173. (This image is the one mentioned in III. 355).

Dr. Stern says that the use of stones and other materials from earlier shrines for the erection of new building began already in the Hindu period. As to continuation of the practice in Muhammadan times and to the present day the extant buildings of Srinagar furnish ample evidence. (VI. 172 note).

The King Kesema Gupta took 36 villages from the burnt Vihara and gave them into the tenure of Khasa ruler. VI. 175.

Queen Didda built Vishnu temples, a Matha for foreigners coming from countries abroad. This queen "of charming beauty" built a Vihara with a high quadrangle as an abode for Kashmirians and foreigners (daisaka)." VI. 303.

BOOK VII.

An unheard of change came in the Raja's conduct (Kalasa 1063-89) he destroyed first the copper image of Sarya called Tamrasvamin and also seized without fear the brass images from Viharas. This was Harsha when in financial difficulties seems to have made a system of the melting down of sacred images. VII. 697-1091 *et seq.*

In Harsa's reign among colossal images two statues of Buddha were saved, through requests, addressed to the King by chance at a time, when he was free with his favours, namely one at Parihaspura, by the singer Kanaka who was born there and the other in the city of Sramana Kusalasri. VII. 1097-1098.

BOOK VIII.

Uccalla's queen Jayamati built a Vihara with a Math, in order to put to a noble use, the riches which she had gained by her husband's favour. VIII. 246.

Also another Vihara which the King built in honour of his sister Sutta on the site of the other paternal house did not acquire proper renown. VIII. 248.

Sassalas renovated the Diddavihara which had been burnt down by accident. VIII. 580.

In Sussala's reign internal dissension led to wars and fire, many places of public utility were destroyed. "In the city which was reduced to a heap of earth, there remained visible and aloft the single great Buddha statue which, blackened by smoke and without its abode, resembled a burned tree. VIII. 1184.

In the time of Jayasinha there was a Vihara of the name of Skanda Bhavana. VIII. 1542.

Sussala a minister of Jai Sinha's wife built a Vihara covering the whole ground of former dynasties' residence. VIII. 2417.

Buttapara town was adorned by great houses and Viharas and Math. VIII. 2431.

In Jai Sinha's time Cinta the wife of Udyā, the Commander-in-Chief, adorned the bank of Vitasta by a Vihara with five beautiful buildings within. VIII. 3351.

THE RISE OF CHRISTENDOM

TRANSLATED BY S. C. MOOKERJEE, BAR-AT-LAW.

(Continued from page 286 of the last issue.)

It may be said that the foundation of the whole synagogue system dates from the period between Rabbi Samuel, the Nagid of Cordova and R. Moses Maimonides, also spaniard, who settled in Cairo, and became the great lawgiver and dogmatist of his people. The period in round numbers is 1,000—1,200.

From Spain the Rabbins went on their missionary errands, and founded schools in Africa, Syria, Persia, in south and West France, Germany and the Crimea.

If there was ever a period during which the teachers of the Mishna travelled over sea and land to make proselytes, it must have been during that period, when their hearts beat high in the hope of realising the ideal Kingdom of David and establishing another ecclesiastical empire in the world.

They had suffered a terrible blow at the time of the first Crusade. From that blow however they slowly recovered. We find them prospering under the peculiar conditions of the twelfth century which is the great age of early Rabbindom. It was then that their most celebrated scholars flourished; then

that Messiahs were often appearing to restore the Kingdom of David; then that they began to encounter the Christian abbots at the head of their spiritual militia, the monks; then that the canon of the Old Testament was completed and the New Testament was begun; then that the Christian system was founded on a theory both of the great antiquity of the Jewish people, and of the Christian as an offshoot from them. Here the root is touched of those fixed ideas and illusions, which have long proved as injurious to our intellectual and moral culture.

Had scholars taken their stand at the time of Maimonides, and strictly confined themselves to the question as to how much did he and his compeers know of the Origins of his people, the question about the Jews would long ago have received an analogous solution to that which we have arrived at in the case of the Greeks and the Romans. It would have been seen that the dreams of a rising people about its past are one thing, its actual appearance in history another.

But the monks exaggerated the Rabbinical claim to antiquity to a pitch of the greatest absurdity. The Bible is in greater debt to the Latin and the Greek than is commonly known; and yet it has been pretended that the Hebrews were the elders of the Greeks and that Moses was the teacher of Plato.

On the basis of linguistic evidence it may be asserted that Hebrew is one of the most vigorous but least cultivated of dialects, the reflex of minds of great energy but narrow education; while Greek is the most magnificent monument of highly endowed, deeply cultivated, and long labouring genius that exists in this world.

The illusion in respect to the antiquity of the Jews in Syria is destined to disappear the moment that Jewish critical scholars, of whom there are many in the present day, refuse all complicity with the dreams of the Rabbins, and still more of the monks of St. Basil and St. Benedict.

We have some particulars of the Rabbi Jehuda Halevy,

and his enthusiastic journey from Spain to Syria about the middle of the twelfth century—a journey that seems to have ended in a cloud of disappointment. We have particulars so late as 1267 of R. Nachmanides who secured some ruined buildings near Jerusalem for a Synagogue of some dozen of his people. The Jewish settlement at Tiberias may date from the 12th century but probably not earlier. During the preceeding four centuries and more, the land was holy to its Muslim occupiers, the true authors of the tradition about David and Solomon.

The figure of Maimonides is the great landmark in the history of the Synagogue. The Jews say of him that "between Moses and Moses there is not another Moses." Since the Moses of the Ideal time is derived from the Moses of the Arabs, the later Moses of the Jews is their true lawgiver. He passed away about 1205 after having stereotyped the creed of Judaism. In his time the Scripture lessons for the synagogue had been completed and the Mishna had been begun.

A new world begins to appear from the 13th Century whether we glance at the seats of Judaism, of Islam, or of Christianity in East and West. In Rome our glance falls on Pope Innocent III. who is epochal in Church legend. The great Monastery of the Benedictines at monte cassino, and all the cloisters of the two Orders connected with it, are said to be in full tide of activity, and the foundations of that great system of mixed ideas under which we have so long lived have been laid. Glancing forward a little distance, we encounter the Emperor Frederick II the favourer of the Muslim in Sicily and South Italy. It is said that he listened to advocates of the three religions, and gave preference to the Orientals over the Christians. If we may venture to divine his thoughts, he must have been well aware that Islam was the parent of the other two.

Upon a critical examination of the rival traditions of the Mosque, the Synagogue and the Church it will be found that at that Emperor's death the schools of the Mosques had been

some four hundred years in existence, those of the Synagogue some two hundred years, while those of the Church were in their infancy.

His reign witnessed the rise of the Great Mendicant Order of St. Francis and the preaching Order of St. Dominic. By their Agency, the popular influence of the Church was greatly extended and dissenters of Oriental persuasions were cruelly suppressed.

The advance of this second great line of the Church army is another landmark of history. Some of the most fervid passages in the Epistles and the Gospels resume the spirit and the life, which they have long lost, so soon as they are carried into the light of the legends of the Franciscans concerning their ideal saint. The spirit of enthusiasm, so fatal both for good and ill, has been aroused in the breasts of the mass of the people.

As to the relation of the Church to the Old Roman Empire, one should further bear in mind that long after the reign of Frederick that an Augustinian produced a work on "The New City or Church of God." This work, as we hold, was antedated into an earlier age. Our reasons are (1). That in this work also the first ecclesiastical historian has been followed. (2) The composition thereof is of a far more elaborate and finished character. (3) Expands the theme of Churches' relation to Old Roman times. (4) Allegation of reading in some poor Latin verses manifest prophesies of the Eurythæan Sibyl concerning the Christ. (5) Produces five Greek words of which the first letters make a Greek word meaning "fish" by which name Church is mystically understood—because in this abyss of mortality, as in the depth of waters He could live—that is, be without sin. (6) Produces another pretended Sibylline prophecy of the Passion the alleged Sibyl being as Ancient as the Trojan war. (7) Deduces the Nativity at Bethlehem wholly from the Hebrew prophet, Christ being declared to be "Man manifest from a human virgin, God occult from God the Father" and His first miracle being His both and His last miracle being the Ascension.

In short the whole of the above "proof" is drawn from an *A priori*, a metaphysical necessity, and from literature allegorically and mystically understood.

(To be continued)

BUDDHISTIC LITERATURE OF BENGAL.

II

SATYENDRA N. GUHA, B.A.

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In my former article on the Buddhistic Literature of Bengal, published in the December number, 1923, of this Journal, I referred to, and attempted discussions on, Liu, Kahnu, and other Siddhāchāryyas, and the rather extensive Siddhāchāryic Literature,—a considerable part of which, in manuscripts, has been reclaimed by Pandit Haraprasad Shastri, though fragments only have yet been published; to Rāmāi Pandit and his "Shunya Purāna." I also tried to point out the mutual interaction of Buddhism and Brahmenism, of Buddhism and the popular cults,—that these works reveal.

In this article, I like to draw attention to the following works,—some of them, still in manuscripts,—reclaimed by the efforts of 'Professor Dr. D. C. Sen, and other scholars.

Buddha Ranjika.—The authorship of the work is ascribed to Nila Kamala Das. This is a translation, as Burmese-knowing scholars consider, of a Burmese work, entitled, "Thādu Thāng" into Bengali metrical verse. The date of composition of this work is yet uncertain, but the Manuscript that has been recovered is, on unquestionable grounds, more than a century old. It contains an account of Buddha's life from his birth to the time of his preaching the doctrine of Nirvāna. It is the only

book in the domain of old Bengali Literature, containing a life of The Buddha.

Nilār Vārā Māsa.—It is a poem. It reveals the fact that Nilā's husband turned a Buddhist monk, and left his home. The poem further relates the hardships through which Nila passed, in order to get him back to domestic life. The poem has come down as a rustic song; it has a deep pathos, and directness, about it,—which explain the hold that it has had on the popular mind, for a considerable age.

The Pāla Kings of Bengal were Buddhists. A vast literature of songs and poems are associated with their name. These Kings have left indelible marks on the popular mind, by the excellence of the character, and humanitarian deeds, with which their names are inseparably associated. There are several very immense tanks, in the districts of Rangpur and Dinajpur,—which tradition unanimously ascribes to the Pāla Kings,—that bear testimony to the humanitarian spirit by which the Pāla Kings endeared themselves to the people of Bengal. The poem in honour of Manik Chandra Pāla, who ruled in North Bengal, during the first-half of the eleventh century, was first brought to the notice of the world, and published in the pages of the Asiatic Society's Journal (Vol. I, Part III, 1878) by Dr. G. A. Grierson.

In Chaitanya Bhagavata, a Bengali work of great authority with the Vaisnava Community, the author, Vrindāvan Dās (born 1507 A.D.) refers to the great favour in which the ballads in honour of some of the Pāla Kings were held in Bengal. Lately a copper-plate inscription, concerned with the Pāla dynasty, has been brought to light. It is in honour of Mahi Pāla. The inscription says that the romantic and chivalrous career of Mahipāla formed a favourite theme for popular songs in Bengal.

Recently, Prāchya Vidyamahārṇava Nagendranath Bose has brought to light songs in honour of Raja Govindra Chandra, one of the King of the Pāla dynasty, in several versions.

The following works are believed to have bearings upon the Sahajayāna form of Buddhism.

1. Siddhi Tattva, the Manuscript is dated 1755 (by computation).
2. Deha Bheda Tattva Nirupana.
3. Sādhana Traya.
4. Cikshā Patala.
5. Svarupa Varnanā.
6. Jijnāsa Pranāli.

OBSERVATION MADE IN THE FAR EAST

(Continued from page 300 the last issue.)

BY N. CHATTERJEE.

The next halt was at Chinkiang, a manufacturing town. The Americans conduct and manage the several mills in the locality. The next great city is Shuntsiement reposing majestically inside a four mile fortification, from outside, the steeple of a Pagoda seems to kiss the high heavens. The vulgar, poor lengthen the weary days in insanitary and foul mud huts outside the charmed cities. There are a dozen American tourists travelling with us. They are old men with the indelible mark of hard, energetic and strenuous life on the wrinkles of their brows. It is a noble stamp of life's indefatigable work. Their bland and urbane nature make them agreeable companionable. They are taking physical and mental rest and eager to study the manners, lives and customs of the peoples of other lands. At each station we halted, hundreds of poor ragged humanity of China crowded behind the railings, begging for alms in fawning servile fashion, a few of them even knocking their heads on the ground imploring for a cent or two. One of the Americans with kindly human feelings and sympathy, whispered in my ears the query, "Do they not look like

animals? They have been neglected for centuries by their rulers. Are your people so poor as these?" The lazy, selfish and unprogressive rulers of China have for ages slighted them and in utter disregard of human lives left them in negative existence. The Mandarin's silk robes of fine texture have been dyed in the blood of these ignorant and superstitious people. The Mandarins themselves lay helpless in the bondage of ignorance of mythology and superstition. The great religion of love, which the greatest and the noblest of my countrymen preached, fell upon the deaf ears and the opaque brain of the Chinese. Among the beggars, there were a few fruit sellers carrying basketfuls of pears and other kinds of native fruits.

We bought a few and ate them. They are not soft pears what we call in India *nasphatis*. They are good eating and have delicate flavour. On the platform Walli-ul-huq carried on a long conversation about India with an American lady. I just caught a fragment of it; she was emphasizing the unprogressiveness of the eastern people. My friend laboured to answer her. In the mean while the lady's husband walked up to them and said to my friend, "You must give up mythology and march with the progress of the time." Time works changes in the nature of the mind and body of man. Progress means change. The Indians can not realise this big fact and sluggishly continue to hug the ancient beliefs and dogmas. The remark was made to unwilling ears. We rode on to Tsinianfu which is a silk manufacturing town.

Techong or Techow is a town which boasts of several cotton mills and an immense tannery; over all these industries the American experts have a whip hand. We are nearing Nanking on the great Yangtse river. An American began to ask me many things about Gandhi, "the great lawyer," as he described him. He thinks and expects the principle of Gandhi to succeed in India; he also expects that the superstition of caste and religious differences to yield to the higher conception of social and political life. He has never been out

learnt to speed up. They rest contented in the contemplation to India, but entertains great sympathy for the Indian people, and has high opinion of its great philosophies. He opines that the people of India are uninstructed, ignorant and superstitious and tenaciously cling to ancient traditions which have become obsolete and devitalised; and in consequence they have been left behind in the race by the bustling and advancing races of the modern world. The Asiatics have not of ancient traditional life and mode of thought. He is not altogether averse to traditional past, but that antiquity however venerable must not interfere with the full growth and expansion of a nation in an age of progressive scientific discovery and invention. The population of the world is steadily augmenting. It has to be fed and clothed in accordance with modern notion of comfort and selfrespect. This can only be realised by the knowledge of the advancing life attained by the modern scientific nations.

We quitted the train at Nanking and boarded a magnificent ferry steamer to cross over to Pukow. It is the great Yangtse river—a noble stream, broad and majestic, in grand silent and solemn passage through this ancient country fertilising and enriching the lands on both sides.

Nature is kind and regenerate only man is vile and cruel to each other. The earth abounds in riches, it waits for man's scrutiny and exploration to give up its wealth; but the indolent unprogressive man has made no attempt to pry into it to snatch its possessions. It is a quarter of an hour crossing to Pukow. Near the landing a ghastly multitude of half starved, destitute people, seated on their haunches, met our eyes. The Tourists looked at them with cold eyes and with the curiosity of persons looking at a menagerie. It is a clean commodious station. The first class compartments are well equipped; the second class compartments have lavatories and enjoy other conveniences. than the intermediate class in Indian railways. The third class compartments have lavatories and enjoy other conveniences. The third class passengers, over here are orderly and silent.

They do not shout nor indulge in useless talk while waiting in the station; nor do they rush about and knock against each other like a bunch of lunatics, as we observe in Indian stations. There is undoubtedly hurry and skurry to enter the train but there is orderliness in it. The railway officials, all Chinamen, are exceedingly-civil with the third class passengers. In India rough treatment of a third class passengers is regarded as a piece of prestige of Anglo-Indian civilization. Law and order and respect for one another come naturely from the sense of ownership or freedom. These people know that it is their own railway, that it is their own country governed, badly or well, by their own people, that the officials of the railway are their own countrymen, whom they can at a moment's notice call to account for the slightest dereliction of moral or official duty. The curtesey and helpfulness which the officials show to these poor travellers are pleasing.

Though the poor uninstructed people of China, neglected by the Manderins and ambitious rulers rending the country for power, avarice and luxurious living, and relegated to perpetual slavery, yet have the power to resent in a body an affront offered to a single member. They will not tolerate rudeness of conduct or speech from the Manderins or anybody else. It is an estimable virtue in man. A quality inherent in men and women who live in a politically free country.

The white man, resident in China or on a visit to this country, is considerate and polite to the people. He treats them with *bonhomie*. In China among certain classes the European hats have become the head dress. They wear them over the fine long blue robe of the country. The poor sometimes wear old fashioned native hats made of bamboo leaves, and sometimes they go bare headed. The women do not wear anything on their heads. Now and again we meet with women putting on a sort of hood same as the peasant women in Europe.

There is no Public Works Department in this country, no municipality. There are no roads leading from one village into another, only the foot tracks are seen over the fields. The hills

are bare of trees or shrubs. They have been for centuries cutting down the trees for fuel and to make fire in the winter for warmth. There is scarcely a bird to be seen flitting and hopping in the country. China has an enormous wealth of coal. The ignorant rulers living in the walled cities—the *anturim immane* of the Sybil, and with eyes without sight could not probe the bowels of the earth to bring up this carboniferous matter on the surface for domestic and industrial uses. The chow dogs over which the lovers of dogs go crazy—*Juvenis qut gaudet canibus*, do not over run this part of the country. On the contrary we have seen ugly dogs making themselves merry in the huts. We are nearing Tiensien. It is a port of considerable shipping and engineering industries. An American, a professor of engineering college in Tiensien spoke to me about the Chinese students. He has high opinion of their ability to pass examinations with great credit and brilliance. His long experience as a teacher made him regret to say that the Chinese mind lacks originality. He could not assign reason for the want of mental power of creating new things. I threw out an explanation that it was due to physiological factors of bending, distorting and squashing the female feet, which injuriously affect the female brain; the deceased brain of the mother, transmitted to the son, poisons the source of originality in the brain. It made him think for a few minutes; at last before alighting at the station to rejoin his post, he shook hands with me and said "there might be something in what you said, I will think over this idea" Tiensien has four stations; it is a big, gorgeous city with blaze of electric lights and good roads.

Every thing modern and convenient has been done by the help of the Americans, but China has paid and still pays for the services rendered in education and industries. It is quite cold here. We had to wear our overcoat. We were in a through compartment, and had not the bother and worry to change the train. On the same night at 9-30 P.M. we were deposited on the Peking platform of Chienmen station, to be

picked up by Mr. Liu, the guide Thomas Cook and Son have placed at our disposition.

Peking 25th March, 1923.

Hotel-des-Wagon-Lits, Mr. Liu met us at the station and took charge of our luggage which he despatched by the coolies. We went down a long flight of steps and found ourselves in a lane along side the station, the lane meeting the public road in front of the hotel. Jupiter pluvius was unkind to us. We had to trudge in the drizzling rain. The weather was bitterly cold ; the interior of the hotel was pleasantly warm. The entire hotel, every room in it, is heated by hot water pipes. The Manager is a continental European. It is well appointed and comfortable hotel. We were soon dry and felt ourselves here alike at home. Quo-me cunque-rapit tempestas, deferor hospes. China is oriental ; the greatest ethical Teacher of mankind, the Man of Hindustan, is the supreme enlightener of this vast and wonderful country. A native of India of liberal education can not but feel a welcome guest in Peking. I was not a stranger among them. The waiters, with clean faces and closely cropped hair and long soutane like robes, flitting about in the lounge and corridors or standing mute in the corners waiting for orders, appeared like the monks in a monastery. From their looks I could read their thoughts. They seemed to think we were orientals like themselves; and accorded us a silent, respectful welcome. They were very pleasant and attentive to us and are quick and active in the discharge of their duties. They all understand and speak a little English. The clerks attired in their long native apparel are not drowsy and do not waver in answering questions or supplying information. The Chinese do not allow hair to grow on their chin or lip. I am told by them that they shave themselves; the artiste capillaire making his living by dressing the hair. The clerks speak English quite fluently. There is another hotel in this city, the Hotel de Pekin, controlled and managed on American principle. The city is invaded by American tourists. The American influence is enormous and visible in every direction. At nine o'clock

on the morning following our arrival the guide greeted us, in the great hall of the hotel, to settle the programme of sight seeing with Thomas Cook and Son, whose office is in a portion of the wing of Hotel de Pekin. We each got in to the rickshaw, Mr. Liu riding his own private rickshaw.

Within a few minutes of our interview with one of the assistants of Cook's the chart was arranged; and we were whisked off in the same rickshaw to the sights in Pekin. The Chinese write and pronounce it Peaching. The European needs must turn and twist the name and the spelling. It is a vicious habit and reveals an untutored and egotistic mind.

Pekin has two main divisions, the outer and inner cities, known as Chinese city and Tartar city respectively. The distinction does not exist now, the Chinese having absorbed the Tartar. A minute observation reveals the difference in physiognomy. The Tartar and the China man dress alike and nearly look copies of each other; but now and again we can detect the Tartar with his thin beard and moustachio. In China they have a large variety of dialects. The dialect of Pekin dominates all others. Inside the Tatar city, enclosed by a wall, lies the Imperial city which in its turn embraces the Forbidden city.

(To be continued)

A VIHARA FOR PUNJAB.

AN APPEAL.

Lahore has one Government College at head quarters and two Government Colleges in the mufassal. It has an Oriental College, a School of Art, an engineering school in addition to several collegiate schools and a chiefs' college.

The Punjab has the following denominational colleges at Lahore and Amritsar.

1. Forman Christian College (Christian, Lahore).
2. Dayanand Anglo-Vedic College (Arya Samaj, Lahore).

3. Islamia College (Mohammadan, Lahore).
4. Dyal Singh College (Brahmo, Lahore).
5. Sanatan Dharam College (Hinduism, Lahore).
6. Khalsa College (Sikhs, Amritsar).

The Punjab is the centre of activity of the following religious sects :—

1. Arya Samaj,
2. Sikhism,
3. Ahmadia,
4. Dev Samaj.

Except Parsi, Jain and Buddhist all religions are represented by their respective colleges and institutions. Parsi population is very small. Jains are fairly in good numbers but Buddhist none in the Punjab. Of these Buddhism is, however, a missionary religion but it is absolutely unrepresented in the Punjab.

The Punjab has the predominating population of Mohammadans, and it is the home of Sikhs. The student population is numerous and varied. No other city of India can boast of having so many denominational colleges and institutions.

Christian missionaries reap a fair harvest all over India. They have vast resources and a perfect organization. The Arya Samaj, with very moderate resources, is doing noble work towards the spread of Vedic faith all over India. Mohammadan preachers, particularly the Ahmadia Sect, are very busy in their propaganda not without a fair amount of success. Sikhs have just emerged to claim converts—Parsis, Jains and Hindoos are stagnant, they would be content if their ranks by some means are not thinned.

A religion that civilized the world, that once made India prosperous and happy is dead in India. No body can revive it as if by Allah Din's wonderful lamp. To put life in dead bones is a work of years. Its revival is bound to come in India and its influence on the present religions of the world cannot be avoided. It is coming, already there is a flutter in

all dove cottages. What is required is to select proper fields and fully-equipped preachers. How are they to be trained and from where are they to be found is the question. One need only know of the enormous literature that European scholars are producing in the world to form an idea of the interest European scholars are taking in a religion likely to engulf the whole world in time to come, but old coats have to be cast off before new ones are in requisition.

Buddhist preaching should not be wasted in those parts of India where, to start with, it is not at present much required. Malabar and Punjab are the places where there is the greatest need for Buddhistic activity. Sarnath will in near future produce some preachers and missionaries for the propagation of Buddhism. Hindus of Bengal, Behar, Bombay, Madras, Central Provinces and United Provinces should for the present be left out of the programme since Hindus are Buddhists in substance already. Parsis and Sikhs need not be addressed for the present. The urgent need is to preach Buddhism to Christians and Mohammadans, both of which are zealously carrying on proselytising propaganda with fair success in different parts of India. For Buddhist preachers Muhammadans are the hardest nuts to crack, because they are not only firm like a rock in their faith and not amenable to listen to the principles of other religions but they are active workers and zealous preachers despite the lack of vast resources of Christian missionaries. Supreme effort, persistent and persevering work of Buddhistic preaching is required to influence the mentality of Mohammadans. Punjab is a great stronghold of Muhammadanism, Sikhism and Arya Samaj. Consequently it is here that Buddhistic propaganda is most needed.

Is no wealthy Buddhist to be found in the world who would found an endowment in the Punjab for the maintenance and training of Bhikshus and for public instruction in Buddhistic literature, and purchase an estate in Lahore for a preaching hall and residences for Bhikshus, who have of course to learn

local dialects to enable them to preach the Dharma in the land of five waters?

SHEO NARAIN.

REVIEWS

THE BUDDHA AND HIS DOCTRINE.

The Buddha and His Doctrine By C. T. Strauss. Published by William Rider & Son, Limited, 8 Paternoster Row, London E. C. 4. Price 3s. 6d (To be had at the Maha Bodhi Book Agency, 4A, College Square, Calcutta. Rs. 2/8/0.

With the exception of Edwin Arnold's *Light of Asia*, Warren's *Buddhism in Translations*, and Carus's *Gospel of Buddha* no European writer had written a popular account of the Lord Buddha without expressing his own personal views, quite often prejudicial to the subject. Mr. C. T. Strauss has succeeded in presenting a popular account of the Lord Buddha's Life and Doctrine. Within the compass of 117 pages he has given an account of the Life of the Great Teacher, His Doctrine, The Ethics, The Brotherhood, while the final chapter is devoted to a Defence of Buddhism. To a non-Buddhist who wishes to know a few details of the great Religion this little book is excellent. Mr. Strauss had been a devoted student of the Arhat philosophy of Buddha since 1891. He was the first American to profess Buddhism publicly, when he took the pancha seela from the Buddhist Delegate to the Chicago Parliament of Religions in 1893. It was the *Light of Asia* that brought him to inquire further into the philosophy of Buddhism, and he has remained loyal thereto since then. He has visited Ceylon twice, India, Japan and other Buddhist lands, and he has seen with his own eyes living Buddhists devoted to the venerable religion, six hundred years older than Christianity. The first chapter is brief in the account given by Mr. Strauss, but it is in the second chapter

that he has given a lucid presentation of the Dhamma of the Tathāgata. Therein he expounds the principles of the Noble eightfold path and the 12 Nidanas of the Paticcasamuppada. The latter is difficult to be explained within a few pages. Buddhaghosa the greatest of Commentators in his encyclopædia, the Visuddhi Magga, devotes 53 royal octavo pages for the exposition of the complex teaching, which has so far not been understood by Western Pali scholars. Rhys Davids was an Agnostic, and Mrs. Rhys Davids is a Christian, nevertheless they have done a noble work in translating the Pali Suttas into English. Orthodox Buddhist scholars have expressed their sentiments against the opinions embodied in the introductions to the translations. They say such views are detrimental to the proper understanding of the Dhamma.

Buddhism is not an Agnostic philosophy, nor is it a Nihilism. It ridicules the foolish conception of an anthropomorphic god who is made to interfere with the immutable laws of the universe. It denies a separate soul inhabiting the body of man, which oozes out at death from the mouth or nose or some part of the dying man's body. It ridicules the conception of a transmigrating entity and of a god who can save man by mere faith. Brahmanism, Christianity, Mohammadanism, Spiritism, Theosophy, Nihilism, Agnosticism, Materialistic Rationalism, Buddhism condemns. Buddhism stands for UNFETTERED FREEDOM FROM GODS PRIESTS AND PROPHETS. Christian scholars can never understand the teachings of Gautama Buddha. They are blind and see not the Truth.

To those who wish to get an enlightened view of the Religion known as Buddhism we cordially recommend Mr. Strauss's "Buddha and His Doctrine." We ask every missionary who comes over to Buddhist lands to preach the Arabian Semitic faith to read this book, for he will then understand the crime that he is committing in trying to destroy a faith a million times superior to his own.

THE MAHATMA LETTERS TO A. P. SINNETT.

The Mahatma Letters to A. P. Sinnett Transcribed and Compiled by A. T. Barker. Published by T. Fisher Unwin Ltd., 1 Adelphi Terrace, London W. Price 2l s. net. (To be had at the Maha Bodhi Book Agency).

Forty years ago the English speaking world was startled with the publication of the *Occult World* by Mr. A. P. Sinnett, and now we have a splendid volume of the original letters which Mr. Sinnett had received forty-two years ago from the two Tibeto-Indian Adepts, Kuthumi and Morya. Both are devout followers of the Lord Buddha, and the volume under review gives the letters which were written by them containing answers for the many questions put by Sinnett and Hume when they first came in contact with Madame Blavatsky and Col. Olcott.

The history of the evolution of the Theosophical Society is worth the study of the student of religion, inasmuch as it shows how within a brief period of one generation a movement does undergo change. The study of the history of the evolution of ecclesiastical Christianity shows how the puerile cult started among the low born illiterate fisher folk of the backwash of Galilee nineteen centuries ago, and confined to the lowborn for nearly three centuries had by political chicanery divested of its old trappings became a political power in the reign of Constantine, which had since then become a world power and had been working for the continuance thereof by a crafty priesthood. Paul had never seen Jesus but by the sheer force of his vociferations managed to keep old Peter's mouth shut, and succeeded in founding a cult which spread in Rome first, and later on extended its tentacles like a gigantic octopus, which to-day has become a demoralizing force in the history of human progress. In India by Brahmanism nearly two hundred-fifty millions of people are imprisoned within the walls of a cult which knows no aesthetic progress, whose poisonous vapour suffocates the teeming millions, keeping them in a state of abject slavery fettered by the meaningless superstitions and rituals under the

leash of an unrelenting heartless priesthood, who relying on the authority of man made tyrannical laws, continue to wield and maintain power, which it uses with utter ruthlessness and brutalising despotism. Three religions founded on pretended revelations are responsible for the demoralization of the world. India went under the miasmatic power of Brahmanic despotism nearly a thousand years ago, where she remains in a state of exhaustion with no hope of gaining the freedom that she had enjoyed under the free, progressive aesthetic civilization brought into activity by the beneficent force of the Arya Dharma of the Tathāgata. Europe remained stagnant for nearly eighteen centuries under the selfish despotism of an abominable priestcraft. To-day materialistic science is in league with the cohorts of ecclesiasticism extending its poisonous tentacles to keep the body politic of human society in a state of economic and political slavery. The selfish capitalists are exploiting the labouring class for its own diabolical gain. There is only one religion that shows the way of freedom from priestcraft, which condemns rituals, asceticism, foolish scepticism, sensualism, hatred, selfishness, pride, sensuous desires and dogmas based on the negations of the principles of the Four Noble Truths. The purity of the Arhat philosophy is set forth in the Mahatma Letters under review.

Under the name of Theosophy Mme Blavatsky began to teach the principles proclaimed by the Lord Buddha. It is said that she met the Master, Morya, a Rajput of the Morya clan, who took her under his protection and sent her to the United States in search of Colonel Olcott, who was then engaged in investigating the claims of Spiritualism at the Eddy homestead. She found him, and converted him to the faith of the Master. In 1879 Madame B and Col. Olcott came to Bombay and established the headquarters of the Theosophical Society there. The early history of the T. S. is to be found in the splendid volume under review.

The 91 Mahatma Letters published in one volume of 491 pages of royal 8vo, are of absorbing interest to the student of

the religion of humanity. They show what was the intention of the Masters in founding the T. S. With the death of Mme Blavatsky and the advent of Mrs. Besant into the T. S. the noble intentions of the Masters were frustrated. The aims of the Masters were distorted, and Mrs. Besant became the dogmatic leader of a crude Brahmanico-Christian cult, whose accredited leader is "Bishop" Leadbeater of the Liberal Catholic Church. Mrs. Besant is a woman who had all along been guided by men, of differentiating views. Under the influence of Bradlaugh she became the exponent of the Malthusian theory and rank Atheism. She left Bradlaugh and became a Socialistic worker and did noble work, and in 1889 she came to Mme Blavatsky after having read the "Secret Doctrine" and joined the T. S. When H.P.B. died in May 1891, Mrs. Besant was elected the Outer Head of the Esoteric Section. She was then being guided by W. Q. Judge, who misled her to believe that the Mahatma letters had not ceased to come even after the death of H. P. B. Trusting Judge she made the misleading statement and abandoned the Secularist Camp. In 1893 Mrs. Besant came under the influence of a Brahman who made her to accept the Krshna cult, and when she came to India in 1894 she espoused the cause of Hinduism, preached the ethics of Caste, of purification by bathing in the Ganges etc. Caste superstition received a momentum and the lute of Sree Krishna became the magic wand of Mrs. Besant. With the increasing influence of her Hindu guides over her she became the powerful exponent of Brahmanical superstitions. When she found that her Hindu friends could not satisfy her, she left them and went under the hypnotic influence of Leadbeater, who had become a past master of occult camouflage. He was at first a Curate in a village Church in England, and had been a believer in Spiritualism. He had a thorough grasp of the Swedenborgian teachings, and had been a mesmerist. In 1884 he came under the influence of the theosophical teachings and when H. P. B. was in London in 1884 he gave up his curateship and came over to India along with H.P.B.

and the theosophical party. At Colombo in December 1884, in spite of the warning of the late High Priest Sumangala, Leadbeater became a Buddhist. He was in Ceylon from February 1886 to 1890 preaching Buddhism to the Sinhalese Buddhists and denouncing Christianity. From 1891 to 1896 Leadbeater was with Sinnett, and in the latter year Mrs. Besant found in him an ally.

Since the death of H. P. B. the Masters had ceased to communicate with either Sinnett or Mrs. Besant. The T. S. without the Masters is like a well without water. So they camouflaged Mahatmas and created imaginary bodies for the habitation of H. P. B. Since 1896 this kind of camouflaging had been going on, and failing to satisfy the gullible theosophists Mrs. Besant founded the Co-Masonic society. It failed to attract the superstitious Hindus. Then came the Lord Maitreyya imposition and Leadbeater found the poor Brahman lad Krishnamurti at Adyar, who was hypnotised to do his bidding. The lad was chosen as the messenger of the coming Lord Maitreyya and the cult of the star became popular. The Buddhists of all lands have faith on the coming Buddha Maitreyya, and for the last 1,700 years the Buddhists have prayed to be reborn in the Tusita heaven where the Lord Maitreyya is, and to reborn in India when He became the Buddha Maitreyya. Hwen Thsang when dying made this prayer, and every Buddhist expresses his desire daily or whenever he does a meritorious deed, to become the disciple of the coming Buddha. The Maitreyya cult is therefore no new affair to the Buddhists; but it is new to the Hindus and Christians. With the popularization of the Maitreyya cult the early teachings of the Masters and H. P. B. were relegated to the background of oblivion.

We recommend the Mahatma Letters to every intelligent searcher of Truth, and we heartily thank Mr. Barker for the service he had done in bringing these invaluable treasures so long hidden away in the archives of Mr. Sinnett. It is to be regretted that Mr. Sinnett did not publish these letters during his life time. Had he done so, we would been saved from the

charlatanism of immoral imposters. The price of the volume is too high for the Indian students. A cheap popular edition for India and Ceylon is needed.

FINANCIAL.

MRS. MARY ELIZABETH FOSTER FUND DISBURSEMENTS.

	Rs.
Contributions to the	
Sri Dharmarājika Vihara Fund	69,572
To construct the Mary Foster Building attached to the	
Vihara	20,217
,, purchase land for the Mary Foster Bldg Calcutta ...	5,608
,, purchase College Square property	21,000
,, purchase Baniapukur lane property and additional	
building	16,016
,, purchase land at Perambur, Madras and to build	
the Foster Hall	3,000
Donation to the Pali Text Society, London	2,000
Do. to Ananda College Colombo	3,500
Do. Buddhist Home for the Aged, Colombo	1,590
Do. for the Colombo Y.M.B.A.	600
Do. for the Kandy Buddhist Convent	600
Do. London Buddhist Society	2,084
Do. to the German Buddhist Society £ 20/-	
Rajagiriya land and school building	5,283
Additional land	800
Sarnath Building	1,621
Second time Extensive repairs in 1924	1,000
Buddhgaya Dharmasala	268
To Maintain Sarnath Free School	5,525
Hiniduma land purchase	3,630

	Rs.
To establish Maha Bodhi Press in 1906	3,040
Amount paid to Buddhist School teachers, Ceylon ...	4,311
Donation to Prof. Lakshmi Narasu	220
Expenses in connection with the Sinhala Bauddhayā Trial in 1915	4,689
Additional expenses to Foster Hall, Perambur, Madras	1,000
Bengal Cyclone Relief Fund	200
„ Flood Relief Fund	200
Denmark Buddhist Society per Dr. Melbye	
Lankādhārā Orphanage, Wellewatta, Ceylon ...	1,000
Paid to the Agents for developing Hiniduma M.B. Rubber Estate	30,000
Rajagiriya Foster Building, Extension, Colombo ...	1,625
Advance to purchase Rajgiriya land	1,520
Paid to Buddhist Theosophical Society, Colombo ...	4,874
Donation to Vidyodaya College, Colombo	1,000
Purchase 'West Cliff' property at Kandy for the Maha Bodhi Society Headquarters	31,942
Cost of electing Rooms, lavatory, patients ward Foster Robinson Free Hospital, Colombo	9,821
Japan Earthquake Relief Fund	600
Calcutta Dharmankur Vihara	1,000

DONATIONS RECEIVED FROM MRS. MARY ELIZABETH
FOSTER OF HONOLULU, HAWAII.

	Rs.
July 1905 Draft for the Sarnath Vihar	3,000
„ 1916 „ for Rajagiriya School	3,011
„ 1907 „ for M. B. S.	3,011
„ 1908 Draft for the Sarnath Vihar	4,070
„ 1908 Expenses of M. B. S.	3,425
„ 1909 „ „ „ „	3,395
„ 1909 „ „ „ „	2,999
„ 1910 „ „ „ „	4,120

	Rs.
„ 1910 „ „ „	3,268
„ 1911 „ „ „	2,971
„ 1912 „ „ „	6,125
„ 1913 „ „ „	3,039
„ 1913 Foster Robinson Hospital foundation, Colombo	60,000
„ 1914 for M. B. S.	2,916
March 13 1915, for the Sarnath Vihar	17,781
Jan. 3, 1916, Calcutta Vihar	15,551
May 7, 1917 „ „ „	18,350
Feb. 6, 1919 „ „ „	15,944
July 19, 1919 „ „ „	13,759
Jan. 20, 1920 „ „ „	14,280
Nov. 1919 Dollars 50,000/- at $3\frac{3}{4}$ p.c. Permanent Fund	
Nov. 1922 Endowment for the Free Hospital	16,871
Nov. 1922 Educational charities	32,999

THE ANAGARIKA DHARMAPALA,
Genl. Secretary, M.B.S.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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AUGUST

B. E. 2468.
A. C. 1924.

[No. 8.

NOTES AND NEWS

Our hearty welcome to Dr. Rabindranath Tagore on his safe return home from his lecturing tour in China and Japan.

Interviewed as to his mission to the Far East, Dr. Tagore is reported to have delivered himself thus :—

"I feel that Asia must find her own voice. She has remained silent so long and the whole of humanity is suffering. The West has given us Science—a great gift—but she has not given us anything that can save us—that which gives us immortality. Its cult of power is based on pride and greed and the deliberate hatred for other races. I feel that if Asia does not find her own voice, humanity will be doomed. That was my message to China and Japan and they had listened to me and I do hope that something will come out of it.

"There was a time, when India gave to these countries

her ideals of love and brotherhood which had brought them together. I feel that, as descendants of those ancestors, Indians should reopen the channel of spiritual communication. I believe that a closer contact between the Asiatic communities was necessary to spread the spirit of love and fellowship which was the precious heritage of India. It is the duty of Asia to spread this message to the whole of humanity.

"China and Japan were both equally responsive to my lectures. But China has her own troubles. Foreign nations were waiting at her gates like so many vultures to take their portions of flesh. China is in a critical position and only exercised her strength at present to keep herself afloat. But for all that China received my message warmly inspite of the feeble opposition from a small section of communists whose grievance against me was that I believed in God and spiritual fellowship and not in materialism."

"Japan responded most warmly and I was greatly impressed with Japan which I hope would take the lead in the movement for an Asiatic federation."

Pleasing as the above sentiments and expressions of Dr. Tagore may be to the generality of his countrymen, we are not free from a sense of disappointment in as much as that great man in his above quoted oration deliberately abstained, as we are justified in thinking, from even mentioning the name of "Lord Buddha and Buddhism." Is it possible, we ask in all humility, that Dr. Rabindranath during his Far Eastern lecturing tour was not made conscious of this most outstanding and patent fact that it is "Lord Buddha and Buddhism" which is the link binding the Free Far Eastern people to India down trodden and under the heel of the foreigner as she has been

now for nearly a thousand years? If he was made conscious of it—is it possible that such a personality as he is lacking in courage to speak out that the Free Far Eastern Asiatics have only one voice and that is the voice of Buddhism and that if humanity refuses to listen to that voice it is doomed? If he has returned without catching the Far Eastern spiritual voice of Buddhism then indeed we should be constrained to pronounce that his mission has been a failure.

Dr. Tagore went from India, now a slavish country, to the Free Buddhistic countries of Asia to deliver to them this message "That if Asia does not find her own voice humanity will be doomed." Did he or did he not tell them that for saving humanity from its certain doom it was necessary for them to unfurl the "Ahimsa" banner of Buddhism and that thunder call of Buddhism for the uplift of humanity being there, Asia needed only rediscover her own voice now choked up by the dust of ages.

What other voice can Asia find than the thunder-cry of Ahimsa, we can not imagine. And yet Dr. Tagore did not utter it—nor has he given us the benefit of all that he told them in his many lectures. As the Indian world is deeply interested in Dr. Rabindra Nath Tagore's doings and speeches, we hope we may soon hear of the publication of his complete speeches in his Far Eastern tour so that we may not be wanting in doing full justice to him.

We humbly beg to repeat with Dr. Rabindranath that there was a time when India gave to those countries her ideals of love and brotherhood which had brought them together and as descendants of those ancestors, Indians of to-day should reopen the channel of spiritual communication. It is a well known historical fact that through the selfless devotion of stalwart Buddhist missionaries that the universal religion of Buddhism with its ideals of universal love and universal

brotherhood and Ahimsa spread throughout Asia and made India the holyland for the Buddhistic world for the sake of the sacred memory of Lord Buddha.

We have in this journal and in our lectures at the Vihara on numerous occasions strongly pointed it out for the mature consideration of our countrymen that India need expect nothing from the Christian world or from the Islamic world and that her only pathway to the preservation of her innate culture, which was Aryan and Buddhistic, lay through the wide gateways of Buddhism which the rejuvenated Brahmanic world and the Islamic world of those days were determined to destroy.

We heartily agree with Dr. Tagore that we Indians as the descendants of those stalwart ancestors should reopen the channel of spiritual communication with the Far East. And we venture to add, notwithstanding the studied silence of Dr. Tagore on the point, that all such "Spiritual Communication" must be on Buddhistic lines and no other. From our intimate acquaintance with the Far East, we can assert that the Brahmanic or Brahmo "God and Spiritual fellowship" as metaphysical conceptions, captivating no doubt to the genius of Dr. Tagore, would have still the smell and flavour of the foreign devil and hence repulsive to the genius of the teeming Buddhist masses of the Far East.

To return to the famous "Mahatma Letters" (Transcribed and compiled by Mr. A. T. Barker and published by T. Fisher Unwin Ltd.) In our July number pp. 315-320 we made pointed references to them. These letters were written to the late Mr. A. P. Sinnett from the Trans-Himalayan fastnesses of Tibet, by two members of the Occult Brotherhood to the existence of which madam Balavatsky the famous founder of the Theosophical Society was the first to testify in our times. These letters contain much valuable material which is bound to

make a deep impression on the public, whether within or without the Theosophical Society. They cover so wide a field that they will attract the attention of readers interested in Science, mysticism, philosophy, spiritualism and kindred subjects. It is a book which no one who lays claim to being a student of such subjects can afford to neglect.

The present day Theosophical Society has drifted away from its original moorings, from the teachings of that occult Brotherhood who were the guides and inspirers of Madam Blavatsky. From this point of view the attentive study of these valuable letters should act as a check and corrective, if the society aspires to be of any service to humanity, even after the combined influences of Mrs. Besant and Mr. Leadbeater and Jinarajadasa have passed away.

In the early days of the Theosophical movement individual effort and freedom of thought were duly appraised. But today there has been an increasing tendency to place an undue reliance on ceremonials, Orders, churches, creeds and their equivalent.

The master Koot Hoomi Lal Singh (whose initials are only K. H.) writes condemning the above failing in these words — "I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity. It is religion under whatever cause and whatever nation. It is the sacerdotal caste the priesthood and the churches ; it is those illusions that man looks upon as sacred that he has to search out the source of that multitude of evils which is the great curse of humanity, and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of opportunity. Far from our thoughts may it ever be to create a new hierarchy for the future oppression of a priest ridden world."

The inference and the message of these words are quite clear. We shall revert to the salient features of these letters in our next number solely with the object of inspiring our

readers with that confidence in the solidity and depth of the book which may induce them to possess a copy of the book under notice.

The Dhamma of the Tathāgata brought solace and comfort to the teeming millions of India. The great Emperor, Asoka accepted the teaching of the Lord, and popularized it by his imperial edicts throughout his great Empire. The Buddha emphasized the sublime principles of selflessness, renunciation of sensuous pleasures, mercy to animals, meritorious activity, human equality, charity to all, righteous livelihood, loving kindness, strengthening the memory by means of psychic activity through analysis, abstinence from alcoholism. The righteous Emperor did not take the side of the Brahmans who wished only for their self-aggrandisement. He accentuated the great law promulgated by our Lord that by effort the low can elevate themselves to a higher level by the development of moral character. All India accepted the glorious Dhamma, and saintly Bhikkhus went to distant lands to disseminate the Good Law that gives peace and happiness to all. For a thousand and five hundreds years the people of India loved the Tathāgato. In the 6th century A.C. Hwen Tsang found Buddhism flourishing in various parts of India, especially in Magadha, Bengal, Mahārastra, and the South.

In the eighth century A.C. Sindh was conquered by the Arab Mohammadans ; and from that time onwards Buddhism found an enemy in every Mohammadan invader. In Central Turkestan, Turfan, Afghanistan, Gandahar, Buddhism was flourishing in the 8th century. Mohammad Ghorī destroyed the Viharas in Benares and the adjoining districts. Bakhtiyar Khilji destroyed Buddhist viharas in Bengal in the beginning of the 13th century A.C. Buddhagaya went into Moslem hands and it was from the Mohammadan ruler that the Sanyasi Lal Gir received the sanads of the village Mastipur Taradi in 1725 A.C. The temple had never been converted into a Saivite

shrine. Paid agents of the present Mahant are making every effort to show that at one time it was a Saivite temple ; but no historical evidence is found to corroborate the statement. The late Mahant would never have consented to hand over the site if there had been permanent vestiges in favour of the Saivite pretensions.

The enlightened British Government is sufficiently strong to prevent the Temple from being made into a centre of political activity by either Hindus or Buddhists. The Government knows very well that the Temple and its precincts are hallowed ground associated with the attainment of perfection by the Prince Siddhārtha of Kapilavastu. The Saivite Mahant knows very well that the Saivites do not acknowledge the authority of Vishnu ; who is the chief god of the Vaishnavas. No Saiva Mahant is appointed to a Vaishnava temple and vice versa. The Vaishnavas say that Vishnu appeared in the form of Buddha, and the Mahant being a follower of Siva, has no right whatsoever to a Vishnu or a Bauddha temple. The *ganja* smoking sanyasis are Saivites. They assemble at Buddhagaya in response to the invitation of the Mahant who distributes *ganjá* to each of them, and they are prepared to support the Mahant. No Vaishnava bairagees accept the invitation of a Saivite Mahant. There are Vaishnava priests at Gaya in charge of the Vishnupad temple.

The Buddhists of Ceylon, Burma, Arakan, Chittagong, Darjeeling, and Sikkhim are the legal heirs of the Buddhagaya Temple. A joint representation should be made to the Viceroy of India to transfer the custody of the Temple to a Board of Control. The Maha Bodhi Society had been working in India since July 1891 to acquire the Temple on behalf of the Buddhists of the whole world. We are glad that the Burmese are exerting to move the Government of India to hand over the custody of the Temple to them. The Maha Bodhi Societies of Ceylon and India also represented the matter to the Viceroy. The International Brotherhood of Ceylon is

also taking interest in the Buddhagaya movement. The Tashi Lama of Tibet when he visited India in 1905 represented to the Government of India the grievances of the Buddhists. In 1910 the Dalai Lama visited Buddhagaya ; but His Holiness was then not in a position to move the Government of India. Now that His Holiness is the Supreme Pontiff of Tibet we hope His Holiness will take every interest in the matter. H. M. the King of Siam, the Buddhists of the Republic of China and the Japanese Buddhists might request the British Government to come to a decision regarding the Buddhagaya Temple. The British Prime Minister we expect would not be a party, to do anything unjust to the Buddhists. The Viceroy of British India obviously expects a deputation of Buddhists from different Buddhist countries to wait on him and explain matters ; and we are assured that His Excellency will give his serious consideration to have the matter settled. Buddhists of Asia wake up from your lethargic sleep.

Brahmanism is a religion political hierarchy. Brahmans consider themselves above all gods, they being the sons of the Creator. They made laws for their own welfare. They created gods who were ordered to be of service to the sudras and the vaishyas. The Kshatriyas did not recognize Brahma ; but claimed descent from the Sun god, Surya. In the conflict between the Kshatriyas and the Brahmans, the latter won ; and Brahman lawgivers repudiated Buddhism and persecuted the Buddhists because they declined to accept their supremacy. They excommunicated the Buddhists from Aryan Society and condemned them into perpetual slavery. In Korea the Chinese Mandarins persecuted the Bro Korean Buddhists and made a law prohibiting them to enter the capital. For nearly five centuries the Korean royal family was inimical to Buddhists, and the latter after centuries of oppression obtained redress of their grievances after the establishment of Japanese Rule throughout Korea. Today Korean Buddhists are free thanks to the righteous administration of Japanese Law. Had the

Japanese failed to obtain supremacy in Korea, the result would have been the Christianization of Korea and the establishment of American Rule in the Hermit Kingdom. It would have been a catastrophe had that calamity occurred. The Brahmans persecuted the Buddhists and condemned them to perpetual slavery calling them untouchables. To escape the tyranny of the Brahman politicals millions accepted the religion of Mohammad; and these millions are today a political power in India. There are still 60 millions who are known as Pariahs, Thiya, Namasudras outside the pale of Brahmanism. Just as the Japanese Government helped the Korean Buddhists to throw off the Yoke of slavery, so could the British Government help the untouchables to throw off the Yoke of Brahmanism and become Buddhists. These untouchables will never get freedom from the Brahmans. They could become either Christians or Mohammadans, but that would mean a complete abandonment of the Aryan Moral Code which the Untouchables do not like to do. They do not wish to slaughter cows. The only thing possible for them is to go back to their ancestral religion—Buddhism. The British Government should adopt the principle of supreme tolerance, just as the Japanese did in Korea. The enslaved Koreans were liberated and they are happy today. The enemies of Buddhism in India are the Christian Missionaries and the Brahman priesthood. They would tolerate Mohammadans and Christians, not the Buddhists.

Buddhists of Japan, China, Ceylon, Burma, Korea and Tibet could come to the rescue of the 60 millions of untouchables in India and make them join the Buddhist brotherhood. This would be a grand achievement. The Dharma recognizes no caste and wealth except moral character. Japanese Buddhists can do a great civilizing work in India by bringing the Dhamma back to India after an absence of nearly 1000 years.

There are nearly a hundred Christian Colleges established

in various parts of India by the British and American missionaries with the help of the contributions of the rich and poor Christians of England and the United States. The greatest of all gifts is to give the Dhamma to the non-Buddhists. Will not the Buddhists of Asia come forward with their pennies to re-establish Buddhism in the land of the Buddhas? Japanese, Chinese, Koreans, Siamese Tibetans, Sinhalese, Burmese wake up and send Bhikkhus to India to preach the God Law.

Pandit Sheo Narain writes :—

The last census report of the Kashmir State shows that the population of Muhammedans in the valley has increased at the rate of 5 P.C. While the Hindoo population has decreased by 3.02 per cent. There may be various reasons for this extraordinary State of things.

From the report it appears that proportion of married people is the lowest among the Buddhists ; the reason is clear.

The number of Buddhists in the Kashmir State is 37,685. Should not the Buddhists expect from the ruler of the State that a resthouse or a Vihára or a *Sangaram* be built for them in Srinagar. If approached, the pious and generous ruler will, it is to be hoped, accede to their request.

A couple of years ago a marvellously well written work under the title of "The Great Secret" appeared. The Author Maurice Maeterlink enjoy continental fame.

Some quotations from his work will be of interest to our readers.

The following will show his view as to how Buddhism was corrupted in India :—

"We must never lose sight of the fact that the Oriental religion which is commonly and most improperly known as Buddhism falls into three great periods, which correspond pretty closely with the three periods into which Christianity might be divided ; namely, Vedism, or the primitive religion,

which the Brahmans commented upon, complicating it and corrupting it to their own advantage, until it became the Brahmanism which Siddhartha Gautama Buddha, or Sakyamuni, revolted against and reformed in the fifth century B.C."

P. 25. The Great Secret. Maeterlink.

Speaking of the conquest of Tibet by British forces under Younghusband the author says:

"The convents and Sanctuaries swarms with monks—there were 30,000 of them indifferent and resigned—were explored but nothing was found save the rules of the noblest religion ever known to mankind finally rotting and dwindling into puerile superstitions, mechanical prayer wheels and the most deplorable witch-craft" p. 152.

It is interesting to read the quotation he has made from Vedas, let us compare them with what the Buddha said as to *unknowable*.

"Let us at once give ear to the "Rig Veda," the most authentic echo of the most immemorial traditions ; Let us note how it approaches the formidable problem.

"There was neither Being nor non-Being. There was neither atmosphere nor heavens above the atmosphere. What moved and whither? And in whose care? Were there waters, and the bottomless deep?

"There was then neither death nor immortality. The day was not divided from the night. Only the One breathed, in Himself, without extraneous breath, and apart from Him there was nothing.

"Then from the first time desire awoke within Him, this was the first seed of the Spirit. The sages full of understanding, striving within their hearts, discovered in non-Being the Link with Being.

"Who knoweth and who can tell where creation was born, whence it came, and whether the Gods were not born afterwards? Who knoweth whence it hath come?

"Whence this creation hath come, whether it be created or uncreated, He whose eye watches over it from the highest heaven, He alone knoweth: and yet doth He know?"

P. 27. Maeterlink *The Great Secret*. Rigveda X 129.

Now let us hear the "Sama-Veda," confirming and elucidating this magnificent confession of ignorance.

"If thou sayest, I have perfect knowledge of the Supreme Being, thou deceivest thyself, for who shall number His attributes? If thou sayest, I think I know Him; I do not think I know Him perfectly, nor that I do know Him at all; but I know Him in part; for he who knows all the manifestations of the gods who proceed from Him knows the Supreme Being; if thou sayest this, thou deceivest thyself, *for not to be wholly ignorant of Him is not to know Him.*

"He on the contrary, who believes that he does not know Him, is he that does know Him; and he who believes that he knows Him is he that does not know Him. Those who know Him best regard Him as incomprehensible and those who know nothing at all of Him believe that they know Him perfectly."

To this fundamental agnosticism the "Yajur-Veda" brings its absolute pantheism.

"The sage fixes his eyes upon this mysterious Being in whom the universe perpetually exists, for it has no other foundation. In Him this world is contained; it is from Him that this world has issued. He is entwined and enwoven in all created things, under all the varied forms of life.

"This sole Being, to whom nothing can attain, is swifter than thought; and the gods themselves cannot comprehend this supreme Mover who has preceded them all. He is remote from all things and close at hand. He fills the entire universe, yet infinitely surpasses it.

"When man has learned to behold all creatures in this supreme Spirit, and his supreme Spirit in all His creatures, he can no longer despise anything whatsoever.

"Those who refuse to believe in the identity of all created things have fallen into a profound darkness ; those who believe only in their individual selves have fallen into a much profounder darkness.

"He who believes in the eternal identity of created beings wins immortality.

"All creatures exist in this supreme spirit, and this supreme spirit exists in all creatures.

"All creatures appear to Him as they have been from all eternity, always resembling themselves."

P. 28. Maeterlink. The Great Secret I.

The following copious question may be read to compare with Buddhistic code of ethics :—

"If a pious action proceeds from the hope of reward in this world or the next, that action is described as interested. But that which has no other motive than the knowledge and love of God is said to be disinterested."

(Let us reflect for a moment upon this saying, many thousands of years old : one of those sayings which we can repeat to-day without the change of a syllable, for here God, as in all the Vedic—literature, is the best and eternal part of ourselves and of the universe)

"The man whose religious actions are all interested attains the rank of the saints and the angels (Devas) But he whose pious actions are all disinterested divests himself for ever of the five elements, to acquire immortality in the Great Soul."

"Of all things that purify man, purity in the acquisition of *wealth is the best*. He who retains his purity while becoming rich is truly pure, not he who purifies himself with earth and water."*

"Learned men purify themselves by forgiveness of trespasses, alms, and prayer. The understanding is purified by knowledge."

"The hand of a craftsman is always pure while he is working."

"Although the conduct of her husband be blame-worthy, although he may abandon himself to other loves and may be without good qualities, a virtuous woman must always revere him as a god."

"He who has defiled the water by some impurity must live upon alms only for a full month."

"In order not to cause death of any living creature, let the Sannyasi (that is, the mendicant ascetic), by night as well as by day, even at the risk of injury walk with his gaze upon the ground."

"For having on one occasion only, and without any ill intention, cut down trees bearing fruit, or bushes, or tree-creepers, or climbing plants, or crawling plants in flower, one must repeat a hundred prayers from the Rig-Veda."

"If a man idly uproots cultivated plants or plants which have sprung up spontaneously in the forest, he must follow a cow for a whole day and take no food but milk."

"By a confession made in public, by repentance, by piety, by the recitation of sacred prayers, a sinner may be acquitted of his offence, as well as by giving alms, when he finds it impossible to perform the other penance."

"In proportion as his soul regrets a bad action, so far his body is relieved of the burden of this perverse action."

"Success in all worldly affairs depends upon the laws of destiny, controlled by the actions of mortals in their previous lives, and the conduct of the individual; the decrees of destiny are a mystery; we must accordingly have recourse to means which depend upon man."

"Justice is the soul friend who accompanies man after death, since all affection is subject to the destruction suffered by the body."

"If he who strikes you drops the staff which he had used, pick it up and return it to him without complaint."

"You will not abandon animals in their old age, remembering what services they have rendered you."

"He who despises a woman despises his mother. The

tears of woman draw down the fire of heaven upon those that make them flow."

"The upright man may fall beneath the blows of the wicked, as does the sandal-tree, which, when it is felled, perfumes the ax that lays it low."

P. 29. Maeterlink—The Great Secret.

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NIRVANAM.

BY PRINCIPAL D. N. SEN.

I. The quest and how it arose.

The Indian mind was passing through a serious crisis, and was in the travail of a great re-birth. Old ideals had become out-worn. They had lost their force, and to a great extent their meaning.

A deep discontent with things ephemeral and a yearning for the eternal characterise the earlier Upanishads. Sadly exclaims the rishi in the Kathopanishad,—

"Sasyamiva martyah pacya te, sasyamivā jāyata punah"

"Like crops the mortals mature and die, and like crops they
are born again."

"Ajirya tāmamri tānāmupetya, jirvanmartyah kvadhah sthah
prajānan,

Avidhyān varāna tipramodāna tidirghejivite ko rame ta."

"After having approached the undecaying and the death-
less does the decaying mortal in full consciousness.

Delight in the pursuit of beauty, pleasure and women, in a life of great length?"

A student in the Chandogya Upanishad approaches his teacher and asks him, "Bhagavāncchokasya pāram tāraya tu" (sir, take me across the river of sorrow).

In the same Upanishad the teacher addresses the student and says, "Yo bai Bhumā tat sukham nālpe sukham asti" (That which is Vast is sukham or joy, there is no joy in alpanam or that which is small). The pursuit of the limited brings no joy. There is joy only in seeking that which is beyond limit.

In the Vājasenīya Brahmapanishad, Yajnavalkya offered to divide his wealth between his two wives as he was retiring into the forest in order to prepare for the last stage of life. One of them Maitreyi wanted to know if wealth could make her escape death. The reply was, "Wealth kills immortal life." Maitreyi said she had no use for a thing which could not win for her a deathless existence.

They had a dread of the dark and sunless regions where the unenlightened go after death, "Asuryā nāma be lokā andhena tamasāvitāh.

Taṁ, ste pretyābhigacchanti ye ke cātmahano janāh."

"The sunless regions immersed in darkness, where they go after death, those that have killed their ātman."

The Katha says "Trikarakrit (tending the sacrificial fire, study and almsgiving) tarati janmari tyu", the doer of the three duties escapes birth and death, and speaks of the attainment of "sāntimattiyantam", peace supreme, and of throwing away "harshasokau", joy and sorrow. As with Buddha so with the rishis of the Upanishads, the consciousness of the limitations of this life with the inevitable concomitants of birth, decay, death, rebirth, and the sorrows and disappointments which are inseparable from this life, filled their minds with a deep discontent and sent them in search of a higher ideal which was just dawning upon the national consciousness but had not as yet shaped itself into definiteness.

The vedic world was a world of popular realism, and life was interpreted as a sunny bright existence. It was healthy, vigorous and full of the lust of natural manhood. Both in the Upanishads and in Buddhism we find Indian humanity outgrowing the earlier ideal as the shadow of a higher ideal was cast athwart the gladsome sunshine of the natural but outworn creed of the vedic world. Satiated with luxury the Indian mind recoiled from it and sought a higher end of life and a cleaner object of pursuit. Nursed in the lap of luxury surrounded by everything that pleased the senses and held the mind enthralled and drove away all serious thoughts, Prince Siddhartha incidentally came across from sights (in the Pali texts they are called "Devadutas" or angels) which gave him a rude awakening and filled his mind with sadder and deeper thoughts. The warning conveyed by the four messengers from heaven in the shape of old age, disease, death and the balm glow of peace which rests on the face of a saint, made the Bodhisatta feel that life as it was understood and lived by the majority of men was extremely insecure and that the truth must be found which would explain it satisfactorily and place it above the dangers of death, decay and old age. A similar experience is narrated about one of his disciples, Yasa. He was a merchant prince and had three luxurious dwellings suitable for three different seasons, one for summer, one for winter, and a third for the four months of the monsoon. During these months he lived alone in his mansion surrounded by women who beguiled his time with music and dancing. One night in the midst of the entertainment he fell asleep and when he woke up in the early hours of the morning his mind was filled with disgust as he looked upon his companions who lay asleep in ungainly attitudes and talked incoherently in their dreams. Putting on his golden sandals he left his luxurious residence, went through the streets of Benares and passed out through the city gates which opened spontaneously at his approach, exclaiming all the time "Oh I am distressed, I am tortured." At that early hour Buddha was taking his morning

exercise and as he heard Yasa's words of pain and distress he came down from his walking platform and seated himself on a mat. As Yasa approached the place where Buddha was sitting, uttering his exclamation of pain, Buddha addressed him and said "Yasa there is no distress here, no torture ; come Yasa, sit down, I shall teach you the truth." Thus addressed, Yasa was delighted and putting off his golden sandals came and sat near the Master, who after duly preparing his mind for the message, told him that Sorrow has been produced and can be removed. This recoil against the pursuit of pleasure was induced by the pressure of a higher ideal which existed sub-consciously in the national mind but had yet to be made conscious through the message which came through Buddha. In the first memorable words which he addressed to the five companions who had abandoned him when he gave up his ascetic practice, "O Bhikkhus, listen, I have attained undying bliss.".....we have the simplest and the most forcible expression of the object of his quest and its consumation. The word "amatam", sanskrit Amritam, has a two-fold meaning. On the one hand it means ambrosia as symbolising the bliss which is beyond these shores and on the other hand it signifies the attainment of that which is beyond death. It represents both the aspects of Nibbānam paraman sukham" 'Nirvana is the highest bliss.) and "Nibbānam amatam padam." (Nirvāna is the state of deathlessness). Buddha's success with those whom he addressed was phenomenal, because his problem was their problem, viz., how to put an end to an endless cycle of births and rebirths, even the highest heaven being only a temporary abode. He held out to them the hope of final emancipation from the bondage of mortal life, and with it from pleasure, pain, birth, decay, disease and death. Tired of for ever chasing the fitting shadows, they yearned for an object of pursuit which was not illusory, unsubstantial and unreal. They sighed for a homeland which they sought in vain in the mirage of the uncertain world, but of which there still lingered as sweet remembrance which all

the trails of the earthly life could not effectually repress. This irrepressible longing of the finite for the infinite, of the mortal for immortal life, of the sorrow stricken for undying bliss, of the way-worn traveller for the land where labour knows no weariness which drove the growing inner life to escape from its futile past and strive for something beyond and above it. The world we are born in is sweet and joyful, the senses charm us with their syren song, and we go deeper and deeper into this life and are lulled to sleep as the charmed insect goes deeper and deeper into the lethal chamber of the pitcher plant and ultimately loses itself in it. The new life which was drawing upon the Indian mind brought to it a new interpretation of existence, viz., the utter hollowness of the life of pleasure and its cramping limitations, the paltriness of the ordinary human pursuits and the vision of a higher life with its infinite possibilities and perfections which could not be expressed or measured with the concepts and ideals of a world of hedonistic aims. This picture of the life of pleasure is vividly portrayed in the famous sermon Buddha preached on the Gayashirsha mountain to a large assembly of ascetics whom he had converted to his faith and who followed him as devoted disciples. This sermon is known as "Aditya-pariyāya" about the world beinge aflame i.e., aflame with the fire of hatred, covetousness and ignorance. The Life was like a burning pile and the only way out of it was renunciation. Hundreds and thousands gave up their homes and followed him in the path of selflessness which he had chosen for himself after a long, strenuous and fateful search. Such was the burning faith he kindled in the minds of men that a great alarm spread over the land on account of the denuded homes and the thinned families which his disciples left behind them.

(To be continued).

OBSERVATION MADE IN THE FAR EAST

BY N. CHATERJEE.

(Continued from page 359 of the last issue.)

It lies within its own battlements ; the whole of the Tartar city being surrounded by the great wall twenty five miles in length. The Boxer war forced open the colossal gates of the Forbidden city of thousand years of memories, to the rude and vulgar gaze of the commercial, diplomatic world. The Chinese assert that the Boxer War was the revolt against the Christian Missionary enterprise in the country. The arrogance and pride of the missionaries, the insult and opprobrium heaped upon the people drove the Boxer into maddening rage and exasperation ; thus infuriated they rose against the missionaries. It was not a war against the white man ; but the white man, standing with the guns in position behind the missionaries, rent the air with the cry of treason to Europe and America, and marched in serried phalanx to the chastisement and conquest of China. The Japanese co-operation with the white man politically had been for self-preservation. Japan had to join the European combination. If she had put her hand into the pocket and watched with unconcern the doings of the Europeans and the Americans, she would have been put out of China and lost her influence altogether in the comity of nations. The Europeans and Americans would have divided amongst themselves the important strategic places in China and dominated and menaced Japan. The solitary, self-respecting Eastern country would have remained in a state of perpetual fear and lost all her influence and power in the modern world. In self defence, to escape the fate of other Eastern countries, Japan was justified in entering the war council of Europe. Men and women in Japan have been born free and lived in nature's freedom. Their women have never worn the veil or screened themselves from the world movement and the love of the country. The nation to a man and a woman regarded

the seriousness of the position in the modern world politics, and putting aside the romantic sentiment of fighting against the entire forces of Europe and America in favour of the decrepit and politically irrational China, took the practical step to join the military convention of Europe and America.

In our walks through this Imperial city we saw the consecrated grounds and buildings that were occupied by the foreign soldiers, who have left behind them the indelible marks of dreadful depredation. The French and the Japanese soldiers have desecrated the sacred quarters which they were allowed to occupy. The white soldiers of Germany and England turned iconoclasts and committed harrowing sacrileges. The statues of the praying Buddhas in the niches of the Temples have been disfigured by the foreign soldiery. They have looted and carried away innumerable precious and sacred objects of Art. They related to us, with thankfulness, the respectful conduct of the native Indian soldiers, who showed reverence to the sacredness of the city; and left unhurt the things holy. The Chinese are a conglomeration of races, namely, the Chinese, Mongolians and the Manchurians. They have had many dynasties of kings. The Yuan dynasty of which Kubli Khan was the founder. There is standing an imposing monument to the name and honour of the great warrior. It is a lofty column of brick and marble, nearly two hundred feet in height, resting upon a base of ten square feet. It is in miserable disrepair. There is a group of huts all around it. The wretched condition of the tenants is shocking. The poor little children playing about with the natural carelessness of childhood and in merciful ignorance of life's unfeeling strife, came smiling to us, the little sallow faces revealing the pangs of hunger. Kubli Khan's descendants have left the sign post in the track of history. The Ming dynasty leaves its name in the tombs. The descendant of the Manchu dynasty lives in a part of the old palace, a prisoner and pensioner of the Republic. It is a great Catholic country; and the Chinese are a mighty amaebe absorbing and assimilating every species of

human beings that come within its reach. There is a legend, which still persists, and the people believe to this day, of the first emperor of China being the descendant of the Dragon and the Phoenix. It is uncanny yet it is woven in the web of their imagination. The steadfast faith makes them repeat it as if it were a part of the real history of the origin of the Chinese. The flag of China exhibits the largeness of the Chinese mind. The flag consists of five colours:—blue designating Mongolian, white the Mohemadans, black Tibet. and the red and the dragon stand for the Chinese and the yellow Manchuria or the emperor. In spite of the amplitude of mind and the generous nature of the race, what is it, I ask myself, kept this great free country peopled by men of fine stature and bodily strength and docile and pacific disposition into confusion, disorder and ordure of poverty. It is the rapacity, the extravagant luxury and the utter indifference of the rulers which have plunged the country into unhappy and disastrous condition. The grave transgressions of the rulers in their setting have destroyed the fibre of the race. Buffon truly said, "pour juger dece qui est arrivé, et meme flee qui arrivera, nous n'avons qu'a examiner ce qui arrive". I earnestly hope that China will rise with resplendent mind from the great depression, and reach the starred clusters of heaven.

We visited the temple and the Altar of Heaven. The Chinese call the altar of Heaven, Thien Than, both of these are within a wall $3\frac{1}{2}$ miles in length. The Altar is an open circular structure laid with marble. There are three marble teraces leading up to it. The marble stones have been cut from their own quarry. The Altar had been dedicated to the annual sacrifice of a white horse. The officers of the state used to stand on the lowest terrace, the relative of the emperor took their positions on the second terrace and the emperor stood on the third terrace on level with the Altar. He used to perform a sort of occult ceremony, the empress and her ladies attended in the sacrificial rite and saw it from their own separate apartments, protected from the gaze of the men. By

the custom of the country ladies could not appear in public. At the end of the ceremony the animal was killed and put into a receptacle and cremated within the enclosure. The sacrifice of a white horse is very similar to what we used to have in ancient time. Is it an echo from Brahmanic India? The populace or the plebeians had no right to participate in these religious functions of esoteric character.

These buildings are falling into ruins. The revenue of the country is too meagre and the rulers are too neglectful to keep these wonderful places in decent condition. There are two rows of steps leading up to all the temples and palaces ; one being for the use of the divine feet of the emperors and the other for the feet of clay of earthly men. Between those two rows of steps, the emperor had put up a slab of marble of considerable size with the design of a phoenix and a dragon. Within the same wall, at a little distance from the Altar of Heaven are the temple and the altar of agriculture. Here in each year the emperor himself used to come with his retinue to drive a plough cutting the first sod. The officials followed the plough after the master and turned up the ground and got their soft hands sore with blisters. It was done at the commencement of the season for cultivation, it was done to teach the people the dignity of manual labour and to encourage agriculture. A large number of men from the people was granted the privilege of entering into this part of the ground, to watch the emperor holding the plough, tilling the land and sowing the seed. These poor people thus encouraged and enlightened went from the sacred precincts to do likewise. They have become successful farmers and cultivators. Under the Republic the President observes this custom and follows the old ceremonies in connection there with. A temple had been erected in honour of the deity of the green food and cereals. We find the statue of our great countryman, the sublime Buddha, in this temple of agriculture. As we came out of the Altar of Heaven and the temple of agriculture, on the way to the Imperial World, being a temple enclosed by a wall,

we came across a cedar tree of immense age—one thousand years old. It keeps its age green. It has not a single seared leaf. It has been a wise and discreet spectator of many circumstances and events in the lives of the emperors, and stands today a sad testimony to the mournful and gloomy changes which are passing over the land. The striking part of the Imperial World is the echo of one's voice springing up from all sides. You stand on the open ground, stamp your foot or speak, the mocking echo jeers at you from the air above the head and from all directions of the compass. It is one of the most astounding experiences I have ever had. On the cosectrated ground is a temple dedicated to the man of Kapilabastu of supreme intelligence. I have always uncovered myself and bent low to the great spirit of the Buddha who Seems to pervade the very air in the temples. I felt proud of being the humble countryman of the greatest of mankind. The happiness I derived from the contemplation of the marvelous influence of his teachings penetrating the brains and the marrow of these wonderful people is beyond expression. I can only say like Imogen, on receipt of Posthumau's letter. "It is beyond, it is beyond". The friendly guide and the few people who gathered about the temple were moved by the reverence I paid to the memory of Buddha, and having come to know of my nativity they embraced me as a brother, and to my amazement, they said India and China should be bound by the golden thread of love and affection.

Over the doorway of the buildings the figure of the dragon and the Phoenix appear. The dragon is the symbol of the emperor and the Phoenix the emblem of the queen. The new year hall is an imposing structure in which the emperor held diplomatic receptions in the beginning of the year. The life and glory of the place have departed; the childness of death pervades the air. The skeleton of the throne is left solitary on the dais which has forgotten the regal steps. The cold throne seems to bewail the inexorable destiny that has overtaken the Manchu dynasty and tells its tale of the impermanence

of ambitious and selfish kings and emperors and their dynasties. The young emperor, recently plucked from his throne and living in the midst of all these desolate ruins of the past, weeps his heart away. He has not dug the grave of his dynasty nor has he brought about its downfall, but the grave injustice, the unrighteousness and unprogressiveness of his ancestors and the base selfishness of the Manderins have overturned the ancient throne. The Germans have the saying:—"Still stand ist ruckstand" to stand still is to stand back. All unprogressive and unchanging nations should ponder over the great truth underlying the maxim. All thrones, empires, Governments and races have come to grief and become extinguished because of their refusal to move with the changes of time. Most of the Asiatic races have permitted the silt of custom and narrow religiousness to accumulate on their minds; a rushing sea of pure knowledge passing over them can only wash away the foulness. The Asiatic mind, in general, scared by so-called mysteries of nature, and untrained in natural sciences, invest them with divine qualities. They still cleave to the old world impression. The Europeans, the intellectual descendants of the Alexandrian Greeks, pry into and understand the nature of things and this knowledge of the causes of things has given them the primacy in Asia. The faith of the Chinese in Buddha has been an epic creed. Everything that is noble, good, benevolent and blithe is ascribed to the gracious influence of Buddha. The tenderness of belief and the penetrating faith is pathetic. We have seen in the temple of laughing Buddha, an enormous stone image of Buddha beaming with smile. Next there is Thinking Buddha, the image of Him is seen as if it were plunged in deep thought and meditation, his hand resting on his brow. Then, next, we saw the beautiful artistic colossal statue of Buddha lying recumbent on the left side resting the head upon his hand in reposeful sleep. It is sleeping Buddha. It is five hundred years old. These poor people have allowed the Buddha to sleep too long and too soundly; and they too in

reverence have lain in deep slumber for as many centuries. It is time that some one with respect and veneration should touch his feet to rouse him from the sleep, so that he may have compassion upon the nation and awaken it to the truth of his teaching and the realities of modern world. We have also seen the Long Life Buddha. He is supposed to preserve and protect the emperor and the Dowager Empress. The temple with the image was built and dedicated to Buddha by the last reigning empress. It exhibits in full light the gross selfishness of the ruling dynasty, which cared less for the long life and prosperity of the nation. The foundation of the ruling princes of the world is laid wrongly, Education and civilization permeating the mass of mankind will get rid of them and cast them aside as back numbers. The temple of agriculture is appropriately roofed with green porcelain tiles, and Buddha's statue carved out of green stone. By the side of it, there is an Altar for sericulture. It is a country of fine silk which they plentyfully produce. The real ancient Chinese conception of the cosmogony is represented on the marble slabs with the designs of the dragon and the phoenix. At the lowest stratum you have the earth, above it the mountains and between the earth and the mountains flows the sea and above the seas are depicted the menacing clouds. The phoenix is supposed to subsist on air and the Dragon on the pearl of fire. All this is beautifully limned on the marble. In one of the temples they have marvellous collection of statues in various postures and attitudes of the various disciples of Buddha. There are five hundred of them; and Marco Polo has the honour of a statue among them.

We visited three monasteries, in which dwell the Chinese and Mongolian monks. They are exceedingly affable, docile and polite. They even smile through their penury. They show the visitors round the temples with cheerfulness, and light a thin wick steeped in oil and set in a round tiny earthen cup. It looks very similar to the *chirag* of India. These *chirags* or *pradipas* are ranged in front of the images of

Buddha. They light the lamp in prayerful gesture, supplicating the great Buddha to grant bliss and happiness to the visitors. The faithful and the believers light the lamps themselves. For the unbelievers the monks vicariously perform the act. Everybody places a few cents on the matted pedestal. Their distress and want is too deep and sad for words. They live precarious lives. The soul of the Chinese is not touched with any degree of depth by religion. Their religion is only a sort of religiosity not too exacting and not sufficiently inconvenient. They suffer from the malady of doubt. The Mogolian monks are fair in complexion with light brown hair. On being questioned about themselves they promptly answered "Mongols." They speak the cultivated dialect of Peking.

(To be continued.)

TOLERATION

No more sword of fire is carried any where to spread a religion. No longer are libraries burnt as repositories of pernicious literature. No more are temples destroyed as homes of idols. No more are idols smashed to pieces by the hammer of an iconoclast. Art does not suffer now at the hands of vandals. No more is science thwarted as an enemy of religion. No bookseller is punished for sale of works on freethought. No more are the remains of a translator of a revealed book exhumed to be burnt to deprive him of the advantage of rising on the day of judgment.

Bloody wars between various sects of Christianity are things of the past. No inquisitions are any longer to be heard of. Blasphemy laws are dead letters. No longer we see Sunnis and Shias flying at each others throats. Persians do not believe they had ever quarrelled with Indo-Aryans in their original home. People refuse to believe that there was any forcible conversions in Malabar, it astounds all to hear that in the present age there can be any such aberrations.

It is said that an age of toleration has set in, that after a long struggle liberty of conscience has been established. Religion is not now imposed or forced on people, it is preached persuasively. The fact is that allurements of improvement of status are chiefly restored to in modern days quite apart from the intrinsic worths of religions.

Why this change of attitude in men? Power to coerce people to embrace a religion exists, but the will is against the exercise of the power. There are certain theories to account for this change. One is that evolution in religious thought has brought about a better sense, another that experience has shown the utter futility of religious persecution, a third that persecution itself has recoiled on the persecutors as the adage goes "blood of martyrs is the seed of the Church"—a fourth that tyranny in religion is not practicable now that the victims are strong enough to resist it if no capable of retaliation.

The following view is worthy of our consideration:—
"The toleration of present day is therefore largely conditioned by an implicit scepticism which is potentially explicit. For example if the mass of men today were to be persuaded that the claim of the Catholic Church was valid an era of persecution will again set in because there will be a resurrection of the conviction that the good life could not exist independently of the Theistic religion. Hence the whole history of toleration indicates a certain continuous tendency, to doubt as to the claims of revealed religion and toleration depends if not on the contrivance of this tendency, at least on their being no retrogression.

(Hayes on religious persecution p. 85.)

There is a religion called Buddhism in which toleration has invariably been practised, it is its very soul and essence. Never has a drop of blood been shed in its propagation though millions accepted it. Far from persecuting others, it has been the victim. Country after country professing it was converted to another faith, it is banished from its own home. History gives us the information that monks of this faith were

murdered, numerous temples, monasteries, idols were ruthlessly annihilated. Some wonderful works of Architectural beauty were razed to the ground. All this has been suffered with marvellous equanimity. Not even the little finger was ever lifted to resent or retaliate. The aggressors ceased to make further efforts to eradicate it. Patient suffering proved to be its vitality. It is emerging again with a glory having survived the castastrophies it has suffered. The spade is demonstrating its grandeur and smallest fragments of broken temples and idols are now preserved with jealous care in some places even by the very descendants of the iconoclasts. Its tenets are finding expositors, expounders translators, and preachers all over the world. The once supposed crushable object has proved to be a mighty atom. The nobility of this religion is being appreciated by the present day men of light and learning. Its agreement with eternal truths, the support it is receiving from Science vouchsafe its triumph in future. Dogmas and superstitions are sure to melt away before its irresistible force.

Darkness may conceal light for some time, but it cannot extinguish it, it is the light that dispels darkness.

A study of comparative religions is most welcome. It is the contrast and comparison in which works of different religions are put to test.

Speaking of nearer home, we know Vedic religion is asserting itself after the changes it has undergone. Modern Hinduism is seriously taking stock of its assets. Beliefs in so called revealed books are not so firm as they used to be in times gone by. Modern Hinduism chastened by experience and assimilating a good deal of the tenets of Buddhism requires a little more change in its angle of vision and it will perceive the affinity of thought. It is possible if not probable if the words Buddhist and Hindu come to be regarded at no distant future as synonymous terms. Signs are not wanting. Neither of these religions ever hated people of other religions, they

feel now and as they have felt always for those whom they regard to be on a wrong track.

SHEO NARAIN.

NYAYA VINDU

WITH DHARMOTTARACHARAYYA'S COMMENTARY

TRANSLATED BY

BABU HARI SATYA BHATTACHARYYA, M.A., B.L.

(Continued from page 335 of the last issue.)

द्विविधो हि एदार्थानां विरोधः ॥

"Because Opposition between things is of two sorts."

Commentary:—It has been said that there is no opposition between 'speech' and 'omniscience'. How is there no opposition? To elucidate this, it is stated that opposition between things can be either of the two sorts, described below and none else.

अविकलकारणस्य भवतोऽन्यभावः । अभावादिरोधगतिः
शीतोष्णसंश्लेषः ॥

"The difference in the being (of a thing) when its generating conditions are in tact is its Opposite as it consists in the negation of the being. As for example: The Sensation of Cold and the Sensation of Warm."

Commentary:—Here is illustrated one of the two modes of Opposition. It is described as consisting in "the non-abidance with the Opposed ('*Sahānavasthāna*')" and is as follows. It is to be premised that a thing whose generating causes and conditions are absent cannot have any such Opposite, as those conditions being absent, the thing itself is necessarily non-existent. Accordingly, in order that a pheno-

menon may have the Opposite under consideration, it is said in the text that "its generating conditions are in tact." Now, that which sets aside these conditions and thereby causes the non-existence of the phenomenon under consideration, is its Opposite. This shows that the Opposite *actually does something* with regard to the Opposed. That which removes the existing Sensation of Cold does so by opposing the possibility of the generation of the further Sensations of Cold. Hence that which sets aside the conditions (for the existence of a phenomenon) and is thus the Opposite of the phenomenon is an *active* phenomenon too. This Opposition, as already pointed out, is "non-abidence with the Opposed." The Opposite and the Opposed should not abide together at the same moment. They may exist in separate places, as in that case there would be no Opposition; but if they exist side by side, one would set aside the other.

There is some difficulty involved in the argument that that which sets aside a phenomenon, does it at the *third* moment. It is said that in the *first* moment the Opposite *comes upon* the Opposed and the latter finds it uncomfortable for it to stay with the former. At the *second* moment, the Opposite makes the Opposed *incapable of staying*. At the *third* moment, the Opposite *occupies* the position, vacated by the Opposed. Those who maintain this position urge that Light has motion and pervades a place by going upon it wave after wave like the waves of water. The first moment or stage is the moment of the generation (rather, introduction) of Light into a Dark Place; at this moment, Light makes it uncomfortable for Darkness to exist by its side. At the second stage, Darkness by the side of Light is unable to stay any longer. Now, comes the third stage when Darkness subsides and Light takes its place. According to this contention, Light dispels Darkness, only by stages and the Sensation of Warm removes the Sensation of Cold in the same way. It may, however, be pointed out that when a place is lighted, the existing Darkness is made incapable of producing any further Darkness at the very

moment Light is generated (rather, introduced) there. Hence the fact of dispelling, removing or setting aside of an existing phenomenon is practically identical with (*i.e.*, synchronous with) the fact of making its existence untenable. Accordingly, the position,—that a fact is generated at the first moment and its Opposite is removed at the *third moment*,—is true only if the removal takes place very soon. The Opposition is between the two 'Series', in as much as the one Series is generated and out of the other Series, the former is generated. The Opposition is not between the two '*moments*'. The 'Series', of course, *qua* Phenomenal Series are not substances : but as there may be Opposition between two Substances of which the two Series are phenomenal expressions, it may be said that there is Opposition between the two 'Series'. At any rate, the Opposition does not mean opposition between *two moments*. The Sensation of Warm may continue for many moments ; and when one has the Sensation of Warm for many moments, the actual application of Cold for some moments would make no change of feeling. This shows that the opposition here is not the opposition of *two individual moments* but rather one between *two groups of moments*. It is thus that the opposition under consideration is accounted for by the opposition between the two 'Phenomenal Series' of two substances. This leads to the conclusion that the Atoms are not opposed to each other, although two of them cannot occupy one and the same place ; for, the Phenomenal expression of one Atom does not go against the Phenomenal expression of the other. In the same way, it may be explained why Light cannot remove the Darkness of a place which is shut out from Light through a thick screen. Light which has motion can set aside its opposite Series from a place which is enveloped by that opposite Series and where Light is introduced. But in the place which is thickly screened off from Light, Light cannot be generated *i.e.*, introduced at all. Hence the place shut out from Light through a thick screen cannot be lighted, although Light is placed very close to it.

The illustration implies that the existing Series i.e., the Sensation of Cold is non-existent when its opposite Series i.e., the Sensation of Warm sets in.

Some object to the above dissertation on the ground that Opposition is not a *real* category. The reply to the contention is as follows:—In an accomplished Effect,—a tangible Fact called the Relation-of-the-Generated-and-the-Generator is not sensuously observed. But the said Relation is nevertheless a real category on the ground that every Effect must be preceded by a Cause. Similarly, in a given thing, one may not sensuously observe the Fact viz., Opposition. But the incapability of the presently existing Sensation of Cold to continue in existence at the following moment is accounted for by the generation of the Sensation of Warm; and hence Opposition also is a real category. Hence the illustration implies the principle of Opposition, already explained.

परस्परपरिहारस्थितलक्षणतया वा भाववत् ॥

“Or: The Opposition may imply the fact that the two phenomena are such that one exists, only by the negation of the other. For example: Being (and Non-being).”

Commentary:—This describes and illustrates the second form of Opposition. If a fact being posited, another fact is thereby negated, it may be said that the former exists by the negation of the latter. When ‘Blue’ is determined. ‘Negation of that colour’ is repudiated; for, otherwise, ‘Blue’ cannot be determined. Hence it may be said that the ‘Being’ and the ‘Non-being’ of a thing subsist by the mutual repudiation of each other’s nature. The Colour which is other than Blue does not contradict the ‘Negation of Blue’. It is in this way. ‘Yellow’ etc. (i.e., the Colours which are other than ‘Blue’) are observed for the time being and ‘Blue’ is not observed, although it is by its nature ‘capable of sensuous observation (i.e., ideally present)’; and hence in this case also, the ‘Non-existence of Blue’ is determined on account of its non-observation. Just as ‘Blue’ repudiates its ‘Non-existence’.

in the same way, it repudiates 'Yellow' etc. which do not contradict its 'Non-existence'. Thus 'Being' and 'Non-being' are directly opposed to each other; and the Opposition between two concrete things is accounted for by 'the fact of their non-contradiction of their respective Non-existences.'

The question may be raised here: How is Negation possible? Or, rather, what is possible to be negated? Negation is possible only with regard to a phenomenon having a peculiarity or definiteness. A fact or phenomenon is such only because it has a particular aspect or form. Impermanence (i.e., momentariness) etc. cannot be called facts or phenomena because they have no particular form or aspect. Impermanence is the essential principle underlying all phenomena e.g. Blue etc. and hence cannot be said to have a definite shape or form. Nothing which repudiates Impermanence can be observed. It may be contended, however, that a similar line of argument would show that Negation also has no definite form (aspect). But then, why not? The definite form or aspect of Negation is the imaginary form, consisting in the Non-existence of an actual thing. Hence what is negated is a definite form or aspect, either actually observed or imagined and not something having no definite form. It may be observed that Ghosts etc. may be said for the above reason, to have a definite form,—the definite form in their case, being of course, an imaginary one.

The second mode of Opposition is called "the-Opposition-with-regard-to-the-identical-nature (*Ekātmaḥatva-virodha*). The two phenomena, which exist by the mutual repudiation of each other, cannot have 'identical nature'; hence, the above definition. This Opposition accounts for the dichotomic division of things. When a certain phenomenon is negated on observing a fact, the negation of the former must be understood with regard to the observation of the latter. A "Yellow" thing, for example, is observed. One can safely deny at that time that a Negation, a Ghost is observed. The denial, however, must be with regard to the observation only of the latter.

When a fact is actually observed, only the observation of another fact can be denied. For this reason, when one form is under observation, the observation of its Negation may be denied; and any fact which is similar to the latter in its definite nature may also be denied.

The two sorts of Opposition, described above, have different operations and have different extents. In the second kind of Opposition, the two phenomena which are opposed to each other cannot be one and the same; but there may be cases of this form of Opposition in which the Opposites may abide together. Two forms of Opposition thus operate differently. Owing to the one form, the Sensation of Warm and the Sensation of Cold cannot be the same; owing to the other, the said two Sensations cannot abide together. The range of the two forms of Opposition is also different. The Opposition which consists in the two Opposites, mutually repudiating each other, has within its range all Substances as well as all Non-substances in as much as the former are opposed to the latter. The Opposition which consists in 'Non-abidance', on the contrary, has within its range only some of the Substances which cannot exist together. Hence the two forms of Opposition operate differently and have different ranges; and consequently, neither of them can be included within the other.

स च द्विविधोऽपि विरोधी वक्तृत्वसर्वज्ञत्वयो न संभवति ॥

"None of the two forms of Opposition can possibly subsist between the fact of being a Speaker and the fact of being Omniscient."

Commentary:—Omniscience with all its pre-conditions present would not cease to exist if the Omniscient Being happens to be a Speaker. Omniscience is a fact, not observed. The cessation or non-existence of what is unobserved cannot be cognised. Hence the fact of being a Speaker cannot push Omniscience to its non-existence. Again,—Omniscience does not exist by the repudiation of the fact of being a Speaker;

for, if it were so, blocks of wood etc. would have been Omniscient, for these also are not Speakers. Neither, does the fact of being a Speaker exist by the repudiation of Omniscience ; for, if it were so,—blocks of wood etc. would have been Speakers. Hence the facts of being Omniscient and of being a Speaker are not opposed to each other.

न चाविरुद्धविधेरनुपलब्धावप्यभावगतिः ॥

“Opposition is not to be inferred from the fact of non-perception of non-opposition (between two phenomena).

Commentary :—It may be said that the fact of being a speaker and the fact of being Omniscient are never found in our experience to exist together and that from this fact of non-observation one may be justified in concluding that the two phenomena are opposed to each other i.e., one of them is the non-existence of the other. This contention, however, is wrong. Opposition is not to be inferred because two given phenomena are not experienced to exist together ; it is to be inferred when of the two observed phenomena, one is found to be such that it sets aside the other. Hence although Omniscience and speech are not found in our experience to exist together, they are not to be supposed to be opposed to each other.

रागादीनां वचनादिश्च कार्यकारणभावासिद्धेः ॥

“Similar is the case between Attachment etc. and Speech etc., because the relationship of the Cause and the Effect is not proved to subsist between them.”

Commentary :—This is with reference to the second example,—“He is subject to attachment etc. because he is a speaker.” Here also the Inference is fallacious, as the Mark, ‘the fact of being a Speaker’ is a doubtful one, so far as its ‘non-abidance in the Dissimilar Abode’ is concerned. The fact of being a Speaker need not necessarily lead to the fact of being subject to Attachment. The former would have led to the other, if Speech were the effect of the emotion of

Attachment ; and further, if Speech were the effect of the emotion of Attachment, the cessation of Attachment would have been necessarily followed by the cessation of Speech. But Speech is not the effect of the feeling of Attachment. Why? Because the two phenomena are never proved to be causally connected. Hence the one does not lead to the other.

(to be continued.)

CHRONICLES OF KASHMIR.

The following extract is presented to the reader by way of contrast. It will afford an object lesson to those who are requested to impart knowledge of Sanskrit to a non-Hindu seeker after knowledge as well as to non-Hindus who are desirous of acquiring acquaintance with language and Sculptures of Hindus and Buddhists. To non-Hindus the example of Alberuni is a beacon light to instil in them a genuine desire to know other people's religions and sincere aspirations to assimilate what is good in them. The present attitude of hate, ridicule and vanity cannot be commendable.

"This great Scholar had evidently utilised every opportunity during his long stay at Ghazni and in the Punjab 1017-30 A.D. to collect information on Kashmir. He repeatedly refers to Kashmirian Scholars and from the notices shown below, it is evident that among his informants if not among his actual teachers there were Kashmirian Scholars, he refers to Almanacs and Calendars to Tiraths, festivals. He says himself "I do not spare either money or trouble in collecting Sanskrit books from places where I supposed they were likely to be found and in procuring for myself even from remote places Hindu Scholars who understand them and are able to teach them.

Kashmir has always had over production of intellect, Belbhan's classical example among other evidence that Kashmirian Scholars have been as ready in old days as at

present to leave their homes for distant places wherever their learning could secure for them a livelihood.

The curious fact that Alberuni himself composed certain Sanskrit treatises for circulation among "the people of Kashmir" proves beyond doubt, the existence of special relations between the great Mlechha Scholar and that jealously guarded country. These relations seem strange considering that Alburuni himself tells us so graphically about the rigid isolation of Kashmir. We can scarcely explain them otherwise than by personal intercourse with Kashmirian Pundits." Vol. II. p. 359. *Rajatarangani, Stein's translation.*

HIUEN TSIANG IN KASHMIR.

(A) It appears probable that the visit of Hiuen Tsiang (Circ. 631, 633) fell within the reign of 36 years which Kalhana attributes to Durlabha Vardhana (Karkota dynasty). The life of Hiuen Tsiang records the hospitable reception which the King of Kashmir accorded to the pious pilgrim, but unfortunately does not state his name (Beal p. 68). The King was well inclined towards the Buddhist priests but Hiuen Tsiang himself notes "at the present time this Kingdom is not much given to the faith and the temples of heretics are their sole thought" (Siyuki 158). Hiuen Tsiang's long account of Kashmir and its sacred sites and traditions which have been analysed elsewhere contains no reference to its political condition. But we may conclude from his description that the country was prosperous and peaceful. The extent of the political power of Kashmir at this period is strikingly attested by the fact that Hiuen Tsiang found all adjacent territories on the west and south down to the plains, subject to the sway of the King of Kashmir. He thus distinctly records that Taksasila east of Indus, Urasa or Hazara Simhapura or the Salt range with the smaller hill states of Rajapuri and Parnotea had no independent rulers but were tributary to Kashmir. Of Taksasila we are informed that this dependance was of recent date.

Note.—That the power of the ruler of Kashmir actually extended to Taksasila and the Indus is proved by the fact that he personally came to visit Hiuen Tsiang when the latter on his return journey was stopping with the King of Kapisa or Kabul at Udhabunda (Waihund, Und) on the Indus, see life p. 192 I 87.

Hiuen Tsiang stopped at Hu-se-Kia 10 (read Hushkara by Julien) after passing the stone gates, the western-entrance of the Kingdom i.e. the ancient *dvara* of Varahmula (Life of Hiuen Tsiang p. 68.) Alberuni notices Ushkara as opposite Bara Mula India I p. 207. (I Slok 168 Note). Rajtarangini.

(B) He resides at Jagendra Vihara.

III 355 n. Rajtarangini.

He visits Parnotsa-modern town of Punch.

IV 184 N.

and he visits Uddabunda II. 357.

the modern Waihund which Alburuni calls capital of Qandhar i.e. Ghandhara, W of Indus.

He notices Puranadh is thana, meaning the old capital now identified with Pandrethen three miles from Srinagar, the site of the Srinagri of Asoka.

III 99 n.

He notes Mahir Kula. I 289 which is confirmed by what Kalhan has stated, and mentions his cruelties particularly his enmity against Buddhism and favours to Brahmins, the account agrees with what Kalhan has said.

BUDDHISM IN KASHMIR

There were three Truska (Turkish) kings in Kashmir, Huska, the founder of Huskapur opposite Baramula, Juska founder of Juskapura, and Kanishka the great Kushan ruler of N. Western India and founder of Kanishkapura. Of these

three Juskapura remains to be searched for. Kalhan describes them as faithful patrons of Buddhistic church. This King held a Buddhistic Council in Kashmir. Hiuen Tsiang on his visit to Kashmir still found local traditions regarding that ruler still alive. Kalhana's Chronicle records a Buddhistic teacher Nagarjun as living in Kashmir at that time and it is noteworthy that Tibetan records confirm the period of this patriarch of the Buddhistic Church. In curious contrast we find anti-Buddhistic colouring in Kalhana's account of Abhimanyu I. Buddhists had predominating influence in his period resulting in the abandonment of traditional customs and rites. This enraged the Nagas who speaking mythologically caused excessive snow fall which killed the Buddhists driving the king to lower hills for six months. Finally a pious Brahman, with the help of Nilanga Lord of Kashmir Nagas, restored the traditional Cult prescribed in the Nilomitpurana and thereby freed the land from excessive snowfall and the "plague of the Bhikkhus." (Volume I. p. 76. Rajatarangini Stiens translation).

Kalhanas' detailed list of numerous shrines and sacred images erected during Laladitya's reign shows the religious condition of Kashmir. After his death the Chinese traveller found Buddhist cult in a flourishing condition and the number of stupas and Viharas considerable. This king erected several Vishnu shrines. Among the Buddhist gifts there was a great Viharā at Parhasapur with a colossal Buddha image which still existed in Kalhana's time and another Vihara at Huskpura were served as Ou-kongs first resting place in the Valley. (Vol. I Stiens translation of Rajatarangini. Introduction page 92.) Since the issue of Stiens' translation Parihaspura has been excavated by the Archaeological department of Kashmir under R. B. Daya Ram Sawney. Valuable finds found in the excavations are placed in the Srinagar Musuem. The reader can read the account in a pamphlet by the learned Archaeologist on Kashmir Monuments.

PT. SHEONARAIN.

MAHABODHI SOCIETY

COLOMBO, CEYLON.

Proceedings of a Meeting of the above Society held on Sunday the 22nd June 1924, at the Mallika Santhagara Hall, Colombo.

Present:—The Ven: K. Sri S. Ratanasara, Chief High Priest of Nine Korales, Colombo, and Principal of Vidyodaya College, Maligakande (in the Chair) the Ven: Rajaguru Sri Sudassana Nayake Thero, Ven Y. Pannananda Nayaka thero, and the Ven Theros L. R. Srinivasa Wilamune Dharmakirti, Kukulnape Devarakkhita, Heenetiyana Dhammaloka Tissa and Messrs. E. S. Jayasinghe, W. H. W. Perera, S. Moonasinghe, U. B. Dolapihille, G. Abeyawardena, W. Dewapriya and J. E. Gunasekera Assistant Hon. Secretary.

Proceedings commenced with Pansil administered by the Ven: the Chairman. The Minutes of the last meeting held on the 1st February were read and confirmed.

The Rev. Morontuduwa Dhammananda Thero, and the Rev: J. Pannananda, the Principal of Vidyasekera Pirivena, Bambalapitiya had written regretting their inability to attend the meeting.

The Ven. R. Sri Dhiralankara of Tillekeratnamaya Borella, and Messrs. K. Moonasinghe, P. P. E. Siriwardena, G. Abeyawardena and W. Dewapriya were elected members of the Society.

The following resolution proposed by the Ven Y. Pannananda, Nayake Thero, was passed, the lay members standing, as a vote of condolence on the death of the late Sir Asutosh Mukerjee, viz:

Lanka Maha Bodhi Society desires to place on record its deep sense of loss sustained by the death of Sir Asutosh Mukerjee, President of the Maha Bodhi Society in India, and its high appreciation of the services so devotedly rendered by him to the cause of the Sasana and begs to convey to the members of his family the Society's sincerest sympathy in their sad bereavement.

It was resolved on the proposition of Mr. U. B. Dolapihille, seconded by Mr. W. Dewapriya, that a fair-sized Photograph of the late Sir Asutosh Mukerjee be procured at the expense of the Society and hung up in the Maha Bodhi Society's Hall.

The Secretary was authorized to communicate with other local Societies reported to be working for the restoration of the Buddha Gaya Maha Bodhi Vihare.

The following resolution proposed by the Ven: Yagirala

Pannananda, Nayake Thero, and seconded by Mr. E. S. Jayasinghe was carried.

The Lanka Maha Bodhi Society, in general meeting assembled at the Santhagara Hall, Colombo, on the 22nd June 1924, presided over by the Ven. K. Sri S. Ratanasara Pradana Nayake Thero of Nine Korales, Western Province, Ceylon, and Principal of Vidyodaya College, Colombo, is of opinion that the control of the affairs of the Maha Bodhi Society in India should be vested in a board of control which shall elect its own Chairman at each separate sitting; and the Hony. General Secretary should be the Chief Executive Officer of the Board of Control.

Next the following resolution proposed by Kukulnape Devarakkhita Thero and seconded by Wilamune Dharmakirti Thero, was passed.

That in the opinion of the Society the Sri Dharmarajika Vihara at Calcutta should be maintained as a place of worship open to all Bhikkhus and lay Buddhists in all parts of the world and that the control of the Vihara should continue as heretofore under the supervision of the The Anagarika Dharmapala, the General Secretary of the Maha Bodhi Society, and that such control as carried on at present, to the best knowledge of the Society, is necessary in the best interest of the Vihara.

Mr. E. S. Jayasinghe reported to the meeting the condition and the present state of work in connection with the Schools under the management of the Maha Bodhi Society in Colombo, Anuradhapura, Hiniduma, etc :

A Report of the Dhammapada Examination held in December last was tabled and the following were elected prize winners :—

Boys :—(I) 1st Prize, Rs. 100/- K. P. Hendrick Danny of Hapugalla Buddhist School, Galle.

2nd Prize, Rs. 75/-, Y. R. David, Manawila, Upananda School.

3rd Prize, Rs. 50/-, J. M. Jinawansa, Manawila, Upananda School.

Girls :—(II) 1st Prize, Rs. 100/-, M. K. R. Somawathie, Hapugalla Buddhist School.

2nd Prize, Rs. 75/-, Isabella Weerasekera, Hapugalla Buddhist School.

3rd Prize, Rs. 50/-, P. Goonandre Goonawathie, Manawila, Upananda School.

The Syllabus for the next Dhammapada Examination was discussed and passed. It was resolved to award next time five prizes to each section, of slightly lower value than were

given for this year's examination. The secretary was authorized to publish the syllabus and particulars of examination for the information of the public.

Correspondence received in connection with the publication of a Singhalese Translation of the Vissuddhi Magga was discussed and the Secretary was directed to reply as instructed. With a vote of thanks to the Chair the Meeting terminated.

CORRESPONDENCE

SAN FRANCISCO, CALIFORNIA,
January 11th, 1923.

THE ANAGARIKA DHARMAPALA,
c/o Maha Bodhi Society,
46, Beniapurkur Lane, Intally,
Calcutta, India.

My dear Brother:—

I have received your several communications acknowledging contributions toward the carrying on of your work. All that I learn of what you are doing on behalf of the people of India and Ceylon makes me feel it a great privilege to participate. The recognition which you have given among your people to such contribution as I have been able to make at this long distance indicates the generosity of the spirit with which you are going forward.

If I have in any way helped toward the realization of your ideal the thought and memory of my father James R. Robinson my mother Kaikilani Robinson, Robert Lawrence, my husband Thomas R. Foster, my sister Bathsheba M. Allen, my brother Mark Robinson, and of A. B. Leckenby, in large measure have prompted toward that result.

Your friend and sister,
MARY ELIZABETH MIKAHALA FOSTER.

A HOLY GIFT FROM HIS MAJESTY THE KING OF SIAM

CALCUTTA, 28TH MAY, 1924.

On the occasion when the birthday anniversary of His Royal Highness the Prince of Chandaburi was celebrated, a

free distribution of Holy Scriptures called BUDDHAKOSA'S COMMENTARIES has been published in a set of 4 volumes dealing with viz. :—

The Visuddhimagga in 3 volumes and the Abhidhammatthasangaha and Abhidhammattha Vibhasini in 1 volume.

His Royal Highness the Prince of Chandaburi and Consort, Princess Absorsaman, have been pleased to present a set of the above mentioned Scriptures to all the Pali Institutions and learned Pali Scholars of the World.

An acknowledgment of receipt of the above is requested addressed to the Consul-General for Siam at Calcutta.

ROYAL SIAMESE CONSULATE-GENERAL,
2, Dover Park, Ballygunge,
CALCUTTA.

CALCUTTA, 28TH MAY, 1924.

In honour of Her late Majesty the Queen Mother, whose Royal obsequies were performed in the year B. E. 2463, His Majesty the King has caused to publish, for free distribution, a Holy Scripture called BUDDHAKOSA'S COMMENTARIES in a set of 11 volumes dealing with viz. :—

	vol.
1. Samantapasadika (Commentary on the Vinayapitaka)	2
2. Paramatthajotika (Comm. on the Khuddakapatha of Khuddakanikaya)	1
3. Paramatthadipani (Comm. on the Udanavagga of the Khuddakanikaya)	1
4. Paramatthadipani (Comm. on the Itivuttaka of the Khuddakanikaya)	1
5. Saddhammapajjotika (Comm. on the Maha & Cullavagga of the Khuddakanikaya)	2
6. Saddhammapakasini (Comm. on the Patisambhida-magga of the Khuddakanikaya)	1
7. Atthasalini (Comm. on the Dhammasangani)	1
8. Sammohavinodani (Comm. on the Vibhanga of the Abhidhammapitaka)	1
9. Paramatthadipani (Comm. on the Pancappakarana of the Abhidhammapitaka)	1

His Majesty King Rama VI has been graciously pleased to present a set of the abovementioned Scriptures to all the Pali Institutions and learned Pali scholars of the World.

An acknowledgment of receipt of the above is requested addressed to the Consul-General for Siam at Calcutta.

ROYAL SIAMESE CONSULATE-GENERAL,
2, *Dover Park, Ballygunje*,
CALCUTTA.

4a, *College Square, Calcutta.*
JUNE 14, 1924,

THE CONSUL GENERAL OF SIAM,
2, *Dover Park, Ballygunje*,
CALCUTTA.

Sir,

With sentiments of loyalty to the Royal House of Siam, the Maha Bodhi Society, the only Buddhist Society with an inter-national reputation, working in India, the holy land, for the revival of the Sāsana, destroyed by the Brahmans and Arab invaders about 800 years ago, request the favour of your kindly conveying to the gracious Sovereign, His Majesty, the Defender of the Holy Faith of the Lord Buddha, their grateful thanks for the supremely sacred gift, which consists of 11 volumes, being the commentaries of the illustrious Mahathero Buddhaghosa, to the Sri Dharmarajika Chaitya Vihara Library of the Maha Bodhi Society of India, in memory of the most noble Queen Mother of His righteous Majesty. No greater and more generous charity could be bestowed on the world than the Dhammadāna of the Dhammarājā, and the Maha Bodhi Society, which has been working in India since 33 years, hope with the generous support of the Buddhist world to publish the Buddhavacana in Devanagari characters for the use of the learned men in the Majjhimadesa, and the present volumes the Society expect would be of service. The patti-dāna of the Society of 33 years' accumulation we convey to His Majesty and to the Buddhists of Siam.

For the Maha Bodhi Society.
THE ANAGARIKA DHARMAPALA.

THE CONSUL GENERAL OF SIAM,
CALCUTTA.

Sir,

Kindly be pleased to convey the Maha Bodhi Society's sincere thanks to H. R. H. Prince Kittiyakara of Chandaburi for the sacred gift of the 3 volumes of the great work of Buddhaghosa Maha Thero-the Visuddhimagga to the Library of the Sri Dharmarajika Chaitya Vihara of the Maha Bodhi Society of Calcutta, as well as the pattidāna of the Maha Bodhi Society's meritorious deeds done during a period of 33 years for the revival of the Sasana in the Majjhima desa.

For the Maha Bodhi Society
THE ANAGARIKA DHARMAPALA.
General Secretary.

FINANCIAL

SRI DHARMARAJIKA VIHARA.

Statements of Receipts and Expenses for

April, May & June, 1924.

April, 1924.

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
S. N. Barua Esq. ...	5	0 0	Durwan's wages ...	18	4 0
Chinese Pilgrims ...	3	0 0	Flowers ...	5	0 0
Rent of the Hall ...	5	0 0	Candles ...	2	3 6
			Conveyance ...	4	10 0
			Electric bill ...	43	10 3
			Miscellaneous ...	0	6 0
TOTAL Rs.	13	0 0	TOTAL Rs.	74	1 9

May, 1924.

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
S. N. Barua Esq. ...	5	0 0	Flowers ...	5	0 0
Charity Box Collection	9	0 0	Methor ...	3	0 0
			Incense ...	1	4 6
			Electric Bill ...	56	12 9
			Durwan's wages (including advance) ...	23	0 0
			Electric Maintenance Charge etc. ...	9	12 0
			Candles ...	2	3 0
			Vihara Repairing ...	66	11 6
			Miscellaneous ...	1	5 0
TOTAL Rs.	14	0 0	TOTAL Rs.	169	0 9

June, 1924.

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
Rent of the Hall ...	4	0 0	Flowers ...	5	0 0
S. N. Barua Esq ...	5	0 0	Incense ...	1	3 0
			Maintenance Charge for 2 months ...	13	8 0
			Fan Repairing ...	3	0 0
			Durwan's wages ...	19	0 0
			Electric Bill ...	44	2 0
TOTAL Rs.	9	0 0	TOTAL Rs.	85	13 0

MRS. T. R. FOSTER PROPAGANDA FUND.

(Expenses from 1921 to 1923.)

	Rs.	A. P.
1921 (from May to December) ...	5,420	12 3
1922 ...	4,134	4 0
1923 ...	28,079	5 3
TOTAL Rs.	37,634	5 6

April, 1924.

	Rs.	A. P.
School fees for Students ...	17	0 0
Clothes for Do. ...	7	7 0
Miscellaneous expenses for Students ...	7	7 3
Revd. Sugata Kanti's books ...	5	10 6
Madras a/c teacher's salary ...	15	0 0
Revd. Saranankara ...	10	0 0
Medicine for servant ...	1	12 0
Charity to an old woman ...	1	0 0
Clerk's salary for March ...	44	0 0
Press for printing pamphlets ...	11	3 0
Food expenses for 1 priest, 2 students and 1 servant	69	9 0
TOTAL	Rs. 190	0 9

May, 1924.

	Rs.	A.	P.
School fees for Students	7	0	0
Miscellaneous expenses for Students	7	5	9
Clerk's salary for April	44	0	0
Madras a/c teacher's salary	15	0	0
Food expenses for 1 priest, 2 students and 1 servant	61	5	9
TOTAL	Rs. 134	11	6

June, 1924.

	Rs.	A.	P.
Teacher's salary for 2 Students	10	0	0
Revd. Sugata Kanti Samanera	10	0	0
Madras a/c teacher's pay for June	15	0	0
Buddhadasa a student for his admission	15	0	0
Clerk's salary for May	44	0	0
Miscellaneous expenses	1	0	0
Food expenses for 1 priest, 2 students and 1 servant	73	7	0
TOTAL	Rs. 168	7	0

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXII]

SEPTEMBER

B. E. 2468.
A. C. 1924.

[No. 9.

BIRTHDAY ANNIVERSARY OF MRS. MARY ELIZABETH FOSTER.

The birthday anniversary of Mrs. Mary Foster, of Honolulu, Patroness of the Maha Bodhi Society, will be celebrated by the Maha Bodhi Society at Calcutta, Sarnath—Benares, Buddha-Gaya, Colombo, Rajgiri, Anuradhapura, Perambur—Madras, and Hiniduma on the 21st Sept. The Bhikkhus and the poor will be fed, and the Temples at the above places will be illuminated.

We invoke the blessings of the Lord Buddha on Mrs. Foster and wish her long life and happiness.

NOTES AND NEWS

Why do not the Chief Sthavira Bhikkhus of Siam, Burma, Japan, China, Ceylon and Tibet make an effort to spread the Buddha Dhamma in non-Buddhist lands. The formation of

new sects in Buddhist countries had been an obstacle in the path of enlightenment. Internal squabbles prevent the chief Bhikkhus from doing the greater work of disseminating the sublime principles of the Aryan dhamma among non-Buddhists. Japanese Buddhists are an enlightened people. They could can help the materialistic people of Europe and America to get a higher conception of life by broad casting the noble Doctrine of the Tathagata.

In Tibet are to be found monasteries where learned gelongs live. The two Brothers who are known to Theosophists as "Mahatmas" in their "Letters to A. P. Sinnett" use certain terms which are either Tibetan or Sanskrit. The word "Bardo" (p. 105) is Tibetan. The lamasery of "Chamto Dong" is in Tibet. (292) "Sahaloka dhatu" (p. 199) is Buddhist Tibetan. Alaya vijñāna (198) is Sanskrit Buddhist.

Reference to God in the "Letters" are to be found in pp. 52, 53, 54, 58, 112, 138, 140, 141, 142, 143, 304, 319, 393; Jehovah and Shiva in p. 463. The term Khobilgan (p. 44) is spelt Khubilgan in Sarat Chandra Das Tibetan Dictionary p. 812. The word Nirira namastaka (p. 44) should be nirīha namastaka. Byangtzyoobs, Tchangchub (p. 285) sound Tibetan. What the book of Khintee is (pp. 285, 321) we do not know. There are several orthographical errors in the foot note on p. 111. Instead of abhidharena it should be Abhidharma. Gaama should be Gautama. Ptaka should be Pitaka. The explanation given of skandhas (p. 110) the Pali words Sakkayaditthi, Attavada, Rupa, Vedana, Sannā, Vinnana are correct. The word Chutuktus (p. 113) is spelt in the Tibetan Dictionary p. 1328 Huthug-thu.

The highest place in the Universe is given in the "Letters" to the Lord Buddha. "When our great Buddha the patron of the adepts." p. 43; "we are indebted to the Planetary Spirits, to our Lord Buddha (138); the Devachan or land of "Sukhavati," is *allegorically* described by our Lord Buddha himself (100), "they cannot place—however much they would—the

birth of our Lord Sangyas Buddha A. D. as they have contrived to place that of Chrishna. But why should an atheist and a materialist like Mr. Rhys Davids so avoid the correct rendering of our dogmas is something surpassingly curious (p. 345)." Brother M. speaks of the "Khuddaka Patha as my family Bible." p. 262. The Khuddaka Patha is the daily manual used by Bhikkhus, Upasakas and Upasikas. It is the first book of the Khuddaka Nikaya.

The Theosophists when writing of Southern Buddhism usually calls it the Hinayana. But the adepts call the Arhat Doctrine "our Arhat Doctrine" (p. 66); "our Arhat philosophy" p. 329. It was not a meaningless phrase of the Tathagata that "he who masters self is greater than he who conquers thousands in battle" (p. 316).

The Mahatma writes:—"A man who places not the good of mankind above his own good is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbour. . . . There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all man. How is it now? Where is the grandeur of our people and of the one Truth." p. 252. The following quotation is interesting:—

"They join the society and though remaining as stubborn as ever in their old beliefs and superstitions and having never given up caste or one single of their customs, they, in their selfish exclusiveness, expect to see and converse with us and have our help in all and everything. I will be pleased if Mr. Sinnett says, to every one of those who may address him with similar pretensions the following: "The 'Brothers' desire me to inform one and all of you, *natives*, that unless a man is prepared to become a thorough theosophist, *i.e.* to do as D. Mavalankar did,—give up entirely caste, his old supersti-

tions and show himself a true reformer (especially in the case of child marriage) he will remain simply a member of the society with no hope whatever of ever hearing from us. . . . What have we, the disciples of the true Arhats, of esoteric Buddhism and of Sanggyas (Lord Buddha, Ed. M. B. J.) to do with *Shasters* and Orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis and Sadhus leading the most pure lives, and yet being as they are, on the path of *error*, never having had an opportunity to meet, see or even hear of us. Their forefathers have driven away the followers of the only true philosophy upon earth from India and now, it is not for the latter to come to them but to them to come to us if they want us. Which of them is ready to become a Buddhist, a *Nastika* as they call us. None. . . . Faith in the Gods and God and other superstitions attract millions of foreign influences, living entities and powerful agents around them. . . These are the gods the Hindus and Christians and Mahomed and all others of bigoted religions and sects worship. . . . The Dhyana Chohans answer to Buddh-Divine Wisdom and Life, in blissful knowledge, and the Ma-mos are the personification in nature of Shiva, Jehovah and other invented monsters with Ignorance at their tail." pp. 462-63.

The teachings of the Masters contained in the "*Mahatma Letters*" are based on Buddhism. The monotheistic Creator Ishvara of modern Theosophists is repudiated in the *Letters*. Here are the quotations.

"Therefore, we deny God both as philosophers and as Buddhists. p. 52.

The God of the Theologians is simply an imaginary power, *un loup garou* as d'Holbach expressed it—a power which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. . . . p. 53.

"Their own Bible their Revelation destroys all the moral

perceptions they heap upon him unless indeed they call those qualities perfections that every other man's reason and common sense call imperfections, odious vices and brutal wickedness. Nay more he who reads our Buddhist Scriptures written for the superstitions masses will fail to find in them a demon so vindictive, unjust, so cruel and so stupid as the celestial tyrant upon whom their theologians heap those perfections that are contradicted on every page of their Bible." p. 54.

"I will point out the greatest the chief cause of nearly two thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste the priesthood and the Churches.....Ignorance created Gods and cunning took advantage of opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetchism. It is priestly imposture that rendered these Gods so terrible to man. ...It is belief in God or Gods that makes two thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them.....For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and today the followers of Christ and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths....." p. 58.

.....Thus in our temples there is neither a god nor gods worshipped, only the thrice sacred memory of the greatest as the holiest man that ever lived. Our lamas accept food, never money and it is in those temples that the origin of evil is preached and impressed upon the people. There they are taught the four noble truths—ariya sacca and the chain of Causation, (the 12 Nidanas) giving them a solution of the problem of the origin and destruction of suffering. Read the Mahavagga and try to understand...what the Fully Enlightened one says," p. 58.

To regard God as an intelligent spirit, and accept at the same time his absolute immateriality is to conceive of a non entity, a blank void ; to regard God as a Being, an Ego and to place his intelligence under a bushel for some mysterious reason is the most consummate nonsense ; to endow him with intelligence in the face of blind brutal evil is to make him a fiend—a most rascally God. p. 138.

"A Creator cannot create or make himself if the brain did not make itself for this would be affirming that brain acted before it existed, how could intelligence, the result of an organized brain, act before its creator was made. p. 139.

"You speak of an intelligent and good (the attribute is rather unfortunately chosen)—Father, a moral guide and governor of the universe and man.....I do not protest at all as you seem to think against your theism, or a belief in an abstract ideal of some kind, but I cannot helping asking you, how do you or how can you know that God is all wise, omnipotent, and loveful, when everything in nature, physical and moral, proves such a being, if he does exist to be quite the reverse of all you say of him? Strange delusion and one which seems to overpower your very intellect." p. 141.

"Conceivable as the idea may seem to you trained in the pernicious fallacy of the Christian,—“the ways of the Lord are inscrutable”—it is utterly in conceivable for me. Must I repeat again that the best Adepts have searched the Universe during milleniums and found nowhere the slightest trace of such a Macchiavelian schemer—but throughout the same immutable, inexorable law. You must excuse me therefore if I positively decline to waste my time over such childish speculations. p. 142.

NIRVANAM

II. NIRVANAM AS INTERPRETED BY WESTERN SCHOLARS.

BY D. N. SEN, M.A., I.E.S.

(Continued from page 389 of the last issue).

The European mind charmed by the idea of Nirvāna, has hovered long over it with equipoised wings, quivering with real genuine sympathy but yet looking upon it as an impenetrable mystery, hesitating to dismiss the idea as an empty delusion or ruthlessly unveiling it with an irreverent hand. Oldenburg with a fine psychological insight has truly depicted the Buddhist attitude as one of longing for the external and the ineffable which is as keen as it is truly affirmative, but one of absolute helplessness to encompass it in thought except by way of exclusion. And yet we have to admit that that was a strictly logical attitude as the Master had to use concepts which had not as yet attained that stage of evolution, when they could convey clearness of impression to the popular mind with which he had chiefly to deal and to which he had to deliver his message. At the same time, why should we set such a high value upon the intellect which is not of very ancient growth and has been called into existence by the exigencies of evolution and is in fact the latest developed organ which has come to our help in the struggle for existence, and even as it is at present gives but an uncertain and fluctuating glow. There are other and deeper powers of our nature which find expression in our feeling and impulse and drive us to our goal with greater force and directness. The deeper mysteries of existence do not lend themselves to visualisation and in their presence the human reason collapses in self-made contradictions. The inner being longs with an unwearied yearning for a goal which the poor intellect cannot visualise and illuminate.

Alabaster:—It is not difficult to follow Alabaster in the

well balanced judgment which he has pronounced on the subject. Buddha's teachings had a thoroughly practical aim, viz., that of doing away with human sorrow and they directly referred to this life. That was the supreme theme of his preaching. He always referred to this life and no other. Nirvana, therefore, meant with him an utter and absolute release from the limitations of present existence. The oil lamp goes out as the oil is used up. So this life vanishes as the elements which feed it are consumed.

Paul Dahlke:—Paul Dahlke brings to the interpretation* of Buddhism an amount of genuine enthusiasm and sympathetic appreciation which is unique, and cannot fail to impress an unbiassed mind. Restfully rocking on the bosom of the ocean of eternal waves as the sea-gull is rocked on the bosom of the sea-wave, and a complete detachment from the seething passions which cause a ceaseless and a restless struggle, such is the state of Nirvāna as understood by Dahlke. And this is undoubtedly one of the many-coloured rays which glow out of the composite light of Nirvāna.

Spence Hardy:—The vehicles of life, which repeated re-birth with all its attendant evils is the chief characteristic, are completely destroyed at the consummation of Nirvāna. This is the view of Spence Hardy. But he forgets that Tathāgata preached only the annihilation of the caused existence, of the existence which is inseparable from decay, death, sorrow, misery, and not of a life which transcends these limitations. And yet Hardy is quite right so far as this life was understood by the Buddhists. Only his remarks do not apply to any other life or form of existence.

Bishop Bigandet:—Bishop Bigandet has taken the ordinary Buddhist view of Nirvāna. The body which is composed of the four elements is evanescent and illusory, vanishing as the elements separate and disperse, and totally different from the self which is not made up of perishable components and does not disintegrate. The sage declares that all things are neither himself nor belong to himself. A stranger in a

strange world his life's long vocation is an arduous and ever-watchful preparation for extricating himself from its meshes so that the liberated spirit may escape into the freedom of Nirvāna. He has eradicated his errors, he has cooled his passions, and like a victorious warrior, he is returning home in joyful triumph. The devout Buddhist schools himself carefully for this consummation and patiently awaits the final emancipation undazzled by any vision of a heaven which is but an upper material world crammed with earthly blisses, only more superfinely and sublimated.

Childers :—Childers represents an important school of European thought with regard to Buddhism, and deserves more than a passing notice. He does not speak hesitatingly about annihilation, absolute cessation of existence, in the first stage the meaning of Nirvana as understood by him. Nirvana is only the cessation of sinful propensities, but finally, release from existence or utter annihilation. There is another inherent element in this phase of thought, *viz.*, that Buddhism was essentially different from Hinduism and that the great mission of Buddha's life and teaching was to subvert Hinduism. We are called upon to believe that the creed of the great spiritual movement inaugurated by Tathāgata was sublimated suicide, and that the powerful forces set free by this stupendous world impulse which sought to train men's minds to rise to the conception of the highest, humanistic ideals and to help them to materialise it in their lives simply led to the path of annihilation. Apart from all other considerations of a more or less weighty nature, I cannot conceive a larger and more astounding demand upon the credulity of man than the view propounded by Childers regarding the meaning of Nirvāna. Freedom from sin always means a setting free of moral forces which are positive and powerful and constitute an inner reality which is the basis of the regenerate life and has in it elements which nothing can destroy. The ideal which the Master has bequeathed to us and which still inspires the lives of millions are not unreal or inoperative even at the distant

date. The ideals are immortal, the moral forces which they represented are immortal but the Master with his noble host of co-workers has vanished into nothingness. Nothing could be more revolting, more fundamentally inconsistent with the creed of Buddhism than this fantastic interpretation. I would ask if 'Bhava' is not one of the intermediate links in the chain of causation with many causes and effects preceding it and if by 'Bhava' is not always meant 'Samsār' the sphere representing the cycles of transmigration, a whirling eddy in the vast stream of existence? The eddying circles pass back again into the calm depth of Being out of which they arose, to begin their circling life again only to lose themselves finally in the immensity of Existence and not in Nothingness.

The proposition that the absence of 'Bhava' means the absence of existence is untenable, because 'Bhava' is preceded by antecedent causes which produce it and therefore are present and operative before it comes into existence. 'Bhava' consists of the 'Kāma' world, the 'Rupa' world and the 'Arupa' world. Beyond these lies 'Nirupadisesa' or absolute Nirvāna. 'Avidyā' the first term in the link of causation out of which 'Bhava' is evolved is 'Aññānam' with regard to 'Dukkham' the origin of 'Dukkham' the prevention of 'Dukkham', and the steps leading to the prevention of 'Dukkham'. (Vibhanga, Burmese edition, pp. 121). This principal of Illusion or Ignorance would be a mere hypostatized abstraction unless we attach it to a Subject, 'Sattā' and this is how it has been interpreted by Buddhist annotators. (Sammoha-rinodani, Ceylonese Edition, page, 132). A self imposed delusion makes us enter this world of transmigrations and when we succeed in working our way out of the spell, we enter into Nirvāna, the ocean drop which lifted itself up as a cloud atom passes back into the home from which it came. The progress in the path of Nirvāna does not mean the mere rooting out of the adventitious growths but also a concurrent growth of inner life, the "aninditadharmatanu" of which the Mahāpajāpati spoke in the touching words she

addressed to Buddha when she was joyfully passing into her 'parinibbāna'.

At the time Buddha lived and preached, Indian religion and Indian society were not like what we understand by Hinduism now. The Vedic rites were followed by the Brahmans as of old, schools of wandering ascetics with rationalistic views and spiritual disciplines of their own, travelled all over the land, while the Indian world was alive with deities in every grove and dale, in every tree and river, presiding over every clan, family and individual. The caste system though surely existent was not as rigid and exclusive as inter-marriages were prevalent, though tendencies had set in for restricting such alliances within the circles of families claiming a pure pedigree. Even the married state had not attained the stability which it did afterwards. Buddha left the Indian pantheon severely alone except for the fact that he placed Nirvāna above the gods. He did no protest even against the performance of Vedic rites so far as they were free from the shedding of innocent blood and did not encourage the giving of alms to bad and ignorant people. The one great theme of his preaching to all alike was the emphasis he laid on the purity of life as the only law of success in this as well as any other life. Can we say that in the Upanishads we find an unconditional allegiance to the creed of the orthodox schools or the preaching of an ideal which did not outgrow the Vedic rituals and insist on an inner spiritual discipline as contrasted with the conformity to the observances laid down for the performance of the Vedic sacrifices? Buddha's movement was essentially an Indian movement and a counterpart of the rationalistic movement which transformed religious conceptions in the very heart of Brahmanism itself. Only it was the ethical expression of the same quest for the Eternal and the Undying which inspired the great Upanishads. If the Brahmans in their forest recluses tried to have a glimpse of the Ultimate Reality conceived as Transcendent Being, the Buddhists tried to drown the miseries of existence by working

their way into a state of Being where the storms and floods of this world could not assail them.

(*To be continued.*)

OBSERVATIONS MADE IN THE FAR EAST

(Pekin)

BY N. CHATTERJEE.

(*Continued from page 397 of the last issue.*)

These people belong to the same race as the "Mongol" or "Moghul" rulers of Hindusthan. The Mongols who accepted the Koran and came over to India have completely disappeared from India, but the same race standing beneath the standard of Buddha has survived the vicissitudes of life and live to this day with numerous progeny in Mongolia and China. These people resemble, in features and colour, the photographic likeness of the Moghul emperors. It is *épatant*. In the course of centuries the monks have become ignorant, have lost mental vigour and sense of duty and responsibility as missionaries and teachers of true doctrines of Buddha, and as educators of the people, such as the Indian monks and missionaries had been in the beginning of the conversion of China and Mongolia.

They have fallen away from the great standard of efficiency of the first group of Indian monks; and lost the activity, vigour, education and zeal of their Indian predecessors. To-day the monks are as degraded and ragged, mentally and physically, as the Hindu and Mahammadan priests in India. They are, however, less clamorous and importunate for alms and gifts. For centuries the Lamas and Buddhists of Tibet used to come every year as tributaries to the emperors of China to Peking to preach the Tibetan doctrines of Buddhism. It had considerable influence over the minds of the Chinese. The Tibetan sway has been so unexampled and permanent

that one sees ugly and monstrous effigies of the spirits of wickedness and vice in front and inside of the temples. It is assumed that these spirits had fought against Sakya Muni in his labour to attain Nirvanā. The representation of the Lama's journey to Peking is carved on the temples. The Lamas are seen riding on the elephants. The whole architecture is Indian ; the distinctness, so clear and impressive, strikes even a superficial observer. There is also the vivid representation carved on stone of the emperor with his retinue setting out in state to welcome the Lamas and his monks. I spoke to the monks which my friend Mr. Liu kindly interpreted to them. I explained to them that the Tibetan Lamas had introduced into their country the superstitious and wretched dogmas which are foreign to the true doctrines and teachings of Buddha. I gently upbraided them for their want of education, ignorance and superstition. I exhorted them to scrape off the Tibetan incrustation which has been allowed to grow on the pure religion of Sidhartha. I told them that the doctrines of the Lamas being ritualistic and Tantrik are incompatible with the doctrines and principle of the illustrious founder. I implored and pressed them to educate themselves in the religion and become real teachers of the moral and ethical creed of Sakya Muni to the sons and daughters of China. They know the other great name of Buddha and are well aware of the kinship between the Hindus and Buddha. They addressed me as brother and said I was a good man to speak to them with kindness and sympathy and that they would pray for me to the Long Life Buddha ; and saying that promptly lit the chirag like vessel in front of the image for the prolongation of my life.

They revealed to me the catholicity of the race. Do the Hindus ever show cordiality, liberality and gentle regard to the Chinese in India, the followers of their great country man. A Hindu, unmolested by the evil spirits of narrow dogmatic religion and free from the trammels of caste, can speak heart to heart to four hundred and fifty millions of Chinese and embrace them as brothers. All these conversations were

carried on through my friend Mr. Liu. The white man in disposition and humour is different from the Chinese. He can not accommodate himself to the manners and thoughts of the Chinese. The orientals have different frame of mind. The white man is political and diplomatic. There cannot spring up a gentle spirit of confidence between them.

The white man's impatience, haughtiness, quiet indifference and the assumption of the air of a protector disgust and repel the Asiatic. Mr. Liu and the monks were impressed by the mass of social and religious customs common to us and them. The Chinese are not bigots in religion. It is one of the biggest assets to the race which enables them to sweep in the Briareus arms all the races of mankind. When asked about their religion they say they are Buddhas. Strange religions do not affect or upset them. Their religion is proselytising, yet it is not aggressive or militant as the Christian and Mahammadan religions are fanatical. The peaceful nature of his religion is reflected in his character and manner. The illustrious moral teacher, Confucius, has very small empire over the mind of China. He is known by but a few intellectual China men. Sakya Muni has usurped their heart and brain. The Chinese monks have but to root out the infectious weeds and moral nuisance of Tibet to raise the country to its former eminence.

At 2-30 in the afternoon after an excellent tiffin in the hotel we set out to visit the Forbidden City. It is a city within a city, *urbs in urbe*, surrounded by a wall. It used to be reserved for the emperor and his family. The boxer-war has thrown it open to the nations of the world. The privacy and sanctity of this ancient city has disappeared. In a remote part of the city the deposed emperor and his family live forlorn in a portion of the palace. In this city the Emperors used to hold levees to which the military and civil officers and foreign ambassadors would be invited. Nearly all the palaces have been turned in to museums of valuable curiosities and works of art, which have been appraised at 30 million dollars. All

these wonderful objects of art belonged to the successive dynasties of the rulers of China. In the Boxer war the white man smuggled out of the country many precious and priceless things ; and wheedled submissive Japan, I hope Japan has since grown more circumspect and wiser, to participate in the pillage and plunder. All conquered countries have to go through such humiliation and spoliation. The Chinese rulers having laid the inane life of ease, regardless of the scientific movement and organisation of the white man had allowed the country to drift in the green, sluggish stream of ancient ideas and mode of government. They had not consolidated the country nor stirred the people with patriotism. There had been many omens which were disregarded by the rulers ; if these dull, selfish rulers had attended to them they would have saved the country from the white man's aggression. The fate of China is the fate of all the east except Japan.

The President of the Chinese republic has his residence in a new fashioned modern building at the extreme end of this walled city, near to the old palace. The President is a convert to Christianity. The country is a hive of foreign Christian missions, aggressive and domineering. Christianity by itself does not antagonise the people, for the simple reason that the Chinese have no castes. The Chinese dress is cosmopolitan. It is the spirit of China that the great populace tries to discover beneath the trappings of dress and religion. A Christian or a Mohammedan Chinaman is regarded by the Buddhist Chinamen as brother and fellow countryman, on condition that he respects the ancient traditions of the race. The trouble arises in the Christian missionaries inciting the converts to flout the traditions and make light of the soul and spirit of China. The missionaries carry on the propaganda with deliberation and political motive. They desire to have a perpetual lease of the country to enable them to live and thrive in comfort and prosperity. In their own respective countries, they would be on the unemployment list and remain submerged in the troublous sea of competition and crushing

hard work. The missionaries sedulously endeavour to change the soul and the mental characteristics of the Chinese and destroy their genius.

The Chinese should remember the great patriotic words of Hector, on the eve of the battle with Achilles. On being warned of the omen against his success, he exclaimed, "The omen, the best of all—is to perish in the defence of one's country."

We visited several buildings in the Winter Palace. The winter in Pekin is so severe that on the 27th of March we found huge pieces of ice at the foot of the buildings—the cold legacy of the winter. In the Winter Palace they have the Ming Temple, built by the Ming ruler 500 years ago. We see in it dragons, carved and depicted, in a state of torpor; they call these lazy dragons, the symbol of dull dreary winter. How emblematic of the inactivity and slothfulness of the Chinese of the centuries gone by. In one of the temples in the Winter Palace, it is one of the Mongolian temples, one reads in the carved images the fabulous origin of the race. At one time, it is remote from our day, they believed the story. The Mongols were supposed to have been the offsprings of the marriage of a woman with a horse. It reminds me of a European story of Minotaur, half bull and half man, the offspring of Pasiphae and the bull. In Mongolia the progeny is full grown, healthy, strong human beings. The Palace of the Hun dynasty had been built 1800 years ago. The house was deemed to have been the descendants of the lions. The Huns are here still, but the wheel of time has rolled over them and crushed out the spirit of the lion and turned them into sheep to be shorn by the progressive modern nations of the West.

The whole of Asia has become a great source of revenue and a dependency of the white man. The Asiatics live and labour for others, not for himself. Virgil wrote a panegyric on Augustus Caesar; an inferior poet of the time passed it off as his own composition and obtained favour and honour from

the king. Virgil remained in banishment and in the bitterness of heart wrote the following lines:—

"Sic vos non vobis nidificates aves ;
Sic vos non vobis millificates apes ;
Sic vos non vobis fertis aratra boves ;
Sic vos non vobis fellera fertes oves."

I believe the Chinese have the potentiality and the genius to revive the leonine spirit of their Hun ancestors. On the next day we visited the Summer Palace built under the direction and auspices of the Dowager Empress, the grand-mother of the deposed emperor. It is indeed a thing of joy, yet such a ruinous *gaspiilage* of money. It cost her 20 million dollars to build and embellish it. The palace consists of several halls, roofed with yellow and green tiles, rising one above the other in terraces on the side of a hill. At the base of the hill is an artificial lake nearly 10 miles in circumference. The lake seems to be the nest of innumerable wild ducks floating on the water and enjoying aquatic life peacefully, free from danger. No one disturbs the happy life of these birds. Not a stone is heaved at them. These are migratory birds; their presence in such large number reveals Chinaman's refinement and tenderness of feeling. We had to cross a part of the lake in a rickety old tub-like boat. My friend did not like the look of it and would not trust himself in it. There was a soldier in charge of the palace and its gardens came up with us to cross over to the other side. Mr. Liu, the soldier and the boat-man were perplexed at the apparent timidity of my friend and after much assurance and coaxing persuaded him to brave the journey. What these three men said in their tongue over this incident will never be revealed to us. I could only observe the smiles on their lips as they talked among themselves. It is nothing like the journey across the styx with Charon as the ferryman in the midst of the noise and lamentations of the wicked souls. Our boat-man, somewhat gay, carried four clean minded men and safely landed us on the opposite bank. I hate to show nervousness to face real or

masked danger in the presence of a foreigner. We are a subject race, every foreigner knows it, and we bear the brand of cowardice on our brow. In my own person I try to wipe off the stigma. I risked drowning while bathing at Seaview near Ryde in the Isle of Wight.

My English friends asked me if I could dive, I told them I had never done it before, they insisted and I plunged "with the heart for any fate." Courage in big and small incidents of life is a necessary virtue. On landing we were taken up the hills to see the temples built for the Empress. In these beautiful temples in front of the fine images of Buddha she used to offer her prayers for the enjoyment of earthly life and perhaps for illumination. She obtained fruition of her desire but light was not vouchsafed to her. It was a hot climb to the temples. We walked along a covered promenade, a mile and a quarter in length, between the hill and the lake. The Empress was a lady of gay and artistic temperament. She would rather stint the country of sea and land defences and expose it to the attack of men with new and advancing knowledge and complete discipline and organisation than strike off a single item of luxury and splendour. Absolute monarchy has been the bane and curse of Asia and Europe. It has collected round its throne ignorant, selfish, ambitious and debonair courtiers, who have cared only for personal matters and neglected public interests. Throughout the world the mass of mankind has been trod upon, kept in ignorance and superstitions and used as beasts of burden by the kings and their courtiers. Even now it has not been able to shake off the mental and moral slavery. The multitudes of China have remained long-suffering, dumb and disarrayed. For centuries they have had no instructions of any kind or sort, neither from the monks nor from the rulers; and have lost the human soul and live and die with unredeemed soul similar to the dogs and pigs with whom they dwell and consort. The white man, or the foreigner as they call him in China, came with his "burden" to evangelise China, and with this work of proselytism estab-

lished a few schools. The light of the evangel struggles through the impenetrable brain of Buddhist China.

The secular light of education quickly illuminates Chinese mind. It is a credit to the Christian missionaries. How can a Buddhist become a Christian is a problem which no man is able to solve. Christianity as religion and ethics is a dead moon in comparison with the living and flaming sun of Buddhism. The Mandarins in silken robes, felt shoes and hats grin like Cheshire cats at the novelty of the foreigners deed and actions. And like Drances abounding in wealth and still more in tongue, *largus opum et lingua melior*, they eat, drink and dream of happy times and soft life, turning their eyes away from the garrets of the poor. The Chinese are a polygamous people like the Hindus and the Mahammadans. The wives live together in friendly and sisterly relation. There is seldom an unseemly quarrel in the domestic life of a Chinaman. There exists cheerful and harmonious affinity between them. Polygamy has not caused mental and physical deterioration. The Chinese intrinsically, by nature and temperament, are progressive and liberal. Their obedience and submission to the republican ordinance is the proof of their inborn advancing quality. The republic declared it vulgar to wear long hair and the nation has cut off the queue. The republic declared it is common and ill-bred to bend and squash the feet of the girls, and the nation has abolished the inhuman practice and the girls grow up in full unobstructed nature. The republic proclaimed universal compulsory education for the boys and girls from the age of six up to the age of fifteen, and the nation has fallen into line. The republic published the edict regarding the emancipation and freedom of women and the nation in general follows it. The better class, however, still restrain the freedom of their women. They have to send their girls to schools, that will have the effect of freeing the women of the next generation. Besides, the political pressure from all sides and the students, returning from Europe, America and Japan, flushed with patriotism and big with social

and scientific knowledge acquired in distant lands will in a few short years completely remove the traditional barrier from the natural life of the woman. The houses of the high class Chinese are one storeyed and built in the same style as in India. They have outer apartment for the men and inner apartment for the women. The quarter of the women is walled off and a small door in the wall serves as a passage from the outer into the inner apartment. In the hotel several American, with enormous credit in the bank, assailed me with questions in regard to the social, religious and political conditions of India. I answered the queries without extenuation or drawing a long bow. They were not happy to hear what I had to say in respect of the serious problems in India. The problem of untouchability is the *betenoir* to them. They seem to think the untouchability to be the strongest bar to the consolidation of the Hindu race, and the solution of it will be the solution of all other questions. Then we came to the discussion of prostitution. After a long and sedate debate and common sense view of the inquiry, it was agreed on all hands that it is due to poverty and lack of chance of marriage ; that polygamy *per se* is not immoral or criminal. It depends upon the temper of the society and the regard and respect the communities pay to the status of women. There is a vast amount of polygamy practised subrosa in Christian countries. Man is a polygamous animal ; from the earliest period of his history and life he has been straying from his hearth and home in search of food and adventure, and in these circumstances he gave way to physical aberration and became "absent minded, beggars." In the east polygamy was instituted and encouraged for safeguarding the honour and chastity of women. A wife is an honourable person ; a mistress or a concubine is not, nor is a woman considered respectable who indulges in her amours without being the mistress or wife to any man. Prostitutes are looked upon as the poisonous carbuncle on the back of the society. Flirtation is a comprehensive word covering multitude of sins. These are the points of view which

escape the serious notice of the shouting and vituperative Buddhas of the Christian Church. The world is becoming so populous and the economic pressure upon mankind has grown so heavy and irksome that reflective people have given up the idea of matrimony altogether ; even the unthinking populace under adverse economic condition and stress of keeping body and soul together would like to kick over the connubial traces. The thought of legal polygamy seems to rouse the bile and wrath of the Europeans and the Christian missionaries. Nine-tenths of the human beings in the East are monogamous and have been so for thousands of years. The white man immersed in sexual hypocrisy, comes to the East to look for a mare's nest. Is it not the white man the inventor of the phrase, "do not be found out." This plain, above board talk had a good effect upon the Americans, who were amazed at the misrepresentation of the East with which the Europeans have nourished them for many years. They were good enough to give me their cards inviting me to their homes. I informed them that the Chinaman being an eastern like myself, his religion, life and thought being almost identical with mine is a brother to me. They were agreeably surprised at the case, cordiality and confidence with which the Chinese mixed and conversed with me.

The East is east if only the Easterns knew it. There is perceived a subtle natural flow of kinship and a delicate bond sweeping over and binding us together. The Hindus have altogether overlooked the gentle stream of religious consanguinity gliding between the Chinese and themselves and refused to drink of the pure water of the stream of kinship. Our abysmal ignorance and superstitions have burst the delicate chain asunder which Buddha forged to bind us with the world outside, and we have flown away from each other till we no longer recognise the affinity and the common features of the spirit and imagination of China. Nature in its magnanimity has placed the Easterns in exuberant and genial surroundings, beneficially acting upon the very fibre of our being. By

nature, the Easterns are polite and affable ; we can all meet in absolute friendly spirit on the common ground of manners and thought and intimate impulses and emotions.

(To be continued.)

REPUBLICS IN ANCIENT INDIA *

BY DR. BIMALA CHARAN LAW, M.A., B.L., Ph.D., F. R. Hist. S.

We have made an attempt to give a bird's eye view of some of the Ksatriya tribes of ancient India, who played an important part in the political and socio-religious history of early India. It is also intended to furnish a brief accounts of some of the other important Ksatriya tribes whose achievements are recorded in Indian literature. e.g., the Kurus, Pañcālas, Cedis, Vatsas, Matsyas, Avantis, Assakas, Bhojas, Añgas, Vañgas, Kalingas, Pundyas, Sumhas, Magadhas, Kāsis, Kosalas, etc. We quite agree with Dr. Keith when he observes with regard to ancient Indian history and culture. "Much has already been accomplished, but what has been achieved has only brought into greater prominence the innumerable lacunæ in our information and the necessity of persistent detailed work before it will be possible to feel any assurance as to the soundness of our reconstruction of early Indian history."

Undoubtedly the most urgent need at the present day is the detailed investigation of well-chosen topics of ancient Indian history. With this view in mind, we have tried to piece together every available fragment of evidence found in ancient Indian literature dealing with the topic we are engaged in at the present moment. We have devoted a rather large part of my book, 'Some Ksatriya Tribes of Ancient Indian' to

* For a detailed account, see my work "Some Ksatriya Tribes of Ancient India," published by Messrs. Thacker Spink & Co., Rs. 10/-.

the Licchavis, a mighty race, whose methods of republican oligarchic administration, martial spirit, above all their nobility of character are very impressive and inspiring. They had no single hereditary ruler. They had their Sangha or Gana to govern them. They had a strong sense of unity as the great founder of Buddhism himself fully testified and it was no doubt, as the Pali literature suggests, due to a breach of this unity that they were robbed of their liberty by the Magadhan ruler. Undoubtedly they had an efficient organisation to carry on their administration of justice. The system of voting, and a form of voting by ballot were known to them. They had their mote-hall where they often met to discuss both secular and religious matters. They had, it appears, a penal code embodying both law and precedent for distributing justice among themselves and the people ruled over by them.

Further, we have seen that the matrimonial connection with the Licchavis was valued and sought after by the royal families of Magadha and Kosala at the time the great Buddha preached his message of deliverance from the miseries and sufferings of the world and we are further faced with the remarkable fact that about a thousand years later, a great monarch, who by his extensive conquests, had raised his family to a unique position among the Ksatriya races of northern India, felt it an honour to call himself the son of a daughter of the Licchavis who had kept up their social rank in spite of many reverses of fortune through these long centuries since the fifth century before Christ. Their importance in the political history of ancient India must have been very great indeed, but they have not received yet the recognition that they deserve. Looking to the social habits, we find that they were fond of luxuries and had a love for colours. They used to lie down on cushions of the finest cotton up till the sun was up in the Heavens, so observes an old work of the Sutta Pitaka, the Samyutta Nikāya. Nevertheless, fondness for manly pastimes and an ardent passion for hunting were not wanting in them. They had no doubt

✓ moral courage as noticed in Vaddha's case. They had a genuine love for knowledge and for education, fine arts do not seem to have been neglected by this gifted people. Beautiful caityas or shrines were built by them inside and outside Vaisāli, their capital and the Mahāvastu bears testimony to the great liberality and magnanimity with which they delivered even the best among these to the Buddha and the Buddhist church.

The fondness for brilliant colours was a remarkable feature of Licchavi character. They used to wear suits of various colours, blue, red, yellow, green and white and it seems that their tribal subdivisions were marked out by these raiments of different colours. Tailors were evidently very much in requisition at the city of Vaisāli to furnish the gay robes of the variously coloured Licchavi rājās. Similarly artisans like goldsmiths were there at Vaisāli to prepare the precious ornaments of which the Licchavis were so very fond. There were rules restricting the marriage of all girls born in Vaisāli to that city alone. They had in common with the rest of the people of India a very high idea of female chastity and the violation of chastity was looked upon as a serious offence. The marriage contract was inviolable. They had their peculiar custom of exposing the dead. They had various festivals. We know that when a festival was held at Vaisāli, all the people used to enjoy it and there were dancing, singing and recitation.

Even in the early Buddhist times it appears that their character was changing for the worse as pointed out by S^riputta in the Theragāthā. It was he who said that the Licchavis were once good but afterwards took to evil ways. Thus he said that at first they were free from torpor, sloth, desires of the senses, etc. but afterwards they came to be addicted to these evils. But it is added that they gave up all these vices and reformed themselves. Regarding their position in the religious history of the period, one striking fact is this that the Licchavis who were so very fond of the joys of the

world and were immersed in luxury, should also be noted for their religious austerities and they realised the benefits of worldly renunciation. Many were the followers of the new teachings of Gautama, the Buddha and Mahāvira, the last Tirthaṅkara of the Jains. There appears to have been a great success in spreading his novel doctrines among the Licchavis, and a remarkable openness of vision seems to have characterised them. They appear to have been singularly free from the conservative narrowness that characterised the Indo-Aryans not only in the olden times, but does so even at the present day. We find the same Licchavi changing his faith from Brahmanism to Jainism and to give it up again where his convictions changed and to embrace the rival faith preached by the Enlightened One. Thus the Mahāvagga of the Vinaya Pitaka tells us that Nigantha Nāthaputta's influence upon Siha, a Licchavi general, was so great that he was converted to Jainism, but this eminent Licchavi soon afterwards came under the influence of the great Buddha and was persuaded to adopt the new faith. The Buddha appears to have met with great success in spreading his novel doctrines among the Licchavis. The influence which the teachings of the Exalted One exercised even upon the fierce Licchavis must have been immense. The Ekapanna Jataka bears testimony to this fact. After Enlightened One had departed from this world, the Licchavis showed their great appreciation of the teachings of the Master by claiming a portion of the sacred remains; and over the share that was made over to them at the final distribution, they raised a stupa. Thus we see that both Buddhism and Jainism exercised a powerful sway over the minds of the Licchavis.

Coming next to the Jñātrikas, we meet with the clan that has given India one of its greatest religious reformers, Mahāvira. The information regarding this clan is very meagre. About their social history our knowledge is almost nil. As regards their activity in the religious history, this much we know that they were Caitya worshippers and that they strictly obeyed the law proclaimed by Mahāvira. As regards their

political history, we have seen that they liked the Licchavis, formed an oligarchical republic, the government of which was vested in a senate composed of the heads of resident Ksatriya clans and presided over by an officer known as the King who was assisted by a Viceroy and a Commander-in-chief. Their government resembled that of a Greek state.

In the Videhas whom also we find in the same part of India as the two tribes mentioned above, we find an ancient Ksatriya clan that had been known since the Vedic times. Though we have no evidence to show whether they existed in the R̥gveda period, yet in the works of the Brāhmana period as well as of the Sūtra period that followed, we have ample testimony of the high position attained by the Videhas in Indian society. Good many sacrifices were performed in Videha, e.g. Vahudaksinā sacrifice, a sacrifice performed for a thousand years with the help of Vasistha. We hear much of the Yājñika activities of the Videhan royal family. So their importance in religious history is not small. In the Vedic times their rulers had reached a high position among the Indian monarchs as Emperors ; the Satapatha Brāhmana speaks of the glories of the Samrāt Janaka at whose court flocked the intelligentia of Northern India, from the Madra country in the extreme west and including even the proud sages of the Vedic Mādhyadesa. We are told there how in a celebrated wrangle over an astute metaphysical question, Yājñavalka, evidently a native of the Videha country, inflicted a crushing defeat upon the other disputants and established the superiority of the easterners in matters of philosophy and metaphysics. The Rāmāyana also is equally enthusiastic about the greatness of King Janaka to whose court were led the great Ikṣvāku princes of Ajoḍhyā to seek for brides.

The Pāli Buddhist texts also furnish many details about the social and intellectual life of the Videhas. They had matrimonial connection with the other royal families of eastern India, like Kosala and Magadha. The people were charitable. Many institutions of charity existed in Videha. Daily 600,000

pieces were spent in alms-giving as a Jātaka story assures us. Polygamy seems to have been in vogue among the Videhan kings. The history of the Videhans bears testimony to the devotion and faithfulness of Videhan princesses, e.g. Sitā of the Epic times and Vaidehi, the mother of Ajātasatru of Magadha. The Videhan kings had love of learning, e.g. we have a prince named Sumitra who was devoted to the practice and study of the true law. Sometimes we learn that the Videhan princes went for their education even so far as Taxila. In the Jātaka we get some account of the social history of the Videhas. Next we find that the influence of the ascetic ideal on the Videha land was great. Many Videhan kings, the Buddhist sacred literature tells us, renounced the world, e.g. Nimi, Videha, Makhādeva, Sādhina, Suruci. In the Mallas we have a Ksatriya people who were known in the epic age. They had their Sangha form of Government like the Licchavis or the Videhas. They had their mote-hall to discuss both religious and secular matters. They had a set of officers as pointed out by the Mahāparinibbāna Suttanta, about whose functions we are quite in the dark. Their independence appears to have been destroyed by Ajātasatru and the dominion was annexed to the empire growing up in Magadha. There were occasional rivalries between the Mallas and the Licchavis as the story of Bandhula shows. They were a martial race as shown in the account of Bandhula but they were not unmindful of learning. They appear to have been a rather small clan but in their heroism and pride of birth they yielded to none, and they accorded a no less enthusiastic reception to the novel teachings of the great masters, Gautama and Mahāvira.

Both Jainism and Buddhism found many followers among them. Before the advent of Jainism and Buddhism they seem to have been Caitya worshippers like the Licchavis. Jainism found many followers among them as we have already pointed out. Buddhism attracted many followers among the Malla, e.g. Dabba, Metteya, Bhummajaka, Khandasumana, Roja, Siha and others. They were devotedly attached to Mahāvira

and the Buddha. We know that the Kalpasûtra supports the first statement and the Samgiti suttanta of the Digha Nikāya supports the latter. We have seen how they also met together to devise some means of honouring the earthly remains of the Exalted One in a suitable manner and carried them with music to their shrine. They erected stûpas over their share of the relics of the Buddha and celebrated the occasion with feasts.

Next we come to the Sākyaas, who have acquired a unique importance in Indian history and a world-wide fame from the fact that the great Buddha was born among them. Before the birth of the founder of Buddhism they formed a small clan comparatively little known. They are said to have been obliging in their manners. They did not kill any living thing. Cattle and rice supplied their only means of livelihood. Sākya peasants enjoyed their rights in common. We have discussed, in detail, in the body of the book, their social customs and the position of their women. It strikes us to note some traces of the probable existence of sister-marriage among some of the Indo-Aryan clans in very early times, though it is rather risky to come to any definite conclusion in face of the repugnance expressed by the Rigveda itself. It is undoubtedly a revolting idea but Dr. Keith rightly points out that "it is curious that Buddhism appears to have found the practice less repellant than the priestly authors of the Rigveda." The Sākyaas had their own technical college for the learning of crafts if we are to believe the account given about the arrangements for education at the Sākya capital given by the Lalitavistara which describes in detail the various sciences and arts beginning with the art of writing that the young Siddhartha had to learn. But the picture in this work is apparently that of an ideal educational establishment rather than a genuine historical account of the actual institution founded and maintained by the Sākyaas whose means would be much insufficient to make provisions for the imparting of instruction in so many sciences and arts and on such an elaborate scale. As regards the political

history of the Sākya we know that their administrative and judicial business was carried out in their mote-hall where both the young and the old used to sit in a joint conclave. It appears that the number of members in the Sākya council was fixed at five hundred. In Vaisāli, every one called himself a rājā, but in Kapilavastu, people had a distinct headman called the rājā. As we have already seen among most of the freedom-loving Ksatriya tribes of north-western India, all matters both religious and secular were discussed in the tribal mote-hall. We have pointed out that Kula or Clan sovereignty was prominent among the Sākya. They had connection with the Koliyas and the Kosala country. Coming to consider the question of the influence of the Buddha's teachings on the Sākya, we meet with the remarkable fact that Gautama was a prophet highly honoured in his own country both by men and women. It is needless to point out that the minds of the Sākya royal princes or nobles were so enlightened by the Buddha that they were able to realise the perfect fruit of righteousness, e.g. Nandupananda Kundadana, and Upāli. Many of the noble Sākya ladies accepted Buddhism and renounced the world e.g. Tissā, Abhirupanandā, Nandā, Sundarinandā. When the Buddha threw open the gates of the Saṅgha to the women at the request of some of the Sākya ladies, the Sākya princesses and high born ladies, five hundred of them, as we are assured by the Tripitaka, spurned at the joys of the world for the greater bliss of Nirvāna.

(To be continued.)

THE ZAZENYOJINKI, OR RECORD OF PRECAUTIONS TO BE TAKEN BY THE DHYANA-PRACTISER

Zazen* makes man able to enlighten his mind directly, and settle himself peacefully in his proper place, in which

* Zazen means 'sitting in meditation' or 'meditative sitting.' Zen is an abbreviated form of the Japanese *Zenna*, which stands for the Sanskrit *Dhyāna* and the Pāli *Jhāna* or meditation.

he is said to have disclosed his natural physiognomy or revealed his aspect in his original condition. Both his mind and body being delivered from bondage, he is equally free in sitting and lying down. He has ceased to think of good or evil, releaved himself from a relative idea of wise and common beings, given up any discussion or consideration of ignorance and intelligence, and deliver his mind from an idea of the boundary between Buddhas and sentient beings. He gives up doing all works and abandons perceiving all objects, does nothing at all, and abstains his six organs of sense from performing their respective functions.

Who is this one?† His name has never been known ; he cannot be named body ; nor can he be named mind. If you try to consider him, your consideration will fail to do so. If you try to express him in words, your speech will fall short of it. He is like a fool or an idiot. He is like a high mountain whose top cannot be seen, or a deep sea whose bottom cannot be fathomed. He perceives objects without confronting them, his eye being able to see things distinctly above the clouds. Without any thought or consideration everythig is intelligible to him. The truth may be distinctly made known through either silence or speech. The universe having been totally annihilated for him, his whole body absolutely stands out. The great person who is free from such considerations looks like an absolutely lifeless person. There will be no piece of down to intercept his eyesight. There will be no particle of dust to strike against his legs. Where will dust be ? What will stand in his way ? Clear water by nature has no different faces, ether can by no means be said to have different faces, ether can by no means be said to have different sides ; in like manner the something† is transparent and clear, and shines brightly of itself. There in it is not form and emptiness separated from each other. How could there conscious subject and external objects be in existence ? We have lived

† 'This one' and 'something' in the next page signify the same object.

with it ever since the dawn of time, but it has never been known to have any name for these long Kalpas. The third Chinese Patriarch† has for convenience' sake named it 'mind.' Nâgârjuna§ has provisionally designated it 'body.' He once exhibited a form of Buddha-nature and thereby showed people the substance of Buddhas. The form of a full moon he showed is in its completeness neither deficient nor superfluous. This very mind is the Buddha himself. The brilliant light of our own shed its light in ancient times and it shines in modern times. It was transformed by Nâgârjuna into the form of a full moon; it exhibits itself in the Samâdhi of all Buddhas. The mind by nature has no double form, while the body varies in its representations. The very mind and the very body cannot be said to be different or the same. The mind has changed itself into the body, which has been exhibited in various forms. If a tiny wave rises, thousands of waves will follow it. If a shade of the mind begins to act, objects will spring up in a vying manner. The so-called 4 Dhâtus (a group of elements) and 5 Skandhas (another group of elements) combine together and the body with 4 limbs and 5 organs of sense comes into existence, 36 constituents of the body and 12 causes and effects of existence composing, changing and flowing continue to transmigrate from one state to another. The body is a composite of various objects. The mind therefore is like sea-water, while the body is comparable to waves. There are no waves but sea-water and no drop of water but waves. Water and waves are not different,

* Seng-tsang, 3rd Chinese Patriarch, wrote the Hsin-hsin-ming, a metrical work on the believing mind.

† One time when Nâgârjuna, 14th Indian Patriarch, went to South India in hopes of preaching the Buddha's religion, the people of that part of India being too much addicted to worldly pleasure paid no attention to what he spoke. The skilful explanation of Buddha-nature he made then was not understood by them. So he resorted to a miracle in which he turned himself into a full moon, meaning it to be Buddha-nature or the substance of Buddhas.

neither are motion and rest. It is therefore said: "It is the true man that rises and passes away, comes and goes off; 4 Dhâtus and 5 Skandhas make up the unbreakable body."

Now, a man in practising Dhyâna just enters into the sea of Buddha-nature and reveals in himself the substance of all Buddhas, when the transcendent, pure and clear mind which is naturally possessed by him will forthwith make its appearance, and the light which is ever brilliant will fully shine forth. The sea-water will never become either more or less, and the waves will also never diminish. All Buddhas therefore, have made their appearance in the world for one sole object of great importance. They directly show the sight of Buddha-knowledge to sentient beings and enable them to attain the full knowledge of it. There is a transcendent means, of quiet nature and free from depravity, called Zazen, which is the Samâdhi practised by all Buddhas for their own enjoyment. It is otherwise designated the kinglike Samâdhi of Samâdhis. If man abides by this Samâdhi even an hour, he will forthwith get the full enlightenment of his own mind. We know therefore that this Samâdhi is the right entrance of the Buddha's way. Man who wants to enlighten his mind ought to prevent miscellaneous knowledge and miscellaneous comprehension from arising, to abandon both worldly and superworldly ways, to destroy all illusions, and to make the sole true mind arise. Then the cloud of ignorance will disperse or disappear and the moon of the mind will freshly shine forth.

The Buddha truly says: "Learning and thought are like the attitude of a man standing outside the house gate, while meditation is comparable to the attitude of a person who has returned home and sits composedly." While man learns and thinks, his various views still continue to arise, and his mind is not yet made free, so he is comparable to a person who stays outside the gate. In practising Dhyâna, however, he casts off everything and is able to go through everywhere; so he is likened to one who has returned home and sits composedly. And Klesa or evil passions known as 5 Nîvarana

or besetting sins are produced out of Avidyâ or ignorance,—that of oneself. By means of Dhyâna, one may enlighten oneself. Man may have destroyed 5 besetting sins, but if he has not put an end to ignorance, he cannot be called a Buddha or a Patriarch. For the destruction of ignorance, Zazen and Bendo* are the most secret means. The ancients say: "When illusion vanishes, quietude will appear; when quietude appears, knowledge will arise; when knowledge arises, truth will make its appearance." If you want to put an end to such illusive thoughts, you should abstain from thinking of good or evil, and without perceiving objects or performing works, you should not think with the mind and do anything with the body. This is the first precaution to be taken. When illusive objects vanish, the illusive mind will consequently vanish. If the illusive mind vanishes, the entity that never changes will appear. It always knows things distinctly. It is not an object of quietude, nor an object of activity.

All descriptions of crafts, spells, medical arts, divination or physiognomy should be avoided; still more, singing, dancing, music, wrangling and altercation, frivolous talk, honour and gain should not be thought much of; the composition of doxologies, poems, odes or songs may be causative of purifying the mind, but they should not too much indulged in; prose composition or chirography should be given up; all these are good lessons left by ancient Dhyâna masters, and the most important means for regulating the mind. Fine dresses should not be used, nor dirty ones. In using fine dresses, one may become covetous, or there may be fear of theft, and therefore it is a nuisance for a Dhyâna man. They may possibly be offered on some occasions, but according to good lessons given by ancient and modern Patriarchs, they should not be accepted. They may have been possessed before, still they should not be cared for. They may be stolen by thieves, who however should not pursued, nor

* Lit, 'discrimination of the path,' or practising the path.

should the goods be thought much of. Dirty and old dresses should be washed and mended, and after being washed and cleansed, they should be worn. If you wear them without washing, your body may become cold and you may get sick, which is another nuisance for a Dhyâna man. Although body and life should not be cared for too much, clothing, food, and sleep are counted 3 wants, and considered to be causative of retrogression. Uncooked, hard, rotten, or impure things should not be taken; if taken, they may cause the stomach to make sound, or the body to have fever and the mind to sitting. Delicacies should not be desired covetously. The covet of food not only gives body and mind trouble, but it indicates that covetousness is still in existence. Food should be taken so much as it enables one to keep breathing, and its taste should not be cared for too much. Sitting after eating to the full may bring out sickness, and therefore you should not sit immediately after taking dinner or breakfast. After a little while you may sit. Every Bhiksu should necessarily be sparing in food, which means to restrict taking food, i.e. he should take 2 thirds of the desired quantity, leaving the rest. All kinds of medicaments, sesames and Chinese yams should be taken. These are important ways of regulating the body.

While sitting, you should not lean against wall, Dhyânist's chair, screen, papered sliding screen and anything else. You should not sit in a place where the strong wind blows, or in an elevated, commanding place; these may bring about illness.

While sitting in meditation, you may feel as if your body grew warm or cold, were rough or smooth, stiff or limber heavy or light, or as if you were startled or awakened; these are all because your breath is not in good order. You must certainly regulate it. How is the breath to be regulated? You should open your mouth for some while and breathe long or brief according to the duration of your breath, which may thus gradually be regulated. When you feel somewhat enlight-

ened; your breath will naturally be in good order, after which you may inhale and exhale through nostrils without particular efforts.

While in meditation, you may feel heavy-hearted or light-hearted, stupefied or acute ; or as if you could see things out of the room, or look through your whole body ; as if you could see the form of a Buddha or a Bodhisattva ; or you might obtain an insight or a thorough knowledge of a Sûtra or Sâstra ; these and other wonderful phenomena all result from the disorder of attention and breath. If you are sick, you should sit, settling your mind on both your feet ; if you feel heavy-hearted, place your mind on the border of the hair, between the eyebrows ; and if your mind is distracted, put your mind on the top of your nose or your pubic region. In ordinary sitting you should put your mind in the left palm and when you practise Dhyâna long, your mind will never be distracted without any effort.

"Illumine your mind with the teachings of the ancients" is an advice given by the Patriarchs of the sect, but you should not read, write or learn too much. Too much reading, writing or learning may cause your mind to be confused. Excessive labour in mind and body is a cause of illness.

You should not sit in meditation in a place where there is danger of a fire, a flood, a gale or a robber ; in a place near the seashore, a wine-shop, a brothel, a place where there is a widow or a maid ; a place where music is played. You should neither approach, nor live near a monarch, a minister, a person of authority, a person greedy of gain or honour, or a frivolous talker. A great offering and a great construction may be regarded as meritorious deeds, but they are not recommendable for a practiser of Dhyâna. You should not be too much fond of preaching or instruction, which may derange your mind or disturb your attention. You should not be fond of assembling many people or greedy of obtaining many disciples. You should not study or learn too much. Do not sit in meditation in places which are excessive-

ly bright, dark, cold or hot, or places where idle people or women of ill-fame are. Monasteries, places where good, wise masters stay, deep mountains or dark valleys are places suitable to reside. Near blue water and among green mountains, you should walk in intervals of meditation. Near valleys or under trees, you should quiet your mind. You should not forget to meditate on the inconstancy of life, which will impel you to feel for the right path.

While you are sitting, you must use a thick cushion, which will make you comfortable in sitting; and the place where you sit must be clean. If you always burn incense or offer flowers, good gods, *i.e.*, protectors of the Dharma, Buddhas and Bodhisattvas would exhibit their shadows and protect you. If you put images of Buddhas, Bodhisattvas and Arhats near you, all evil spirits or demons will be unable to approach you. You always should fix your mind on the idea of great compassion and pity, and the infinite merits produced out of the Dhyâna you have practised are to be turned over to all sentient beings. You should not cherish the ideas of haughtiness, self-conceit or pride in your spiritual attainment, which are valued by heretics or common beings. You should make vow to destroy evil passions and obtain enlightenment. You should not do anything but sit and meditate. This is an important means of Dhyâna practice. You must always wash your eyes and feet and thereby calm down your mind and body, and regulate department. You should give up worldly idea, and yet not to attach yourself to superworldly idea. The Dharma is not to be grudged, but do not preach it unless you are requested. After being requested 3 times, you preach it, following the manner of the Buddha who showed people the Dharma and taught it them, and thereby benefited and gladdened them. You must stop uttering words 9 cases out of 10. Your mouth may become mouldy, or may become comparable to a fun in a winter month. But when you begin to preach, you must be like a bell that hungs in the air and rings on the winds coming from all directions, which is a

behaviour proper to Dhyâna practiser. You should not grudge to impart the Dharma to any people, or be proud of your spiritual attainment. This is the first matter to be precautioned.

(To be continued.)

NYAYA-VINDU.

WITH DHARMOTTARACHARYYA'S COMMENTARY.

(TRANSLATED BY HARISATYA BHATTACHARYA, M.A., B.L.)

(Continued from page 407 of the last issue).

अर्थान्तरस्य वा कारणस्य निवृत्तौ न वचनादेर्विवृत्तिरिति
सन्दिग्धव्यतिरेकोऽनैकान्तिको वचनादिः ॥

"The cessation of Speech etc. is not due to the cessation of any other condition. Hence (the Mark) Speech etc. is Uncertain in as much as its Opposition (to the Dissimilar Abode) is doubtful."

Commentary :—It may be contended that although speech is not the effect of Attachment, it may be the co-existent (invariable accompaniment) of the latter and hence the cessation of Speech would follow on the cessation of its co-existent, Attachment. But this is not so. Speech would cease only on the cessation of its generating cause and not on that of any other condition or phenomenon. Speech would not necessarily cease simply because its co-existent ceases. Hence Speech is possible even though there be not in the Speaker any emotion of Attachment.

This shows that the Mark in the two given syllogisms—'the fact of being a Speaker'—is a doubtful one, so far as its opposition to (non-abidence in) Omniscience, the Dissimilar Abode of the Proven ('not Omniscient') in the one case and

to the Fact-of-not-being-subject-to-the-emotion-of-Attachment etc., the Dissimilar Abode of the Proven (the-Fact-of-being-subject-to-the-emotion-of-Attachment-etc.) in the other case, is concerned. Hence the Mark, 'Speech' is a fallacious one of the 'Uncertain' mode.

द्वयोरूपयोर्विपर्ययसिद्धौ विरुद्धः ॥

"Where the Opposites of two characteristics are proved, (the Mark) is *Contradictory*."

Commentary :—The forms of the Mark-fallacy, discussed before are all due to one of the characteristics of the Mark (which has three characteristics) being either *Unproved* or *Doubtful*. The Mark-fallacy of the '*Contradictory*' (*Viruddha*) mode arises when two characteristics of the Mark are either *Unproved* or *Doubtful*.

कयोर्द्वयोः ? सपक्षे सत्त्वस्य, असपक्षे चासत्त्वस्य ॥

"Which two? Existence-in-the-Similar-Abode and Non-existence-in-the-Dissimilar-Abode."

Commentary :—The Mark has three characteristics,—two of which are that it must exist in the Similar Abode of the Proven and that it must not exist in the Dissimilar Abode of the Proven. The Mark would be a fallacious one of the *Contradictory* kind, if it does not exist in the Similar Abode and if it exists in the Dissimilar Abode.

यथा कृतकत्वं प्रयत्नान्तरीयकत्वं च नित्यत्वे साध्ये विरुद्धौ

हेत्वाभासः ॥

"Where 'Eternity' is the Proven and the 'Fact of being a Product' and the 'Fact of consisting in Cognition' are offered as Marks,—we get an instance of the Mark-fallacy known as the *Contradictory*."

Commentary :—The fact of being a Product' is a Nature-Mark. 'The fact of consisting in Cognition' is an Effect-Mark. It should be observed here that '*Prayatnāntariyakatva*' is the word, used in the text. The word means either 'Genesis' or 'Cognition'. 'Genesis', however, is the *Nature* of that which

has *Genesis*. 'Cognition' on the other hand, is the *Effect* of what is cognised. Accordingly, the Commentator argues that the word must be taken to mean here 'cognition'; for, this meaning would make the Mark, an Effect-Mark. Now, these two Marks are fallacious Marks of the contradictory kind, if they are intended to prove that a given phenomenon is 'Eternal.'

अनयोः सपक्षेऽसत्त्वमसपक्षे च सत्त्वमिति विपर्ययसिद्धिः ॥

"These two Marks do not exist in the Similar Abode and exist in the Dissimilar Abode ;—it is thus that the opposites of the characteristics are proved."

Commentary :—The two Marks.—'Being a Product' and 'Consisting in Cognition' are known not to exist in the Similar Abode, i.e., in 'Eternal Phenomena', while they exist in the Dissimilar Abode, i.e., in 'Non-eternal Phenomena'. Hence these Marks are possessed of two characteristics, opposed to the two of a valid Mark.

एतौ च साध्यविपर्ययसाधनादिरुद्धौ ॥

"These two are Contradictory as they establish the opposite of the Proven."

Commentary :—The two Marks under consideration, instead of proving 'Eternality', establish 'Non-eternality' which is opposed to the given Proven. Hence they are called Contradictory.

तत्र च तृतीयोऽपौष्टविघातकदिरुद्धः । यथा परार्थाच्चक्षुर दयः
संघातत्वाच्छ्रयनासनाद्यङ्गवदिति । तदिष्टासंज्ञतपःपारार्थविपर्यय-
साधनादिरुद्धः ॥

"There is also a third mode of the Contradictory Mark viz., 'the-Destroyer-of-what-is-intended-(to-be-the-Proven)'. For example : Eyes etc. are subservient to a different entity ; because they are Aggregates ; like a Bed, a Seat etc., which are objects of enjoyment (to a person). The Mark is Contradictory here, in as much as it establishes the

opposite of 'the non-aggregate external entity' which is intended (to be the Proven here by the arguer)."

Commentary:—The two Marks, 'Being a Product' and 'Consisting in Cognition' have been held to be Contradictory as they establish the Opposite of the Proven. In syllogisms (rather, paralogisms) where such Marks appear, the Proven is explicitly stated. In an 'Inference-for-the-sake-of-others', however, the Proven is not explicitly stated; it is generally implied. It seems necessary accordingly that there should be a third class of the Contradictory Mark which establishes the opposite, —not of the explicitly stated Proven but of the implied Proven. And it is called 'the Destroyer of what is intended (*Ishta-vighāta-kṛit*).'

In the given illustration, 'Eyes etc.' is the Abode. 'Subservient to a different (external) entity' is the Proven. 'The fact of being Aggregates' (i.e., made up of atoms) is the Mark. 'Like a Bed, a Seat etc. which are objects of enjoyment (to an external Being)' is the example which indicates the Pervasion. Here 'the fact of being subservient to something external' pervades 'the fact of being an aggregate'. The Bed, the Seat etc. are looked upon as subservient to a being external to them, as they,—gross aggregates of atoms as they are,—are objects of enjoyment to a man. Now, how is the Mark, 'the Destroyer of what is intended' here? Here the arguing disputant is a philosopher of the Sāṅkhya school. His contention is that the Soul is. By 'Soul', of course, he understands a simple and unaggregate Substance. When he is asked by his opponent, the thinker of the Buddhist persuasion, to give his reason, the Sāṅkhya philosopher states the argument under consideration. But what does his argument lead to? Does his argument prove that there is the simple and non-compound Substance, Soul,—which is intended to be provoked by the Sāṅkhya disputant? Rather, the opposite. A thing which is subservient to another, necessarily modifies the nature of the latter; and further, a substance whose nature is subject to modification, cannot be a simple and non-compound one but

must be an aggregate. So, if Eyes etc. are subservient to something, external to them, that thing must be subject to modification and consequently, an aggregate. Hence the Mark in the Sāṅkhya argument leads to a conclusion which is opposed to what is intended to be established by the Sāṅkhya philosopher. What the argument establishes is not that the Soul is or that it is a simple substance but that what the Eyes etc. are subservient to, is a gross aggregate.

स इह कस्मान्नोक्तः ? अनयोरेवान्तर्भावात् ॥

"Why is not that mentioned here? Because it is included in the two, already mentioned."

Commentary :—The fallacious Mark of the Contradictory kind—called 'the Destroyer of what is intended',—is separately mentioned by the teacher, Dignāga. But it is not so mentioned by the author of the present book. The reason is that this alleged third mode of the Contradictory Mark is included within the two such modes, already dealt with, which are characterised by their establishment of what is opposed to the Proven.

न ह्ययमाभ्यां साध्यविपर्ययसाधनत्वेन भिद्यति ॥

"This also establishes what is opposed to the Proven and consequently is not different from those two."

Commentary :—It does not matter whether the Proven whose opposite is established by the Contradictory Marks, is explicitly stated or not. The fallacious Mark viz., 'the Destroyer of what is intended' brings about the same result as the two previously described modes of the Contradictory Mark and need not be separately mentioned. It is included in these two.

न ह्यौष्टोक्तयोः साध्यत्वेन कश्चिद्विशेष इति ॥

"Because there is no material difference between an Implied Proven and an Explicitly stated Proven."

Commentary :—The Proven is the Proven whether it is implied in the argument or explicitly stated. What is questioned by the opponent becomes the subject-matter of dispute. It is this subject-matter of the dispute which is attempted to

be proved by the disputant and is the Proven,—no matter whether it is explicitly stated or not. Hence the third mode of the Contradictory Mark is included in the two, already discussed.

दयो रूपयोरेकस्यासिद्धावपरस्य च संदेहेऽनैकान्तिकः ॥

"There also is the Mark-fallacy of the *Uncertain* mode, if of the two characteristics of the Mark, one is *unproved* and the other is *doubtful*."

Commentary :—The illustration follows.

यथा वीतरागः कश्चित् सर्वज्ञो वा वक्तृत्वादिति ॥

"For instance : A given person is free from attachment ; or, is omniscient ; because he is a speaker."

Commentary :—'Free from attachment' is the Proven. 'Omniscient' is the second Proven. 'Because he is a Speaker' is the Reason.

व्यतिरेकोऽत्रासिद्धः । संदिग्धोऽन्वयः । सर्वज्ञवीतरागयो-

र्विप्रकर्षाद्वचनादे स्तत्र सत्त्वमसत्त्व' वा संदिग्धम् ॥

"Here Difference is *unproved*. Agreement is *doubtful*. As an Omniscient Being and a Being free from attachment are never observed, it is doubtful whether the power of speaking exists or does not exist in them."

Commentary :—In the given illustration, Difference i.e., 'Non-existence-in-the-Dissimilar-Abode' is distinctly *unproved*, because one knows in and through himself that the power of speaking exists in him (a Dissimilar Abode) who is neither Omniscient nor Free from attachment. Next, Agreement or 'Existence-of-the-Mark-in-the-Similar-Abode' is *doubtful*. Omniscient Beings or Beings free from attachment are persons unobserved ; one knows nothing about them. Hence although the power of speaking is a faculty which is ordinarily experienced, one cannot say whether it is possessed by the omniscient beings or beings free from attachment. The existence or non-existence of the power of speaking in these unobserved

beings is necessarily a matter of doubt. Consequently, it is not known whether one would be omniscient etc., if he is a speaker.

For these reasons, the Mark is *Uncertain* (*Anāikāntika*) here.

अनयोरेव द्वयो रूपयोः संदेहेनैकान्तिकः ॥

"There will be an instance of the Mark-fallacy of the Uncertain mode, if there be a doubt with regard to both these characteristics of the Mark."

Commentary:—If both the Agreement and the Difference are doubtful, the Mark is a fallacious one of the *Uncertain* mode. The illustration follows.

(To be continued)

BUDDHISM AND CHRISTIANITY.

BY S. HALDAR.

It is fairly obvious that in order to be in a position to judge between two things one should possess an adequate knowledge of both. In the *Modern Review* for June, 1924, Mr. Mahesh Chandra Ghose reviewed a remarkable book entitled "Buddhism and Christianity: a Parallel and a Contrast" by the Rev. Dr. Estlin Carpenter D. D., D. Lit. Dr. Carpenter is a learned Unitarian-Theist and Mr. Ghose is a scholarly Brahmo-Theist. In dealing with Buddhism and Trinitarian Christianity both of them occupy a neutral and independent position. They have no axe to grind. Readers of Mr. Ghose's review will be struck with the tone of fairness which pervades it. He concedes to orthodox Christianity more than its due.

A valiant member of the Church of Rome has taken up the cudgels for the tottering religion of the Cross and writes in the July number of the *Modern Review* what he conceives to be a reply to Mr. Ghose's article. Father Paul Turmes

S. J. admits with a *naivete* that is almost ingenuous that he does not possess the privilege (he would call it "pleasure") of knowing the religious principles of his opponents. He is apparently proud of his want of knowledge. It is only right that he should be so. Was not the great St. Augustine who, relying on the teaching of the Bible, rejected the old Pagan theory of the sphericity of the earth, proud of his ignorance? Did not Thomas á Kempis, the great fifteenth century monk, say that knowledge is of no avail without faith and that men should "cease from an inordinate desire of knowledge, for therein is much distraction and deceit"? Huxley told us long ago that orthodoxy is the Bourbon of the world of thought; it learns not, neither can it forget. Truly has the great modern French man of letters, Romain Rolland, said that the Popes of Rome proscribe the light of reason.

The Jesuit writer is charmed with the idea that generations of Christians have been inspired by the high ideal of Jesus although the records of his acts and utterances show that he was subject to violent passions, was intolerant, tolerated slavery and slaughter and the whole Judaic system and taught men to believe in everlasting damnation. The reverend father apparently thinks that this fact is sufficient to prove the truth of Christianity. But reverence for authority is a very common human failing. It is only by constant inquiry that it is possible for man to acquire a wider outlook. As the Rev. Dr. Momerie says in his book on "Character": "Throughout the Middle Ages men believed—almost without exception—that authorities should be looked for in the past rather than in the present. Some people believe it still. The notion was based upon what looked like reasoning, but it was a fallacy, and this particular fallacy has such an appearance of rationality that it deceived men for more than a millennium." We are told by Buckle the historian: "People who are convinced of the accuracy of their opinions will never take the pains of examining the basis on which they are built. They look with wonder, and often with horror, on views contrary to those they have inherited;

and while they are in this state of mind it is impossible that they should receive any new truth which interferes with their foregone conclusions." The majority of men and women are wedded to their opinions. According to the Rev. J. Cranbrook: "The want of looking into the evidence for one's belief is not peculiar to people in relation to religion alone. It affects the whole circle of life. The great majority of people live according to habits formed they know not how, and according to principles derived they know not whence. They believe, they act, they go here, go there, just because they have been accustomed to do so..... The great masses of the people are led along by their leaders with the same tameness as ever they were. And they ever will be so until each one has learned to believe no doctrine, statement, alleged fact, or proposition whatsoever until it has been proved by evidence which appears sufficient to himself. People who are thoroughly convinced of the accuracy of their opinions will never take the trouble of examining the basis on which they are built". We are told by Fichte: "The person who acts on the strength of authority acts necessarily unconscientiously for he is uncertain." In attempting to base the greatness of Christ's life and teachings on the opinion of his followers the Rev. Father Turmes is pursuing a shadow. He has a very difficult case. To explain the discreditable facts which are in evidence against Jesus he follows the old method of representing the founder of Christianity in a dual aspect—as a man (son of the carpenter Joseph, of the family of David) and as a Divine Being (son of the Holy Ghost). The discreditable realities are referred to as showing the "human touch in Christ's character" and as representing "true human passions." According to Christian belief passions are God-given; man has been tainted with sin since the fall of his ancestor Adam in the Garden of Eden. The Rev. Father Turmes states that Buddha holds passions to be intrinsically bad. He evidently thinks that Buddha was quite wrong in his opinion. But right or wrong, does it necessarily follow from it that Buddha did not want

that men should master their passions? The Jesuit Priest would say. "Yes." That is just like him. It is *his* religion that teaches salvation by faith. Buddhism teaches self-emancipation by meritorious Karma or work. The Rev. Father claims Perfection as the Ideal of Christian Europe and wants us to believe that it has come straight from Christ. The history of Europe and its peoples is a standing record of the practical results which demonstrate the influence of the Divine religion of Christ. Of the earlier days we are told by Milman: "No barbarian, no infidel, no Saracen ever perpetrated such wanton and cold-blooded atrocities of cruelty as the warriors of the Church of Christ." Speaking of the present day General Sir Robert Baden-Powell said a few days ago: "We profess to call ourselves Christian and then we use those talents God has given us to discover the worst methods of man-killing. Selfishness is at the root of our troubles to-day."

THE BLAVATSKY ASSOCIATION

DEAR SIR,

Numerous criticisms having appeared in various Magazines concerning the policy of this association in excluding members of the Theosophical Society, I shall be glad if you will kindly publish the following general reply to such criticisms.

The ground taken in almost all cases of such criticism has been that by this exclusiveness we are controverting the principle of Universal Brotherhood: the foremost teaching of H. P. Blavatsky, whose teachings it is our object to promulgate. It is difficult to see, however, how this can be maintained unless the right of any Society or Association to use discrimination in the election of its members is denied on the same ground. Why should we be denied that right? If we did not exercise that right in the broad manner of excluding all members of the T. S., we should have to exercise it in the

more invidious manner of admitting some and excluding others. Perhaps it is thought that our exclusion of these is an act of condemnation. But even that is not the case. What we have to guard against by this exclusion is pretty generally known, and need not be dealt with here; but we must repudiate most strongly the idea that we regard all members of the T. S. as being tarred with the same brush. We may in fact admit at once that this exclusiveness is our loss, in so far as there are a great many earnest and devoted members of the T. S.—devoted to the pure teachings—who might possibly join us. Yet even these might unconsciously and unintentionally be a disturbing element in our Association.

We do not condemn anyone who elects to remain in the T. S.; neither we do them any wrong or injury by excluding them from our Association. They are presumably as fully acquainted through the T. S. with the teachings of H. P. B. as they could be through us; and it is to be assumed also that in the T. S. they find their proper and congenial sphere of activity. If we were the *only* organization through whom the teachings of H. P. B. were available, the case might be different. H. P. B. says in "*The Key to Theosophy*" (p. 49): "We (the T. S.) have, strictly speaking, no right to refuse admission to anyone"; but in the same paragraph she admits that there are undesirables who might be asked to resign, "or, in case of refusal, be expelled." She says that this applies more particularly to the *Esoteric Section*. But we are not an *Esoteric Section*, nor are we any *Section* of the T. S., though I think that we may claim to be a part of the great *Movement* initiated by the Masters through H. P. B. That is quite another matter, and that *Movement*, as H. P. B. herself has pointed out, is quite independent of the success or failure of the T. S. as such.

Is it then contrary to the principle of Universal Brotherhood that we should exercise discrimination in the admission of our members, and decline to admit those who have a field of activity and instruction elsewhere? We do not think that

a Guru would be accused of "a negation of brotherhood and an exaltation of separateness" because he would refuse to accept, as a pupil one who was already the pupil of another Guru. We do not by our exclusiveness shut out anyone from the knowledge of the *Gupta Vidyâ*, nor do we see why those who have a field of knowledge and activity in the T. S. should desire to join us. We do not intend—as we are credited by the Editor of one Magazine—"to take the place of the T. S."; nor even to compete with it for members or for popular favour. We are simply an Association of students of the teachings of H. P. Blavatsky, desiring also to live up to those teachings, and with the further object of placing them before the world in their original pure and undiluted form. To that extent we are propagandists, but we are not proselytisers; nor shall we—as one imaginative Editor suggests "bully" any member of the T. S. into leaving that Society in order to join us.

The T. S. has recently chartered a Lodge which excludes women. We should not conclude thereby that the founders of the Lodge condemn women in general, or indeed in any sense whatever, but only that the lines upon which they intend to work make it undesirable that women should be members. We think that they have a perfect right to do this without being judged as to their motives. Should not theosophists above all others refrain from *attributing* motives? We have stated our case fairly and frankly, and ask to be taken at our word.

With the organisation, policy, or work of the T. S. we have no concern, save only where corrupt texts of H. P. B.'s works are in question. Most of the criticisms launched against our policy are in fact based upon the idea that we must necessarily conform to certain "theosophical" ideas which have for so long a time been current both in the "Parent" T. S. and in the off-shoots—several of whom claim to be the one and only original. Certain aims and objects are attributed to us in the first place which are quite foreign to us, and then the criticism is launched against these. It is amazing, indeed,

in some cases to see what distorted ideas are attributed to us. These I am afraid we must assign to the warped "theosophical" imagination of their inventors. It is also amusing to find our policy condemned by certain Magazines which have been most prominent in their attacks on and condemnation of the T. S. in general.

We must absolutely repudiate the idea that our exclusion of T. S. members is a wholesale condemnation of such members ; nor do we consider—as one Magazine suggests that we do—that to remain in the T. S. is "disloyalty" to H. P. B. The bulk of our members are those who left the T. S. years ago, and who are glad to unite again for a work which they have always had at heart. We shall endeavour to keep our Association free from those elements which experience in the T. S. has shown to be a source of discord and disruption. We shall endeavour to do our work quietly and unostentatiously ; and we have certainly as an Association no intention of criticising or condemning any "Theosophical" Society or Community. It may perhaps be as well to add that our Association as such cannot be responsible for the individual expressions of opinion of its members.

Yours faithfully,
 IONA DAVEY,
Hon. Sec.
 22, Craven Hill,
 Bayswater,
 London, W. 2.

July 1924.

REVIEW.

Designation of Human Types. Translated into English from the "Puggala-Paññatti for the first time By Bimala Charan Law, M.A., B.L. London. Published for the Pali Text Society by the Oxford University Press.

The translator of Puggala Paññatti is the author of the

"Life and Work of Buddha Ghosa" and of the "Buddhist Conception of Spirits." Paññatti is a monograph on the moral and immoral characteristics of each individual. The book is of special value to the student of human nature who wishes to study the tendencies of differentiating human types, Two thousand five hundred years ago the Lord Buddha analysed the Aryan type of humanity and gave us this Mirror to observe the moral features of man. We quote few passages giving the description of the highest type of spiritual man in Mr. Bimala Charan Law's translation under review.

"He neither tortures himself nor others and in this world he without any hankering, at peace, cool, enjoying bliss with a self become godlike.

Here it happens that a Tathagata is born in this world an exalted, perfectly enlightened Buddha, enriched with insight, and virtuous deportment, the unsurpassed, the guide to persons amenable to discipline, the teacher of devas and men, Buddha, the Blessed One,—he having come to know and realize by himself, this world together with of the devas, the Maras, the Brahmās, together with the recluses and brahmins, dwellers together with devas and men, instructs others about it ; he imparts instruction beneficial in its inception, beneficial in its continuation, beneficial in its conclusion, full of meaning, couched in appropriate terms, couched in suitable language ; he expresses, sets forth the higher life in its purity and entire fulness. To this instruction does a householder listen or his offspring or one who is born in another family ; he listening to this instruction gains faith in the Tathagata. Endowed with this acquisition of faith, he ponders thus : cramping is household life, a dusty path ! Open and wide is the way of renunciation ! Not easy is it while living the household life to practise the higher life, full and entire, supremely pure, pure like well-wrought conchshell, I must therefore depart from home into a homeless life, having my hair and beard shaven, covering my body with yellow garments ; so it happens that at a subsequent date he abandon-

ing his entire store of wealth, whether this be large or small, abandoning his circle of relations, whether this be few or numerous, wanders away from home into the homeless state, having his hair and beard shaven, covering his body with yellow garments. Thus initiated into the religious order, while adopting the mode of training and living followed by the bhikkhus he putting away the (intentional) killing of living beings, abstains from the (intentional) slaughter of lives, putting aside the rod, putting aside the sword, ashamed of cruelty, merciful, compassionate and kind to all living beings ; putting away the taking of what has not been given him, he abstains from accepting what is not given expecting only what is given, he passes his life in honesty with a self become pure ; putting away the unchaste life, he is chaste, not unchaste, refraining from sexual from village nature ; putting away lying words he refrains from telling a lie, speaks the truth, always aiming at the truth, is trustworthy, never betraying his trust to the world ; putting away slanderous speech, he refrains from calumny, hearing something at one place, he does not relate the same at another place with a view to foment quarrel against the former party, hearing something elsewhere, he does not relate it here with a view to foment a quarrel against the people there. Thus as a reconciliator of those that have separated, as an augmentor of the unity of those who are already united, rejoicing in union, jubilant over unity, he is in the habit of uttering words tending to reunion ; putting away rough words, he refrains from offensive language, he speaks those words that are blameless, pleasing to the ear affectionate, appealing to the heart, refined, gladdening the people, captivating the heart of many ; putting away silly talk, he refrains from idle talk, speaks at the right time, speaks what true, speaks according to the good, according to religion, according to self control, utters speech of worthy of being treasured up, sometimes with illustrations, clearly defined, pregnant with meaning. He refrains from doing injury to the forms of life whether in the germinal or grown up state ; he

takes but one meal a day not eating at night, refraining from an untimely meal, he abstains from being a spectator at dances songs, music and (such other) amusements ; he abstains from wearing Garlands, besmearing and adorning his body with scents and unguents, and using (such other) articles for beautifying ; he abstains from taking (all that is included under) gold and silver ; he abstains from accepting uncooked rice, uncooked meat, women and girls, male and female slaves, goat and sheep, fowls and pigs, elephants, cows, horses and mules, fields and residences as gifts ; he refrains from the practice of acting and a go-between or a messenger ; he abstains from buying and selling ; he abstains from cheating with scales or coins or measures ; he abstains from the crooked way of bribery, cheating, and fraud ; he abstains from mutilating, killing putting in bonds, highway robbery, dacoity, and acts of violence.....Just as a winged bird wherever it flies, flies with just the load of its wings, in the same way the bhikkhu is satisfied with robes just enough to protect his body, with alms just enough to feed his stomach, wherever he goes he goes taking these with him. Endowed with these ariyan moral precepts, he experiences within himself the happiness which is blameless." p. 80.

We recommend the translation to those who wish to study the spiritual nature of man especially to those who desire to lead the perfect life. Neither in Christianity nor in Islam do we find an analytical classification of human moral types. Christianity postulates that every man born is a sinner. Islam recognizes only the Moslem follower of Koran. Brahmanism recognises only caste differentiations.

The Buddhist Annual of Ceylon.

A copy of the Buddhist Annual of Ceylon, Vol. II No. 2. for the Buddha year 2468 (A.C. 1924) sent by the enterprising Buddhist publishers W. E. Bastian & Co., Colombo, is before us. The cover of the previous volume had an Oriental

and Buddhist appearance, and was pleasing to the eye, at least to us. The cover of the present volume has an imaginary picture of four quadrupeds of the flesh eating and non-flesh eating species living together in order to show the power of (*mettā*) all embracing love. The number contains 69 pages of reading matter and 42 half tone illustrations. The contributors are from U. S. A., Italy, Wales, Denmark, China, Paris, Germany, Madras and Ceylon. The article on the Ceremony of the Five precepts is from the pen of E. H. Brewster. The only universal religion that teaches man to observe the five precepts—not to kill, not to take other's property, not to indulge in sensual pleasures, not to tell lies and to abstain all intoxicants, is Buddhism. Christianity permits its votaries to kill, to annex other people's property, to indulge in sensualism, and use intoxicants; Brahmanism gives every privilege to the Brahman to commit all sins, Islam sanctions killing and allows its votaries to indulge in sexual enjoyments, but it prohibits taking intoxicating drinks for economic reasons promising them an unlimited supply after death in heaven. Jainism can never be a world religion because of its extreme asceticism. For the sensualist the two Semitic religions supply all his wants in the hedonic realm. Buddhism is for the spiritual minded Aryan. Wherever the two Semitic religions had gone they have brought in their trail pain and misery to millions. They were intended for the savage nomads. Jesus was a wine bibber and as a magic man he knew how to kill hogs. Jesus lacked the qualities of saint. Muhammad was polygamous. The Brahmanical gods were thorough going hedonists. They are bad example unfit to be followed by the saint. Buddhists in Ceylon by their contact with the barbarian butchers have fallen from their high morality. British political commercialism is abnormally immoral. The Americans have given up alcoholism; but their capitalist pork packers are responsible for the destruction of countless millions of helpless animals for food. When the British follow the example of Americans we may expect the dawn of a better era. The

article on "Social Usages and Religious Precepts" by Edward Greenly is very good. In the article "Buddhism and Ethics," George Keyt shows the supremeness of Buddhist ethics. Buddha's Holy Way by Dr. Melbye of Denmark advocates the Noble eightfold path; Madame Alexandra David gives a "Brief Exposition of the Principal Points of Buddhism". She has travelled in Buddhist lands, has seen much, and what she writes is always readable. The article on the Buddha and the Power of Human speech by Ernest Hoffmann is an aesthetic explanation of the Buddha Dhamma. We have to thank Mrs. Kularatna for having translated it from the German. Bhikkhu Mahinda has written well on the "Basis of Belief". It is an illuminating article on the supreme sublimity of the Buddha's Way of Deliverance. Would that muddleheaded monotheists read it. Dr. Dahlke has answered the criticism of G. K. Chesterton in the Illustrated London News. Chesterton is like our old Nabal. We should not take him seriously. He has not the capacity to comprehend the sublime religion of the Lord Buddha. He is satisfied with the Galilean carpenter. The translation of the Sutta of the Poisonous snakes by Dr. Cassius Pereira is the only original contribution from the Pali suttas. We wish there were more original translations from the Pali suttas. Mr. A. D. Jayasundera's explanatory article on "the Causal Formula in Terms of Happiness" is an eye opener. It should be printed as a tract and circulated broadcast. Christian missionaries have done immense injury to the sublime Dhamma of Emancipation by their perverted interpretations of Buddhism. No flesh eating, wine drinking muddleheaded theologian can grasp the Aryan Dhamma. The Path of Sainthood by Mr. F. G. Pearce shows how ignorant he is of the historic evolution of post Buddhistic animistic paganisms. The path to Sainthood is not in Brahmanism, not in Christianity, not in Mohammadanism. The Brahman says that only the caste Brahman can walk in the path of religion. The countless millions of Sudras and Mlecchas are outside the circle of saintship. Jesus pointed

out no path to sainthood. The Brahman rishis knew how to curse. They cursed even the gods. Outside the Noble eightfold Path no saint is to be found, said our Lord, and this after He had lived the perfectly holy life for 49 years.

"SAMANO NATTHI BAHIRE."

No religion that sanctions the destruction of life can produce saints.

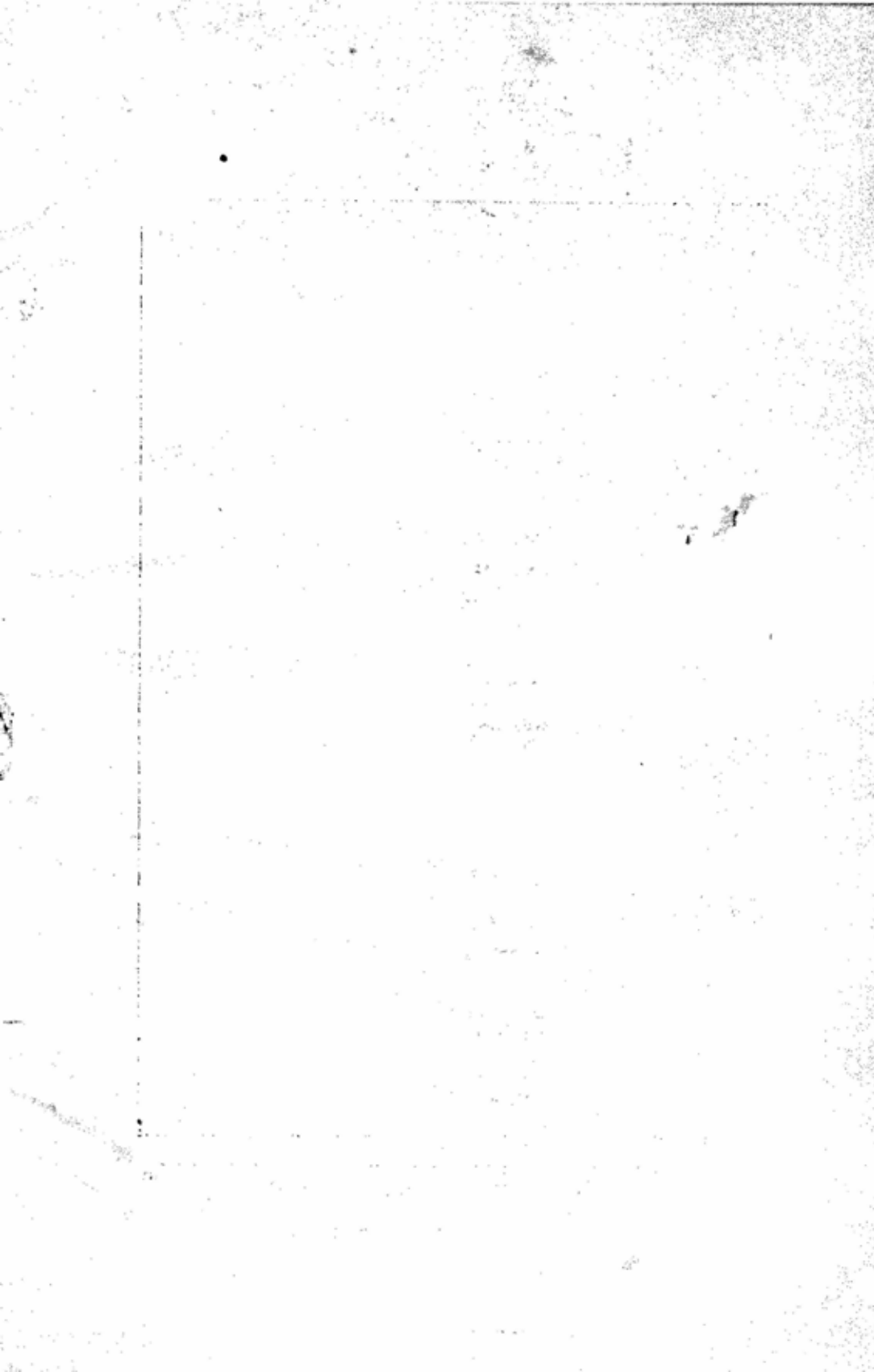
The Ceylon Buddhists lived in accordance with the principles of the Noble eightfold path for 2358 years. Knox who lived many years with the village people in the hill country of Ceylon has expressed his opinion of the noble nature of the Sinhalese. But that high type of manhood has disappeared in Ceylon after the advent of the Semitic pagans who brought into the island the abominations of Christian Europe. The Roman Church create saints after death, it is like the poisonous snake that stings innocent people. All the immoral abominations were introduced to the island by the freebooters of Europe. Immoral adventurers they were, they cared nothing for the path to sainthood. The Mahatmas in the their letters to Mr. Sinnett have emphasised on this point. The article on the Ten Pāramis by Mr. Kularatna is well written and is full of spiritual exhortation. It shows the path to sainthood.

The price of a copy of the Buddhist Annual is Rs. 1-8 annas. Postage 4 annas. Every Buddhist who can afford to buy a copy should do so. Apply to the Manager of the M. B. Book Agency, 4a, College Square, Calcutta. We thank Messrs. W. E. Bastian & Co., for having sent us a copy of the Annual. They are doing an excellent work to popularise pure Buddhism.

THE ANAGARIKA DHARMAPALA.

The Anagārika Dharmapala, Genl. Secretary of the Maha-Bodhi Society, under medical advice left Calcutta by steamer for Ceylon on the 30 ultimo. He expects to stay several months

in the island to recruit his health. He first came to Buddhagaya in January 1891 and pledged his life to rescue the holy site from the desecrating hands of the Saivite Zemindar Mahant. He founded the Maha Bodhi Society in May 1891 with the late illustrious High Priest Sumangala of Ceylon as its life President. In July 1891 he brought four Bhikkhus from Ceylon and had them stationed at Buddhagaya in the Burmese rest house. Since then he had been making every effort to revive the Saddharma in the "holy land". But for the help he had received from his parents, and from that excellent lady Mrs. Mary E. Foster of Honolulu he would not have been able to do what he had accomplished in the Buddhist holy land. He has succeeded in building rest houses for Buddhist pilgrims at Buddhagaya, Sarnath—Benares, and at Calcutta, and the beautiful Vihara in Calcutta. Unfortunately there are no enthusiastic Buddhist monks or laymen in Buddhist lands imbued with the spirit of Compassion to come over to the holy land and revive the forgotten Dhamma of the Lord Buddha. Mrs. Mary E. Foster has made a splendid endowment to carry on the work started by the Anagarika, and all that we need are a few learned saintly Bhikkhus from Buddhist lands to come over to India to preach the Dhamma. Eight or nine hundred years ago the Buddha Sāsana was destroyed first by the efforts of Brahmans and later on by the Muhammedans. India today is a body with no spiritualising energy. The people need the consoling Dhamma ; but disinterested saintly Bhikkhus are not to be found who are inclined to come over to India. The Buddhist King of Siam can, if he wants, re-establish the Sasana by sending a few saintly Bhikkhus from Siam to stay at the holy spot near Benares. The Anagarika has given 33 years of his life to India, and has spent his paternal inheritance. We want young Bhikkhus and Upāsakas with faith and purity to labour in the holy land. Let them come and they will get their reward.





MRS. MARY E. FOSTER of Honolulu, Patroness of the Maha Bodhi Society whose 80th birthday anniversary was celebrated on the 21st September, 1924.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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OCTOBER, B. E. 2468
A. C. 1924

[No. 10

THE MULAGANDHA KUTI VIHARA AT SARNATH, BENARES :

The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started next month. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal,

Korea, Manchuria and Sikkhim co-operate with the M. B. S. to erect the shrine at the hallowed spot. Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square, Calcutta.

NOTES AND NEWS

We offer our sincere congratulations to Mrs. Annie Besant on the completion of her 50 years of service in the public cause. Hers has been a unique life and career. Few have struggled so hard with such tireless zeal as she had done and to few have been vouchsafed such a success as has been attained by her. We prefer to think of her as she was in her full blossom of womanhood, always fighting as the trusted lieutenant of that great leader of men Mr. Charles Bradlaugh for the truth, for Justice, for the amelioration of the condition of the poor in England, for the spread of education and free-thought rather than her subsequent acting on the world's stage in the roll of the President of the Theosophical Society as the Apostolic Successor of Madam Blavatsky of imperishable memory. It is neither the place nor the occasion when we should review the work of that Society as it exists to-day at Adyar under her or Mr. Jinarajadasa the Vice-president thereof. Our congratulations and homage, if we may say so, is to the individual, indefatigable Mrs. Besant who knows no defeat.

To her, her life's deepest sorrow proved a blessing. It made her heart and intellect "lisp for numbers and the numbers came" and to-day we in India are enjoying the services of the world's greatest oratress. Only yesterday she was waving the banner of Indian Home Rule. To-day she is engaged in making a new-constitution for India on the failure of diarchy to perpetuate which at one time her activities

were unbounded. Not only that but she is very much on the "Dais" for reuniting the Hindus and Musalmans so that Mahatma Gandhi may give up fasting and live. She is in the forefront of affairs that matter.

In this impermanent world every thing must change and so must politics even in India under British Rule. No one understands this better than does Mrs. Besant. Her courage in defying the Madras Government in 1917 made her the heroine of the day and she was lifted high on the shoulders of men and made to occupy that seat of glory the Presidentship of the Indian National Congress. Her Ex-officio position as a Past-President of the National Congress gives her a commanding position in all Councils affecting India whose misfortune is that her own stalwart children die young. And as the Government of India is a foreign government the roll of the teacher or that of an interpreter between the Ruler and the Ruled is assumed and quite rightly too by Mrs. Besant whose intense desire is that there should be peaceful evolution from thralldom and servitude to freedom in British India instead of red revolution. Few can disagree with her there. We wish her joy and prosperity and long life to enjoy the good things of life—a life which has been carved out by her own hands by unremitting toil, dexterity and forethought.

A SONNET-SEQUENCE

From the Teachings of Gautama Buddha.

EXCELLENCE.

As one who lifts a light, and lets it shine,
Or holds a lamp out in a darkened way,
So that no traveller shall go astray,—
So, Lord, have you now lit this path of mine.
As one who clears a road of tangled vine,
As one who shows what has been hid away
Deep in the darkness from the light of day,—

The Truth has now been told me, line by line.
 As one who raises what was over-thrown,
 Lest those who pass might ever faint or fall,
 In many ways the Lord has now made known
 The Truth of all things. Hearken to his call.
 Great excellence, Lord Buddha, is your own.
 Most excellent your words to each and all.

THE MIDDLE WAY.

THE NOBLE EIGHT-FOLD PATH.

I.

Right Views, Beloved, are anent the Way ;
 Right aims towards kindness, and Right Doing ; Speech
 Of perfect love and mercy, each to each.
 Speak you no slander, either night or day.
 Right Livelihood and Effort ; work and play
 You must keep pure. They both will subtly teach
 Right Mindfulness and calm. Rejoice ! And preach
 To all the world Right Rapture. You shall stay
 Your souls in quiet ; tranquil ; full of ease,
 Full of great joy, where pain and care are not.
 Sure of yourselves, alert, clear each one sees.
 He gains Nirvana, earthly things forgot.—
 Rapture of utter purity ! Age, youth,—
 He gains the goal, who follows in the Truth.

II.

RIGHT VIEWS.

Right Views are but the knowledge of the Way
 That leads to all cessation of all ill ;—
 The ceasing of those things, both night and day,
 That make for harm or grief or woe, until
 Preoccupation with the things of sense,
 Or vain deliberation there-upon,
 Or craving there-for, dull, and yet immense ;—
 These ugly moods shall have completely gone.

And superstition's vile and hideous mien—
You shall be free from that, and you shall learn
The Truth,—and virtue in your deeds be seen ;
And wisdom as a lamp in you shall burn,
To lead all men from out the depths of night,
Into the Path, as with a torch alight.

III.

RIGHT ASPIRATIONS.

Right Aspirations, Brothers, shall be found
In aims towards things of worth and loveliness ;—
In all the things with Truth and honor bound ;
In all things joyous, simple, sweet, no less.
Renunciation of all harmful things ;—
Deceit and lies, and wrong of every kind ;
And towards benevolence ; for this thought brings
All joy and happiness to heart and mind.
All kindness to be aimed for, and as well,
Intelligence and earnest thought for all.—
Who aims towards these high things shall ever dwell
Alert, composed and calm. He hears the call ;
He leaves the muddy things of sense behind.
He leaps ahead with glad, awakened mind.

IV.

RIGHT WORDS.

Right Words, O Followers, are a certain, sure
Incentive to Right Deeds. To know the will
To lofty acts, so must your words be pure,
Be open, truthful, kindly, courteous, still.
Avoid all gossip, slander, idle talk,
Abuse or lying. Frivolous or mean
Conversing is forbidden. Sit or walk,
Lie down, stand up,—most gracious, most serene ;
Quiet, controlled ;—and let your words be few ;—

Not talkative, not garrulous. Be heard,—
 A well-loved voice, tho known, is ever new—
 In low-pitched tones, well-chosen phrase and word,—
 Musical, exact, simple and sincere,
 That when you speak, listeners will gladly hear.

V.

RIGHT DEEDS.

Right Deeds and Conduct are the most of life.
 Refrain from cruel killing ; lying, theft ;
 From sin, indulgence, evil, war and strife.
 Release all skill, as when a weaver, deft
 In handling threads of many colors, gay
 With white threads mingled, charming, there-among,—
 Weaves lovely fabrics ;—so shall you find a way
 To mold the state with beauty, art and song,
 Virtue and wisdom, liberal and secure,
 Tolerant and merciful, moderate and free ;—
 Life, liberty, happiness made sure.
 No poverty but glory there shall be.
 No wrong nor persecution tolerate.
 Justice to all. So shall you mold the State.

VI.

RIGHT LIVELIHOOD.

Right Livelihood, O Friends, is honest work ;
 Not loafing on another's money paid.
 But active, ardent you shall be ; not shirk,
 Nor lounge through life. Women, men, are made
 For honest effort. Let not your work be mean,
 Nor low, nor vile, nor nasty, hideous stuff.
 You shall not make your living by obscene,
 Nor filthy things ; nor vicious, wild nor rough.
 Exploit no one. Nor win unseemly wealth.
 Use safety methods. Children you shall not hire.

See you that conditions make for health ;
That none are ill, lack interest or tire.
Consider clothing, housing, food and weather.
As far as may be, all shall work together.

VII.

RIGHT EFFORT.

Right Effort, my Beloved, is to try,
With all your earnestness and every day,
And all your lives long, till you come to die,
To drive all evil states and moods away.
To keep them down and let them not arise ;
To will that good ones come and linger long.—
So shall you win to Truth, Nirvana's prize,
If good states multiply and then grow strong,
Increase and grow abundant, never blurred,
Come to perfection and develop, firm,
Right Effort in all things, thought, deed, and word,
For all your lives, without an end or term.—
Hold fast this Truth, as 'twere a miser's hoard ;
For all may gain this goal, with one accord.

VIII.

RIGHT MINDFULNESS.

Right Mindfulness, is, Friends, that form of thought
In which a Bhikkhu, ardent, self-possessed,
Has looked upon the body as 'twere naught ;
Has overcome all hankering ; is at rest.
Has overcome dejection, and there-to
All grief and longing common to the world,
In thoughts or feelings, ideas old or new ;—
Is not as are the careless, sorrow-whirled.
Right knowledge and right freedom he shall use ;
Right contemplation, earnest in all ways ;
Deep mysteries of life shall not abuse ;
Active and watchful all his nights and days.

His robe is dignity. He wins release.
In tranquil insight he shall be at peace.

IX.

RIGHT RAPTURE.

1

Right Rapture is for all things noble, wise ;
Great joy in others' joy and happiness ;
In beauty of the soul that never dies ;
In wisdom of the mind and loveliness
As of white lilies, of a little child,
Or of a pure and fragrant thought or deed ;
Of patience under wrong, and of a mild
Sweet kindness to any one in need.
It is a joy in calm and mindful strength,
Serene and quiet in a trying hour.
More and more blest it ever grows. At length
It is a most complete and perfect power.
Rapture of utter purity ! Day, night—
Through all your lives know rapture in the right.

2

It holds aloof from earthly, vain desires ;
From evil ideas ; enters and abides
Within the Jhanas, freed from raging fires
Of lusts and fears and cravings. And besides
Is full of joy and ease. Never oppressed,
Dwelling on high, the mind is calm and sure,
Aware and contemplative, self-possessed,
And filled with peace because the heart is pure,
Most calm, serene and certain,—thus is he
Who knows Right Rapture ; all his life will live
In equanimity, and he will be
In perfect ease ; his mind and heart shall give
To learn the Way, cessation of all ill,
Tranquil, controlled ; most re-assured and still.

Coralie Howard Haman.

WHY INDIA SHOULD BECOME BUDDHIST ?

The people of India were happy in the Buddhist period. Our Lord Buddha opened the gates of Immortality to all without distinction of Caste, Colour, and Sex.

Brahmanism is only for the three twice-born castes. The Brahmins were proud of their mantras. The Brahmin Rishis were great in their selfishness. They had spiritual power even to frighten the gods ; they cursed the latter when they were angry. It is said that the Rishis Durbhasa and Bhṛigu cursed both Viṣṇu and Śiva. The Rishi Gautama cursed Indra. The Brahmin rishis organised the caste system vesting all power in the Brahmins. They organised animal sacrifices. They drank wine, ate beef and took women from the other three castes. It was their privilege. They made laws prohibiting the three castes from taking Brahmin women. They laid down the rule that the issue of a Brahmin woman by a non-Brahmin husband is to be recognized as a chandala. It is evident that before this law was enacted there had been inter-marriages. To understand the Brahminical situation before the establishment of the Buddhasāṣana one should read the Pali Suttantas. Ambattha sutta of the Dīgha Nikāya introduces us into a scene where the young Brahmin Ambattha insulted the Lord and His Kinsmen, the Sakyas. He was clever and overflowing with pride. How did the Buddha treat him? The Lord reminded him of his ancestor who was born of a slave-girl in the palace of King Ikṣvaku, the patriarch of the Kṣatriyas of the solar line. In the Sonadana Sutta the Lord Buddha made the Brahmin Sonadanda to admit that mere birth as a Brahmin without learning and high moral character is practically worthless. In the Tevijja Sutta of the Dīgha Nikāya the Lord Buddha told the young Brahmins that the qualification of being born a Brahmin is an insufficient factor to lead a man to be born in the Brahmāloka. In the Assalayāna sutta of the Majjhima Nikāya, the Lord Buddha showed the artificiality of

the caste system, which was not recognized in the adjoining countries.

In the Madhura Sutta, Majjhima Nikāya, the Arhat Kaccāyana tells the King of Avanti that the saying of the Brahmans that they alone are superior is only a slogan, an advertising trick of the Brahmans to show their superiority. The Brahmans knowing the stupidity of the people began shouting "we are supreme." The advertisements of rival tea companies that appear in the local papers corroborate the psychological fact what continuous shouting can do. Today we have the British imperialists and descendants of immigrants in the United States of America insolently claiming superiority over Asiatic races because of their leprously white skin. This arrogant attitude was not manifest in the Anglo-Saxon fifty years ago. The barbarous Southerners of the U. S. lynch the poor negroes as a punishment. The British settlers in Africa sometimes adopt inhuman methods to punish the black natives. In Australia the white convicts have decimated the blacks. In British India the whites have learnt from the arrogant Brahmans their insolent manners in treating the Sudras, Namasudras and Pariahs. Brahman lawgivers knew how to cheat the non-Brahmans. They codified laws, compiled various *griha sutras* claiming Brahman supremacy. The Anglo-saxon civil servants a hundred years ago learned the psychology of the caste secret from the Brahmans, and adopted it which helped them to claim supremacy over the Indians. The adventurous European has now become the white Brahman. We know how this anthropological upstart treats the Indians now. The race pride visible today among the Anglo-saxons was shown by the Brahmans 2500 years ago. The Lord Buddha had to combat their arrogance from the higher standpoint of moral law. The Parābhava, Vasetṭha and Vasala suttas of the Sutta Nipata; Aggañña and Kufadanta Suttas of the Digha Nikaya, Bāla pandita and Anathapindika Suttas of the Majjhima Nikāya, are standing protests against Brahmanical arrogance and inhuman animal sacrifices. The Lord Buddha upheld the

supremacy of the moral law over birth and wealth. The New Doctrine that He taught opened a New Era of spirituality. Human solidarity was proclaimed for the first time in the world's history, and men came to know each other. Brahmanical arrogance received a shock. The ethics of the Bālapandita sutta and Vasala sutta destroyed the prestige of the priestly class of agnihotri Brahmans. The Arhats by their superior spirituality won the people to their side. The foundation of human brotherhood was laid by the Lord Buddha and the superstructure was built by the Arhats. The Dhamma banner was seen floating in the citadels of the Aryan Kings in the territories of the Gangetic Valley ; but there had not yet begun an expansion of the Kingdom of Righteousness into distant lands. For the first time the Dhamma Vijaya begins under the great Emperor, Asoka the Righteous. All Asia is to be the field of conquest by the ethics of Righteousness. The Emperor accepted the Religion of Compassion, he stopped the slaughter of animals in the royal kitchen, he became a vegetarian. The ethics enunciated in the Nidhikanda, Brahmana dhammika, Cakkavatti, and Lakkhana suttas are proclaimed for universal acceptance and the Khuddaka Pāṭha becomes the prayer book of a spiritualized people. The sacrificing priest had to hide his knife, when the Law of Equality was promulgated. The Bhikkhu Sangha became a Universal Brotherhood, and the Refuge of the high and the low. All Asia heard the Law of Compassion, the Religion of Wisdom was preached to all, and the Dhamma of Karuṇā and Pragñā was accepted by men and Gods. Jehovah, Allah, Vishnu, Siva, Kali, Durga, Jesus were names not yet heard in the civilized world. The European races with the exception of Romans and Greeks were then in a state of barbaric paganism. The ancestors of the British were then living naked in the forests. The Nordic races were still savages. Persia, Assyria, Egypt and Babylon were civilized centres. Tolerance in religion was an accepted law in India. The Emperor Asoka was the patron of both Sramanas and Brahmanas. Religious discussion

as a mode of disseminating knowledge was a feature in ancient India. The weapon of persecution was introduced for the first time by the treacherous Commander-in-chief, Pushya Mitra. The Buddhist Emperor had him as the Commander-in-chief ; but the base born traitor was not contented. Bána writing many centuries after in his "Harsha Charita" says: "a base born general Puspamitra pounded his foolish Maurya master Brihadratha, having displayed his whole army on the pretext of manifesting his power." Cowell's translation, p. 193. For two centuries the Pushyamitra dynasty ruled the Empire and was succeeded by another line. For the first time Pushyamitra used the weapon of persecution against the Buddhists. But Buddhism again triumphed, and in Harshavardhana's time the Buddhasāna was flourishing throughout India. Hwen Thsang gives a description of the famous places he had visited in various parts of India. The destructive hordes of Islam had then not been born. Buddhism was then flourishing in Gandahar, Afghanistan, Kabul valley and Turkestan. Two centuries later a new factor came into existence in India which helped to destroy the individuality of the Buddha Dharma. Kumāṛila began to preach his new doctrine which weakened the power of the Bhikkhus. His successor was the Malabar Brahman Sankara. Driven out from his native land young Sankara came to Jubbulpore and was admitted to a monastery where he learnt Buddhism. Having studied the Upanishads he gave a new interpretation to the latter. He poured new wine to old bottles. The erudite author of "Hinduism", Sri Govinda Das says "Herein he (Sankara) narrowed down the Buddhist reformation, while quietly stealing its philosophy," p. 398. Sankara re-established the Brahmanical theory of caste and introduced new laws suppressing the progressive evolution of non-Brahmans. The Indian people became divided, and the Brahmans became the top dog. Indian Buddhists suffered much. Another coil helped to destroy the spirituality of the Bhikkhus, they began to study the sensualizing Tantric doctrine. The Bhikkhus forgot the

Buddha's pure teachings. Asita Srijñāna Dipankara before his departure to Tibet foretold that pure Buddhism would disappear from the land because of the Tantric tendencies of Bhikkhus. The Neo-Vedanta of Sankara, the re-establishment of caste, and the invasion of India by the Arab vandals were the chief causes that led to the extinction of the Dharma of the Tathagata from India.

For nearly a thousand years the Indian people have continued to degenerate. The oppressed "low castes" by the millions were easily converted to Islam, and the remaining millions were treated by the Brahmanical hierarchy as Untouchables. Lord Buddha came as the Deliverer of the fettered millions, victims of ritualism, asceticism and Egoism. He preached the ethics of the Noble Eight-fold-Path. Indian people became great by listening to His Dharma. Today Ignorance, Covetousness and racial pride form the trinity of Religion.

Islam, Brahmanical ritualism and Christianity are the three forces that are at work today in India. Brahmins through sheer selfishness ejected the Noble Aryan Dharma from its native soil and India fell. Brahmanism is only for the high caste. Islam and Christianity are both destructive. The sixty millions of the Untouchables have to be elevated to the dignity of manhood. Will not the Buddhists of other lands help these millions to accept the *saddharma* of the Tathāgata, the compassionate Lord Buddha? Brahmanism, Christianity and Islam lack the spirit of compassion. The bases of Buddha's Dharma are Ahimsa, Karuna and Pragna. These are the ethics needed.

NIRVANAM

III. NIRVANAM IN THE BUDDHIST SCRIPTURES.

(Continued from page 430 of the last issue).

1. In the Digha Nikāya:—The fundamental question which Buddhism sought to solve was:—

"Kiccam vatāyam loko āpanno, jāyati ca jīyati ca,

mīyati ca cavati ca uppajjati ca. Atha ca pan' imassa dukkhassa nissaranam nappajānāti jarāmaranassa, kudāssu nāma imassa dukkhassa nissaranam paññāyissati jarāmaranassāti?"

"Oh, this world is full of trouble, they are born and are subject to decay, they die, pass out of this world and are born again. And they do not know the way out of the trouble and escape from decay and death; how is the way out of sorrow, of decay and death, to be known?"

This is the old old problem which confronted Bodhisatta Vipassi and he thought as follows:—

"Kimhinu kho satijarāmaranam hoti kimpaccayā jarāmarananti?"

"What is that which occurring decay and death occur, what is the condition of decay and death?"

Then came to him the thought of causal connection, and the illumination of reason:—

"Jātiya kho sati jarāmaranam hoti jāti-paccayā jarāmarananti."

"Birth having taken place, decay and death follow birth is the condition of decay and death."

Then Vipassi Bodhisatta thought:—

"Kimhi nu kho sati Jāti hoti kimpaccayā Jātiti?"

"What happening Jāti comes into existence, what is the condition of Jāti?"

After this Bodhisatta Vipassi thought of the causal links and the illumination of reason flashed into his mind:—

"Bhave kho sati Jāti hoti, Bhavapaccayā Jātiti."

On the occurrence of Bhavo (existence in the desire sphere, in the sense sphere, in the supersensuous sphere) birth follows, Bhavo is the condition of birth."

Then this occurred to Bodhisatta Vipassi:—

"Kimhi nu kho sati Bhavo hoti, kimpaccayā Bhavo ti?"

"What is that which taking place Bhavo takes place, what is the condition of Bhavo?"

Then Bodhisatta Vipassi thought of the causal links and the illumination of reason flashed into his mind :—

“On Upādāna (ingredients) coming into existence Bhavo is produced, Upādānam is the condition of Bhavo.”
After this Bodhisatta Vipassi thought as follows :—

“Kimhi nu kho sati Upādānam hoti kimpaccayā Upādānamti?”

“What is that which taking place Upādānam is produced?”

“What is the condition of Upādānam?”

Bodhisatta Vipassi then reflected on the causal link and the illumination of reason flashed into his mind :—

“Tanhāya kho sati Upādānam hoti, Tanhā paccayā Upādānamti.”

“Tanhā (desire, literally thirst) arising, Upādānam (ingredients) arise. Tanhā is the condition of Upādānam. Bodhisatta Vipassi then thought :—

“Kimhi nu kho sati Tanhā hoti, kimpaccayā Tanhā ti?”

“What is it which taking place Tanhā takes place, what is the condition of Tanhā?”

Vipassi Bodhisatta then reflected on the sequence of cause and effect and the illumination of reason flashed into his mind :

“Vedanāya kho sati Tanhā hoti Vedanā paccayā Tanhā ti.”

“Vedāna (sense knowledge) taking place, Tanhā (desire) arises, Vedanā is the condition of Tanhā.”

Bodhisatta Vipassi then reflected thus :—

“Kimhinu kho sati Vedanā hoti, kim paccayā Vedanāti?”

“What taking place Vedanā arises, what is the condition of Vedanā?”

Vipassi Bodhisatta then reflected on causal sequence and the illumination of reason flashed into his mind :—

“Phasso kho sati Vedanā ho ti, Phasso paccayā Vedanā ti.”

"Phasso (touch or contact) taking place Vedanā (sense knowledge) takes place, Phasso (contact) is the condition of Vedanā (sense knowledge)."

This then occurred to Bodhisatta Vipassi :—

"Kimhi nu kho sati Phasso hoti, Kimpaccayā Phasso ti?"

"What taking place Phasso (contact) arises what is the condition of Phasso?"

Vipassi Bodhisatta then reflected on the causal sequence and the illumination of reason flashed into his mind :—

"Salāyatanam kho sati Phasso hoti, Salāyatana paccayā Phasso ti."

"On Salāyatanam (the six spheres, i.e., the senses) coming into existence Phasso (contact) takes place, the Salāyatanam (the six senses) are the condition of Phasso (contact)."

Then it occurred to Bodhisatta Vipassi :—

"Kimhi nu kho sati Salāyatanam hoti, kim paccayā Salāyatanam ti?"

"What taking place Salāyatanam comes into existence, what is the condition of Salāyatanam (the six senses)."

Vipassi Bodhisatta then reflected on the causal sequence and the illumination of reason flashed into his mind :—

"Nāma-rupam (mind and body) coming into existence Salāyatanam (the six senses) appears, Nāma-rupam is the condition of Salāyatanam."

"Nāmarupam kho sati Salāyatanam hoti, Nāmarupam paccayā Salāyatanam."

Bodhisatta Vipassi then thought thus :—

"Kimhi nu kho sati Nāmarupam hoti, kimpaccayā Nāmarupam ti?"

"What is that which taking place Nāmarupam comes into existence, what is the condition of Nāmarupam?"

Bodhisatta Vipassi then reflected on the causal sequence and the illumination of reason flashed into his mind :—

"Viññāne kho sati Nāmarupam hoti Viññānapaccayā Nāmarupamti."

"On Viññān (Intelligence) coming into existence, Nāmarupam arises, Viññān (Intelligence) is the condition of Nāmarupam (the mental and bodily characteristics)."

Then Bodhisatta Vipassi thought like this:—

"Kimhi nu kho sati Viññānam hoti, kimpaccayā Viññānam ti?"

"What is that which coming into existence Viññānam comes into existence, what is the condition of Viññānam?"

Bodhisatta Vipassi then reflected on the causal sequence and the illumination of reason flashed into his mind:—

"On Nāmarupam coming into existence Viññānam arises Nāmarupam is the condition of Viññānam."

After this Bodhisatta Vipassi reflected:—

"This Viññānam returns again from Nāmarupam and does not go any further. Thus they are born or decay or die or leave a world to be born in another, viz., Nāmarupam is the condition of Viññānam, Viññānam is the condition of Nāmarupam, Nāmarupam is the condition of Salāyatanam, Salāyatanam is the condition of Phasso. Phasso is the condition of Vedanā, Vedanā is the condition of Tanhā, Tanhā is the condition of Upādānam, Upādānam is the condition of Bhavo, Bhavo is the condition of Jāti, Jāti is the condition of Jarā-Maranam-Soka-Parideva-Dukkha-Domanassa-Upāyāsa."

Similarly Vipassi Bodhisatta reflected how Jarā-maranam could be stopped and came to the conclusion that by preventing Nāmarupam from coming into existence, Jarā-maranam and other evils of existence could be stopped.

The creed of Vipassi was perhaps the oldest form of the theory of the origination of the evils of this existence. The fact that it omits two important links in the causal nexus, viz., Avidyā and Sankhārā lend additional support to the same view. The Mahānidāna Sutta records a dialogue between Buddha and Ananda in which also these two links do not appear. The

dialogue omits even Salāyatanam, and Phasso is attributed to Nāmarupam without the intervening link of Salāyatanam. The same dialogue throws much light upon the relation between Viññānam and Nāmarupam, which are described as mutually dependent. The evolution of the foetus in the mother's womb cannot, it is argued, take place without the directing activity of Viññānam, neither can Viññānam effect anything without the help of Nāmarupam, viz., the powers and elements which make up the complete individual. Buddhaghosa, in his famous commentary on the Dighanikāya, says :—

"Yathā mātukucchiyam patisandhigahanepi kucchivāsepi kucchito nikkhamanepi pavattiyam dasavassādikālepi Viññānam evassa paccayo, tasmā eseva hotu esevo paccayo Nāmarupassa yadidam Viññānam. Yathāhi rājā attano parisam nigganhanto evam vadeyya tvam uparājā tvam senāpatiti kena kato nanu mayā kato, sacehi mayi akaranto tvam atta dhammatayā uparājā va senāpati va bhaveyyasi jāneyyāma vo valanti."

"Just as in entering the mother's womb, in living in the mother's womb, and in attaining the tenth and the other years Viññānam is the cause, so the condition of and the cause of Nāmarupam also is this Viññānam. It is just like a rāja appointing his officers, ordering "you are to be the Uparājā and you Senāpati. Who has made you what you are? I have made you what you are. If you could be Uparājā and Senāpati by virtue of your own power, that would show you have made yourself what you are."

Viññānam has, therefore, the sovereign power over Nāmarupam and at the same time, is dependent upon them as a king is the sovereign lord over his viceroy and commander-in-chief, and at the same time, entirely helpless without their co-operation.

The ultimate principle, therefore, is Viññānam, Cittam or Mano, and it presides over the material and immaterial principles which compose the individual.

(To be continued.)

REPUBLICS IN ANCIENT INDIA

BY

DR. BIMALA CHARAN LAW, M.A., PH.D., F. R. HIST. S.

(Continued from page 447 of the last issue.)

Then we have given some account of five minor clans *c.g.*, the Bulis, the Koliyas, the Moriyas, the Bhaggas, and the Kālāmas. The information about them is very meagre, there being only some occasional mention here and there in Buddhist literature. But there is no room for doubt that they were distinct Ksatriya clans or corporations as shown by the claim put forward by them for shares of the bodily remains of the Buddha on the ground that like the deceased master they were all of the Ksatriya caste. It goes without saying that they are mere passing shadows in early Buddhist records, there being hardly any data for an historical account of them. One striking fact to be noticed about them is this that they were all devoted to the Buddha Gautama and appear to have adopted his faith in large numbers. Some of the Buddhist books furnish curious informations about the origin of the Koliyas and the significance of their name, Koli. The territories of the Koliyas and the Sākya lay side by side and there was the river Rohini which formed the boundary between them, and the Buddhist books show these two mountain tribes engaged in a deadly feud for possession of the water of the river Rohini. We have already shown that the social customs, religious beliefs, laws and administrative systems of the clans had much in common with those of the other more numerous and powerful tribes residing in north-eastern India.

Leaving the Ksatriya tribes that lived in the quarter of India which the great Buddha sanctified by the propagation of his new faith, we come to some tribes in the extreme north-west of India, living on the mountainous and river-swept districts of the Punjab and the north-western frontier. First we come to the Madras who lived in the district lying along

the mighty Indus, and were a Ksatriya tribe of the Vedic times. They were also known to the Epic age. They had matrimonial connection with the Kuru family. They contributed a mighty army to serve the Kuru cause under their heroic monarch, Salya. The Jātakas bear testimony to the fact that the hands of Madra princesses were sought in marriage by the great Ksatriya houses of Northern India. We have discussed this point in detail in the body of the book. As regards their political constitution we learn on the authority of the Kautilya Arthasāstra that they were a corporation of warriors and lived by the title of a Rājā. As in eastern India we also notice here the same spirit of personal independence among the warrior tribes like the Madras who evidently lent their sword to any one who could pay them and earned a living from it. Perhaps at the time of the Maurya ascendancy in India, the tribes in north-western India had become scattered by the Greek invasion. For their martial spirit, their help was eagerly sought after by the ruling families that emerged after the Greek cataclysm. Several centuries afterwards we find them paying taxes to Samudra Gupta, as we are told that Samudra Gupta's imperious commands were fully gratified by the Madras and others giving all kinds of taxes and obeying his orders and coming to show obeisance. From the records of the great Chinese pilgrim, Huen Tsang, we get a fairly detailed account of their political activities in North-Western India about the time that the Chinese Master of the Law visited the birth place of Buddhism. It appears that the kingdom of Madra continued till the 9th century A.D. when we find the Madras as the allies of Dharmapāla, the conquering monarch of Bengal, who with the assent of the Madras and other northern powers, succeeded in dethroning Indrarāja, the King of Pañcāla. This much is known about the political history of the Madras.

As regards their family customs, it is interesting to note that the Madras used to give their daughters in marriage on taking a fee (*sulka*) as we read in the Mahābhārata. The

marriage proposal was first made by the bridegroom's party to the bride's party.

In connection with the religious history of the Madras it may be said that the Buddha's influence on the distant Madra people was rather small, though there were some converts like Bhaddā Kapilāni and her husband. Afterwards when the great Kushān monarchs accepted Buddhism, it must have found acceptance on a comparatively large scale among the tribes of the north-west and the signs of the prevalence of Buddhism that the Chinese pilgrim notes in the country, must have been the result of the spread of this later phase of the Buddhist doctrines.

Next we come to another warrior clan of the north-western frontier region, *viz.*, the Kambojas who appear to have been one of the early Vedic peoples. The connection between the Madras and Kambojas is but natural because they were close neighbours in the north-western part of India. From Yāska's remarks it is evident that the Kambojas were a Vedic people who had retained the original radical sense of an ancient Verb amongst them while it was lost among the other sections of the same people separated from them by geographical barriers. They were known in the Epic age and they rendered no inconsiderable service on the field of Kuruksetra. At the time the Buddha lived, the Kambojas must have been possessed of considerable power as we find their country mentioned in the Pāli-Buddhist books as one of the great countries of India, as one of the sixteen mahājanapadas. They had political relations with the Mauryas and Pālas. We have already said that the Kambojas are said to have been defeated by Devapāla in the 9th century A. C. The rule of the Pāla kings of Bengal was interrupted by the Kambojas who set up one of their own chiefs as king. The Kambojas attempted to conquer Gaud but were defeated. The Kamboja rulers were expelled by Mahipāla I.

The Gandhāras or Gāndhāras are known to the early Vedic age. Even the Rigveda mentions them and their hairy

ewes ; and the Brāhmanas contain numerous references to them showing that their country was an integral part of Vedic Aryandom. The epic shows the Gāndhāra Ksatriyas in matrimonial relation with the proudest Ksatriya families in the Aryan middle land. They formed a most important connecting link between India and the west. They took a prominent part in the Kuruksetra war in which the Gāndhāran prince, Sakuni, followed Duryodhana with his alpine army. Many Gāndhāran soldiers were killed by Arjuna. The Gāndhāras along with the Kambojas, Madras and other peoples of the north-western frontier under the lead of Sakuni, were in the thickest of the fight against the Pāndavas. The Gāndhāra troops mostly fought on horseback. They were also known in the Pauranic age. They had two capital cities of their own, Puskarāvati and Takkhasilā. The latter city was a great seat of learning.

As regards their political history we find an early King Nagnajit, a patron of art, mentioned in the Great Epic. Pukkusāti, king of Gāndhāra, is said to have sent an embassy and a letter to king Bimbisāra of Magadha. In later times the Huns occupied Gāndhāra. During the reign of Trilocanapala, the Hindu rule was lost in Gāndhāra. As to the trade relations it may be pointed out that the horse-dealers figure prominently amongst the Gāndhāra traders. We know that the Gandharan horses were the best. It was in Gāndhāra that red blankets worth one hundred thousand coins, were produced and the soldiers of Gāndhāra accoutred in blankets, used to follow king Vessantara.

So far as religious history is concerned, it may be noted that Vedic sacrifices were performed in the Gāndhāra country. Buddhism spread in Gāndhāra. Asaṅga and Vasuvandhu, two celebrated Gandharians, flourished to enrich the Buddhist philosophy.

The Gandharians had in very early times developed a school of art in Gāndhāra. The art of Gāndhāra was modified by adopting the technique of the Hellenistic art. It has there-

fore many features in common with Graeco-Roman art. The image of the Buddha is like a trade mark of the workshops of Gāndhāra. The famous Gāndhāra sculptures found abundantly in the Peshawar district and neighbouring regions, the ancient Gāndhāra, of which many excellent examples date from the time of Kanishka and his proximate successors, give vivid expression in classical forms of considerable artistic merit. We have seen in our treatment of the subject that a Gāndhāra King, Nagnajit, is credited with having originated the art and a book on the art of painting is said to have been written by that Nagnajit, as the Citralaksana, a technical book on painting, points out. The paintings discovered by Sir A. Stein in Khotan and Central Asia, show some influence of Gāndhāra art and Chinese tradition also narrates that two Khotanese painters, Wajna and Wei-chi-i-song, introduced the Indian ideals and methods of painting in China and Korea. This makes it not unreasonable to surmise that it was the ancient pre-Hellenic Gāndhāra school of painting which influenced the art of Central Asia and the far east.

The Gāndhāras had their own coins as we know that it was in Gāndhāra that the finest "double-die" coins were struck.

A close and careful study of the history of the tribes described above will serve to furnish a picture of eastern and north-western India during the pre-Muhammadan period. We propose in our next article to present an account equally full and copious of many other Ksatriya tribes not noticed in the preceding pages so as to make up a complete picture of the Ksatriya ruling clans of ancient India. There cannot be any doubt that all these tribes were Aryan in race, language and culture, though we may discover here and there a detail in habits or manners that differed from the standard or form pictured or prescribed in the Brahmanical text books on law and customs. But such differences may naturally be expected in peoples spread over such a wide area, and the unity of type of the culture is apparent to the most superficial observer.

to his neighbour? Yes, we know of one Teacher whose teachings can banish all warring proclivities from men's minds. Seek and you will find.

PERVERSION OF KNOWLEDGE

We know that most of the scientific discoveries were made for man's benefit, they did render service to humanity but why have people perverted them for evil? Take for instance :—

1. Opium, Cocaine, such anaesthetics and anodynes meant to relieve feeling of pain have been abused for voluptuous purposes.

2. Gunpowder invented for pyrotechnic display for human amusement has been perverted to diabolic uses (to kill man and animal).

3. Magnifying glasses meant to aid eye-sight for reading minute things or to see at a distance for the study of celestial bodies are used as field-glasses to spot the position and strength of enemy in war.

4. Explosives invented for excavating and mining purposes for human benefit are turned to devastating purposes.

5. Chemistry is turned to fashion things for human destruction.

6. Boats originally constructed for traffic of merchandise and for communication between countries separated by water are converted into terrible engines of war-fare.

One need not multiply instances. In ancient times knowledge was not imparted without an assurance against abuse ; in modern days knowledge is indiscriminately available to all and is abused without the least compunction. Why? because the system of education is defective, moral Science is taught only as a routine work. A perfect code of morality is required to be taught and the teachers' precept is required to be followed by example. Can we not obtain this any where? Yes, if you care to find it you will,

SUPERSTITIONS

People say the present is the age of reason. Is it so? Superstitions of a variety of description have not died yet. One need not talk of barbarians, we have noticed in highly civilized races in India :—

1. Stars are worshipped and appealed to for help.
2. Eclipses are events of great religious importance.
3. Auspicious days are selected in all ceremonies.
4. Figures, letters, words are supposed to possess certain potencies.
5. Waters of certain rivers are credited with sanctity.
6. Men posing as saints gather numerous followers whom they successfully deceive.
7. Dead saints' tombs are invoked for blessings or solution of troubles.
8. Fasts and several other austerities are resorted to, and stored away as merits for next life.

Similarly a thousand more superstitions rule the world. Why? because human mind is not trained to understand that the supposed imaginary forces do not exist. The books people follow, countenance such beliefs which gradually take deep roots in human minds. Is there no system, religion or philosophy which can eradicate error? Yes there is, only if one wishes to know.

VEGETARIANISM

Competent medical men, in large majority, are recommending vegetarian food for humanity. Few listen to them. Force of habit is too strong to forsake the relish of the palate. Tender chord is not touched, mere medical opinion does not carry conviction. Contrary opinions are preferred because man is more or less slow to change. Some sects have not solved the problem how to butcher an animal. The killing of certain sacred animals have given rise to so many riots. Unless ideas of Sympathy for subhuman creatures is present in men's minds

they will not have any mercy for the millions of innocent creatures they kill for the sake of food. Tremendous trade is maintained for meat traffic throughout the world. Studs, poultries, nurseries are extensively maintained to breed and multiply creatures for slaughter. Why this heartless, callous and cruel treatment towards creatures to whom life is as dear as it is to us, if not dearer? Because some books which people follow lay down that except certain animals, the whole of the animal kingdom was created for man's stomach. Such commands are supposed to emanate from the very creator of the animal kingdom. Has no human being taught that life is one and that a human being has no right to cut short the course of a lower life yet equally sacred on its onward progress? Yes, such a Man has lived and His teachings can be studied with advantage if you care to do so.

CONVERSIONS

There may be two phases of conversion of an individual from one religion to another. If a preacher says to you:— "I give you a perfect code of morals by which you should regulate your conduct in your relations of life, ponder over it, adopt it if you are convinced of its truth and follow it in life, you will be happier. With your worldly status I have nothing to do, that is a matter for the society you live in. I want you to think and act as I do, but I don't want you to be of my way of thinking to add to the number of followers of a creed which I follow, for defensive or offensive purposes against people of another religion. If you feel that your worldly status will be elevated by joining me without your imbibing the principles I am inculcating in you, I have to disillusion you. My object is to teach you the moral law so that you may be better and happier for it. I want you to be a minus quantity so far as quarrels are concerned." If the preaching is imbibed, it is conversion in Buddhistic sense. But if the preacher says, "mine is the best religion. It is not separable from politics, you are, in the religion in which you are, regarded as an

inferior human species, absolutely deprived of equality. Come to mine, I will regard you as my brother. Why should you stay in such a despicable society in which you are nobody. By your coming you will add to our ranks and we shall be in a better position numerically for defensive and offensive purposes in relation to our neighbours. My religion is not human-made but based on Divine revelation and therefore infallible." It is a conversion of a sort but not a conversion in Buddhistic sense.

Were people less loquacious as to equality of men and woman in the world the better. The ideas of perfect equality of men being unnatural, exists only in theory and not in practice. Many teachers have propounded this idea and preached it with great vehemence but in practice they have not succeeded. If you allow a man to touch your dish or dine with you, you can say in these matters only there is some equality. What about hypergamy, slave trade, conquering your own co-religionists and annihilation of your own co-religionists for your own gain? Removal of certain social disqualifications is one thing and perfect equality is another. When a new sect is formed, it has naturally to treat all incomers with equality in its own interest in its early stages. Before its expansion equality is maintained *ex necessitu* but inequality follows in the ratio of increase in members. *

Is there no religion, system or philosophy to teach you that moral codes are not meant to equip you for worldly organizations but that you have to depend on your own efforts for Salvation? Yes there is. Search and you will discover it.

SHEO NARAIN PUNDIT.

MY EXPERIENCE OF THE THEOSOPHICAL SOCIETY

BY S. HALDAR.

As a College student I joined the Theosophical Society and was initiated as an ordinary member by Colonel Olcott in 1883. Occultism was one of the attractions but I felt

chiefly drawn to the Society by its programme of Universal Brotherhood of Humanity. Let me sum up my experiences during the last forty years. The Society has done immense good by vindicating the worth of the ancient religions of the East which had been cast into the shade by the modern religions of the Cross and the Crescent. The prevailing notions that Hebrew was the mother of all languages and that the Bible constituted not only the Word of God but the only authentic history of the origin of the world were seriously called in question. Independent researches have given the go-by to these puerile notions. The Society drew attention to the higher philosophical truths embodied in Hindu and Buddhist religious books which are many centuries older than Christianity and to a civilization much older than that of Judea. It became evident that the higher oriental philosophy was as far removed from the popular forms of religion prevailing in the East as the European philosophies of the last two centuries are from the ritualism of the Roman Catholic Church. All these are to the credit of the T. S. and they constitute a record of which any corporation of men may be proud.

But the great plan of bringing about a brotherhood of men has made little headway. In fact, the action of the leaders of the Society has in some respects proved detrimental to that object. The Hindus, for instance, have been led to believe in the perfection of their religious and social systems. This has intensified their spirit of exclusiveness. Immense harm has been done by the leaders who have taught dependence on traditional faith and authority and have drawn away men's attention from reason and from the exercise of their independent judgment. Extraordinary demand is made on human credulity. Thus Mr. C. Jinarajadasa, Vice-President of the T.S., wrote in March last: "The occult tradition says that after the Lord Gautama Buddha completed His office as a Buddha of humanity, His office was taken by the Bodhisattva Maitreya, who at once gave the ancient teaching of the Buddhas in a new form first through Greek philosophers of the

Periclean age whom He inspired and then afterwards, as the Christ in Palestine and later as Sri Krishna of Hinduism". On the authority of the Vice-President we are told of "occult traditions" and we are called upon to believe that Sri Krishna appeared in the world after Jesus of Nazareth. All this is fatal to the development of a spirit of independent judgment. The Hindus and Buddhists in the past have come to grief by placing implicit faith in tradition and by their disposition to bow to authority. The Theosophical leaders have so far exploited the credulity of these unhappy people and have done them more harm than good.

It was a great mistake on the part of H. P. B. to include occultism in her public programme. She wanted to produce an effect, apparently relying upon the Biblical text." Except ye see signs and wonders, ye will not believe". That object was gained for a time but it has eventually proved disastrous to the Society. A cultured Bengali gentleman who was very closely associated with H. P. B. for many years in the eighties found out the doubtful nature of the "miracles" performed by her in the name of the Himalayan Mahatmas, and he quietly left the Society. After her death, Mr. W. Q. Judge produced letters from Mahatma Morya. The constant burden of these letters was the great wisdom of Mr. Judge and the high place he ought to have in the Society. Mrs. Annie Besant had no doubt as to the genuineness of these letters. Later on Colonel Olcott saw them and pronounced them to be forgeries. The Colonel called upon Mr. Judge (who had been made President of the T. S.) to resign or, in the alternative, to have a judicial committee convened and the proceedings made public. As Mr. Judge refused to resign it was decided that all the documents should be placed in the hands of Mrs. Besant, that she should preside over the inquiry and that all the evidence should be published. Eventually nothing was done. Mr. W. R. Corn Old, a Theosophist, urged the leaders at the London head-quarters to have the documents published. He was told that Mrs. Besant had burnt them.

Mr. Old had kept fac-simile copies. These were published in the "Westminster Gazette" of October 29, 1894. They were republished in book form under the title, "Isis Very Much Unveiled". Neither Mrs. Besant nor Colonel Olcott attempted to deny the statements. It appears that H. P. B. confessed that the Shrine in the Occult Room at Adyar was made with three sliding panels at the back. The names given by her to the Himalayan Mahatmas are not recognizable as correct Indian names. In "Isis Unveiled" common Sanskrit words are mis-spelt. The Bhagavadgita is confused with the Bhágabat Purána in Vol. II, p. 199. Mr. W. E. Coleman pointed out that there were, in the "Secret Doctrine" of H. P. B., unacknowledged copies from Oliver's "Pythagorean Triangle", from Donnelly's Atlantis. Mr. A. P. Sinnett's "Occult World" (1881) contains an unacknowledged extract from Mr. Kiddle's (New York) address delivered in August 1880 and reported in the same month in the *Banner of Light*. After the plagiarism was made public the passage was quietly omitted from the next edition. Mrs. Besant gave out that the charming book "At the Feet of the Master" had been written under the direct inspiration of a Himalayan Mahatma by the boy J. Krishnamurti. People were led to believe that the boy was a reincarnation of Alcyone, a Greek "Sati" who threw herself into the sea because of grief for her husband and was changed into a kingfisher. The extraordinary claims put forward on behalf of the coming "Star of the East" about fourteen years ago have remained unrealized. It is stated in "Modern Religious Movements in India" by Dr. J. N. Farquhar: "One evening in a lecture in London she (Mrs. Besant) declared, to the amazement of the whole audience, that Madame Blavatsky had been again incarnated. After the lecture her own friends asked her how she had come to say such a thing. She replied, 'O, I just felt like it'." Woe to the people who have such leaders to guide their steps. A great English writer has said, "The great masses of the people are led along by their leaders with the same tameness as ever they were. And

they ever will be so until each one has learned to believe no doctrine, statement, alleged fact, or proposition whatsoever until it has been proved by evidence which appears sufficient to himself".

THE ZAZENYOJINKI, OR RECORD OF PRECAUTIONS TO BE TAKEN BY THE DHYANA-PRACTISER

(Continued from page 455 of the last issue.)

The Zazen has no connection with the 3 Dharmas: teaching, practice and enlightenment, but includes in it all the 3. Enlightenment is as a rule shown as the attainment of the full knowledge, which is against the principle of the Zazen. Practice is commonly explained as faithful practice or serious exercise, which is not in accordance with the idea of the Zazen. Teaching has as its object destroying demerits and cultivating merits, which however is not intended in practising Dhyāna. The Dhyāna establishes a teaching, that is not an ordinary teaching, but one that is 'directly pointed out and individually transmitted,' that is preached with the whole body, and that has naturally no clause or phrase in its expression. When consciousness is annihilated and reason is reduced to the last extremity, one single word will come to comprehend things in infinite space, without being exhibited even a whit. What can this be but the true and right teaching of Buddhas and Patriarchs? The Zenshu talks of practice which however is an actionless practice, i.e., the body does not act, the mouth does not recite secretly, and the mind does not consider or think; the six organs of sense are naturally pure and not polluted by anything. The practiser of Dhyāna does not resort to the sixteenfold exercise which the Śrāvaka practises, the twelvefold production of causes and effects on which the Pratyekabuddha meditates, or the 6 Pāramitās or perfections and 10,000 minor practices to which the Bodhisattva resorts. He is not to do anything at all, and therefore he is called a Buddha. He thus settles himself on the Samādhi practised by all Buddhas for their own enjoyment, and freely acts

according to the fourfold peaceful conduct. Is this not the conduct of profound meaning of Buddhas and Patriarchs? The Zenshu teaches enlightenment which is attained without being enlightened; this is the kingly Samâdhi of all Samâdhis, the Samâdhi which leads forth the *Mushochi* or 'knowledge which has no birth,' the Samâdhi which brings the *Issaichi* or 'omniscience' to light, the Samâdhi which gives birth to the *Jinenchi* or 'natural knowledge,' the door of light which leads into the *Nyoraichi* or 'Tathâgata-knowledge.' These are all produced through the peaceful practice of Zazen, which is gone beyond the formal separation between wise and common beings, and got out of the comparative consideration concerning intelligence and ignorance. Is this not the realization of the enlightenment naturally possessed by every being?

Further, the Zazen has no connection with the 3 Siksas: *Sîla* or morality, Samâdhi or tranquillity and *Prajñâ* or knowledge, but implies all the 3. That is to say, *Sîla* is commonly explained as 'preventing wrong from arising and putting an end to evil'; in the Zazen, however, a man meditates on the oneness of the whole body; he casts off caring for anything and stops thinking of any object; he regards neither the Buddhistic way, nor worldly one; he ceases to have religious or worldly feelings; there is neither right and wrong, nor good and evil; how could there be anything to be prevented or stopped? The *Sîla* as set forth by the Zenshu is a formless one founded on the mind. Samâdhi is commonly explained as contemplation and perception, and nothing else. Through the Zazen a man delivers his mind and body from bondage, and gives up comparative consideration on 'intelligence and ignorance'; he becomes free from change and agitation, he does nothing, but never becomes vague in expression; he is like a fool or an idiot; he is comparable to a mountain or a sea; the different ideas of motion and rest never come to him; it is Samâdhi, but void of a definite form of Samâdhi, and therefore it is named the greatest Samâdhi. *Prajñâ* according to a common exposition means 'discrimina-

tion and perfect understanding.' In the Dhyâna, perceivable objects perish of themselves, and consciousness itself passes away never to rise again, when the whole body being set forth as the eye of wisdom, there is nothing to be discriminated or understood. He then sees Buddha-nature distinctly and makes it shine thoroughly. This is Prajñâ. The doctrines never become perplexed; he destroys the mind-sense and taught by all Buddhas, and all the discourses delivered by Sâkyamuni the Buddha during his ministerial life, are included in the 3 Siksas: Sila, Samâdhi, and Prajñâ. Now in the Zazen, a man holds every form of Sila, practises every form of Samâdhi, and understands every form of Prajñâ. The subjugation of Mâra, the attainment of enlightenment, the turning of the wheel of the Dharma, the realization of Nirvâna, all depend on the power of Dhyâna; miraculous deeds or transcendent acts, the emission of rays and the preaching of the Dharma all come from the power of Dhyâna. And further, *Sanzen* also is a kind of Dhyâna.

As for the place of meditation, a quiet place is good; the cushion you use must be thick; you should prevent wind and smoke from coming in, and rain and dew from moistening you; you should take good care of the place where you sit, and always keep it clean. There are some instances left by ancient sages, in which one sat on the diamond-throne and some on a firm rock, but in all cases they are known to have used cushions. The place for sitting should not be too bright in the daytime, nor too dark at night, it should be warm in winter and cool in summer. This is the proper means thereof.

While you sit, you should abandon the ideas of heart, will, and consciousness, put an end to the thoughts of recollection, perception and contemplation; you should not intend to become a Buddha and care for right or wrong; and valuing time highly, you should be so urgent in the practice of Dhyâna as though you were trying to rescue your head from fire. Sâkyamuni the Tathâgata sat up in meditation, and Bodhi-

dharma sat facing a wall in the Shao-lin monastery, in which they did absolutely this one thing and nothing else at all. Shih-hsiang taught his disciples to become like dead trees, and Ju-ching of Tai-pai used to warn his disciples against dozing. For the Dhyâna man, there is no need of burning incense, worshipping, invoking the Buddha-name, making confession, reciting Sûtras, or performing daily services; he has only to sit on in meditation and thereby he will obtain enlightenment.

While sitting, you should generally put on a Kâsâya, and never be without it. The cushion is not to support all the crossed legs, but the latter half, the backbone rightly sitting on it, which is the way of sitting of Buddhas and Patriarchs. There are 2 ways of sitting: full cross-legged sitting, and half cross-legged sitting, according to the former way, you must put the right foot on the left thigh, and the left foot on the right thigh. Your clothes must be loosely tied and well arranged. Put the right hand with the palm upturned on the left foot and the left hand on the right palm. The thumbs of both hands stand supporting each the point of other, kept closely to the body. The points of the thumbs must be kept just in front of the navel. Keeping the body upright and sitting erectly, you should not incline or bend the body to right or to left, nor should you lean your body forwards or backwards. Your ears and shoulders, nose and navel should be kept respectively in perpendicular lines. Your tongue must be stuck to the upper gum. Breathing must be made through nostrils. Lips and teeth must be stuck to each other. The eyes must be opened moderately, neither too widely nor too narrowly. Thus making proper arrangements of the body, you should inhale and exhale a few times through the opened mouth. Next settling your body, you should move your body from side to side, each time decreasing the degree of the motion, and finally coming to firm upright sitting, when you should consider unconsiderableness. How could unconsiderableness be considered? It is considerationlessness, which is an important means of Dhyâna sitting, by means of which

you must forthwith destroy evil passions and obtain full enlightenment. When you want to rise from sitting first of all you must put both the upturned hands on the knees and move the body from side to side 7 or 8 times, each time increasing the degree of the motion and breathing out of the opened mouth. Putting your extended arms on the ground, stand up easily, and walk slowly along the left side of the room, ever turning to the right.

While sitting, if you feel sleepy, you must shake your body or open your eyes widely, or put your mind on your head, the border of your hair, or between your eyebrows. If you still feel inclined to sleep, rub the eyes with hands or chafe the body. If you are still sleepy, stand up and walk, ever turning to the right. If you walk a hundred steps or so in this manner, sleepiness will certainly go. While walking, you must always transport half a step in a breath, so slowly that though you walk, you look as if you were not walking, but standing still without moving. You may still not be awakened, then you must wash your eyes, or cool your head, or recite the preface to the *Brahmajāla-bodhisattvasīlasūtra*, or resorting to every other possible means, keep yourself from sleeping. You should consider, that birth and death is a serious matter, that the inconsistency of life is too rapidly to be felt, that the spiritual eye is not yet enlightened, and how it could be possible to sleep. If sleepiness still cannot be dispelled, you must offer prayer to Buddhas and Patriarchs as follows: "The impressions of evil Karmas I have committed are so serious that I am overpowered by sleepiness. When may I eschew it? I earnestly entreat Buddhas and Patriarchs that by the power of great compassion and pity they should deliver me from the trouble of heavy drowsiness." If your attention is distracted, put your mind on the top of your nose or public region, or count your breaths. If it is still distracted, bring forward 'problems for meditation' (*Koan*), and thereby get awakened; 'What is it that comes in this manner?' or 'has the puppy no Buddha-nature?' or, as Yün-mên sets forth,

'the one thought that is not yet formed is like Mount Sumeru,' or, as Chao-chou teaches, 'the purport of the coming of the first Chinese Patriarch from the western land to China is an oak-tree in the garden.' These and other dry questions are suitable to the occasion. If you still feel sleepy, think over the moment when a single respiration is cut off or the last breath is breathed out and both the eyes are closed never to be opened again ; or if you think over the time when you were not yet conceived in your mother's womb ; or the time when the one thought is not yet formed, the doctrine of the emptiness of ego and objects will all at once be understood, and the distraction of attention will necessarily come to an end.

On arising from sitting, if you display good deportment without any consideration, what you display will be the 'problem for meditation' itself ; if you complete culture and enlightenment without subject and object being made to confront each other, then the 'problem for meditation' will have been solved. This was the state of things before they began to spring up, the order of things in the period of emptiness ; and the essential point or characteristic feature of the teachings of Buddhas and Patriarchs is this, and nothing else. As Shih-hsiang sets forth, you should forthwith rest away, cease away, grow quite cold, include myriads of years in one moment, become like cold ashes, or a dead tree, or like an incense-burner in an old mausoleum, or a piece of whitened silk. I implore you in utmost earnest.

OBSERVATIONS MADE IN THE FAR EAST

BY N. CHATTERJEE, ESQ., BAR-AT-LAW.

(Continued from page 440 of the last issue.)

We walked down the long corridor with innumerable flower beds on either side, and encountered finely robed Chinamen, each with two gorgeously attired ladies, taking the promenade in that delightful garden walk which has cost China her army and navy. Mr. Liu informed us of their "High

Class" station in life, taking exercise and fresh air, each with two wives. He called our attention to the friendly and charming relation of the ladies to each other and remarked that there was never a misunderstanding or a dispute in the house. Each of the wives gets equal allowance and lives in perfect amity under the same roof. He was rather vexed at the expression of my surprise, and remarked on the rich dresses and the happy, genial looks of the ladies. According to him, there are some foreigners who approve of the customs and there are others who resent it. And with biting satire he observed that the disapproving foreigners invariably showed great ardour for enjoying the society of the Mongolian concubines. The deceit and insincerity of the white man, in regard to sexual morality, expose him to the comment and odium of the Easterns. Mr. Liu has travelled in Europe and America and has a store of knowledge of the peoples of the two hemispheres and has acted as a guide for 30 years. He is himself a high class chinaman.

The high-class Chinese ladies have smooth skin and delicate complexion and are self-possessed and dignified in their carriage and demeanour. We went to see the Central Park. It is an extensive place, a part of it is shaded by tall, branching trees; the whole length and breadth of it was a mass of tables and chairs where the visitors drank tea and other beverages. On the tables covered over with spotless white cloth, dishes of Chinese and European confectionery were placed in artistic order. The park was filled with men, women and children in clean, elegant habiliments. The eye of the foreigner rests in bewilderment on the exquisite art woven in the tapestry of Chinese silk. The waiters in immaculate white robes are attentive and quick in serving.

It is one of the most glorious sights I have ever seen on the East of Suez. It could not have been possible to have seen the spectacle during the old regime. Six years ago it was the Republic that threw open the park to the nation, and the nation with wonderful adaptability and instinctive desire

for larger life have broken down the absurd, old barricade of custom and rushed to the fresh air and sunlight of the outer world ; and now enjoy themselves with their female relations and friends and children in this beautiful, decorated park. They had music, sword plays and other entertainments to amuse the visitors. The heart of China is sound, the brain which leads and controls the heart is antiquated and unproductive.

I expressed my sorrow at the fratricidal warfare that is being carried on between the North and the South. Mr. Liu and his friends were confident that within 10 years the differences would be composed and there would come about a brilliant change in the life of the nation. The republic will remain unmoved, round it will cluster unselfish, educated and patriotic men to infuse life and energy into the remotest part of the Empire. The guardian spirit of China sang out, Amen.

On the lake in the Summer Palace the dowager Empress with her circle of friends used to take excursion in the beautifully ornamented house boats in the cool of the evening. These elegant vessels are lying uncared for on the water in the boat house. One of them has gone to pieces and lay sunk in the water. The other two are in a state of decay, and in a year or two will undergo slow dissolution and eventually subside into the green water on which even now they ride with the faint mark of majesty of long years ago. The soldiers, recently recruited in the army, with cheerful countenances lounge lazily on the grounds of the temples. They wear no ammunition boots. Felt shoes, with thin leather soles, do the service. Their accoutrements are shockingly poor. I chatted with them and offered cigarettes. They were immensely pleased to get the cigarettes and answered my questions without reserve. How could the Government supply them with military boots and equipment when it had no money to pay the salary of the army and civil functionaries ; they have not been paid wages for months and months. Their rulers tell them that the finance of the country is in dilapidated

condition. The rulers are fighting for their own selfish end and ambition tearing the country to pieces. The "foreigners" are insidiously usurping the land, squeezing the substance out of it and fomenting discord and dissension among the rulers of the country ; but they, the poor soldiers and the officers of the State are expected to live on mother wit. They have to turn brigands and robbers to make a living. They said all this with a blush of shame. They were happy to see us, men from India, the country of their great Buddha. They expect better times when the white man leaves the country. Mr. Liu faithfully interpreted the questions and answers. I shook hands with each and everyone of them. They are fine lads and I left them in the shadow of gloomy thoughts. I too, walked away with dark clouds in the region of my heart. China, at present, is no man's land. Its finance, industry, education, railway, in truth its very soul is delivered up to the foreigners.

The President and his ministers are mere figure heads in the country and obedient slaves of the white man and dance like marionettes to the rhythmic pull of his strings. The people, in general, seem indifferent to the chaotic condition of the Government, but become bitter and ironical when they speak about covetousness and regard for personal advantage of the contending parties in the north and south ; and speak of them as brigands and *apaches* driving the country headlong into financial ruin and enslavement. It is the "foreigners," they will tell you, who have driven the wedge between the north and the south, and will extend the cleavage and widen the division between the cold and stupid north and emotional and fiery south till the two are able to close up the rank. The nation has too long been kept in stygian darkness to bear the light of heaven, the new form of state craft.

The nation vaguely prefers the republic to ancient monarchy. The republic has removed the thick forbidding wall from its path and given it the freedom of movement and action, and enabled it to raise its head and eyes to the sun,

although for the long residence in the dungeon the eyes blink in the light. The trouble is transitory and will pass off; the eyes will get used to the light and the sight will be clear and strong. The nation forgives the present rulers their iniquitous, sordid and unpatriotic conduct for one beneficent action—the tearing down of the *Bastille*, the black symbol of tyranny, and letting in the genial air of freedom to refresh the country.

The Chinese are not unruly, and like agreeable and peaceful existence. They are just the men for enlisting in the army for the liberation of humanity. The pressing necessity of the country is instruction in schools and colleges under the guidance and control of their own leaders—honourable, liberal and upright men. They must endeavour to banish grovelling poverty from the land. The country is passing through a terrible crisis—a crisis of vile speculation, self-aggrandizement and sinful ambition. The leaders have gone into captivity of the 17th century politics. The country is expiring; there is no one to say to the nation, "The torch that would light them through dignity's way."

"Must be caught from the piles where their country expires."

The end of this long walk leads one into a boat-shaped, two storied marble building resting on pillars on the lake. It is an ideal corner to sit of a summer evening, to sip delicious China tea and watch the amphibious animals cruising and playing in the vast expanse of water. The building has changed its character. It is turned into a curiosity shop and a tea house. We enjoyed our tea in the cool breeze blowing over the water. I bought a stick made of a branch of a tree, absolutely native of Peking. I have never seen such wood any where in all my travels and was proud to have it.

On the next day we drove in an automobile to the Western Hills. It is a pleasant ride presenting vistas of Chinese rural life and temples in a rustic setting. The villages consisting of groups of huts with thatched roofs are wonderfully clean. There is no foul smell of animal and human dung. What the

inside of the poor dwellings is like I can not say. These poor people keep the outside of their hamlets cleaner and tidier than the villages in India or the slums of Europe. There are no metalled roads, no water supply, no schools, not even a medicine man. For centuries these people have been neglected and thrown upon their own resources. They live and die like flies. They dwell among the rude tombs of the dead. They do not acknowledge the victory of the grave nor feel the sting of death. In India we have had Hakims and Kabirajes to attend the sick bed of the poor. These useful tribes have disappeared from the Indian villages. The sick and the diseased of China and India are left without medical aid or relief to the inevitable end of all things in nature. The republic has established compulsory and free primary education. In large cities and small towns there are schools which the children of both sexes from the age of six are bound to attend and continue up to the age of 14. The necessitous children get the supply of books and writing materials and one meal a day from the State. The educational law is strictly enforced. Were the children to absent themselves without sufficient cause from the schools, the parents or guardians are punished by the magistrate. The Americans help the Chinese much with their educational institutions. The Christian missionaries are doing considerable educational work. The education imparted by the foreigners, their national and religious interests rooted in the country, is not unmixed beneficence. There is a widespread hatred of Japan. On my asking them the reason for their antipathy and deep anger, they would blurt out and refer to the acquisition of Formosa by the Japanese. They imbibe the spirit of hatred and antagonism in the lecture-rooms of foreign colleges and schools. It is not wholesome education these unfledged youths receive under foreign school masters. It is not the right sort of education, it is in truth impolitic and pernicious education to turn these students out into the dangerous and turbulent sea of politics are they have learnt to swim in the calm and placid lake of honest and pure

intellectuality. It caused me pain to listen to all this indignant expression of opinion and deep resentment. I pointed out to them that in the fluid and gaseous condition of the country it is wicked and unwise to nurse resentment towards Japan the torch bearer of Asia. The East, from Constantinople to China, has been overrun and dominated by the white man. I related to them from Aesop's fables the story of the fox without the tail, and warned them against the false and deceptive logic of the cunning and sneaky animal. They suffer for the folly and want of understanding of their ancestors. The former rulers kept themselves within the wall caring nothing for the scientific and political movements of the world outside. They did not trouble to look at the map of the world or to cast their glance at the seas and oceans that wash its shores and stretch far away into regions and climes inhabited by peoples of different mind and calibre. They left the country in disorder and unclean. The republic of China has to put this house in order. It has to look into the finance, education, sanitation, the relief of poverty and the defence of the country. I startled them by saying that no Eastern, including the Japanese, can enter, settle down and claim citizenship in the white man's land, such as Australia, Canada, South Africa and the United States of America. They knew nothing of this ; their school masters never enlightened them on the subject. They confessed their ignorance, covering them with confusion and bewilderment. I told them that the foreigners with whom I had travelled from Shanghai to Peking looked upon the poor of China with contempt and spoke of them as if they were erect, biped animals. The white man will not respect and place on equal footing with himself an Asiatic who is ignorant, superstitious and of mean standard of living. The 'high class' Chinese, should they possess any degree of self-respect, must look after the poor and instruct them to build better and more sanitary huts and to give up beggarliness. They cannot, I am sure, they will not, stay in the thought idea and life of the first century or the sixth

century or the tenth century or even of the 19th century of the Christian era and at the same time claim equal treatment with the nations who are moving and carrying the poor with them towards higher and better mode of living. I expounded to them the humanitarian and ethical doctrine of great Sakya Muni. I showed by comparison with other religions of the world, the supremacy and unparalleled sublimity of Buddhism. They bowed reverentially to the name. They seemed pleased with the presentation of these points of view and remarked that I and my countrymen should consider them as brothers and friends. I am sure I can be a successful preacher of the doctrines of Buddha and become a formidable rival of the Christian Missionaries in China.

In Peking they have assumed European hats. In entering the temples they take off leather shoes and put on cloth or rope shoes and remove the hats and bend low in front of the Altar and gently tap the hands and utter prayer in almost inaudible tone. No one can enter a house, or ancient buildings or museums in leather shoes; these are kept so spotlessly clean. The authority, that look after these places of interests, keep a large supply of over shoes made of cloth. In many places we had to remove our boots to wear the rope shoes. The temples and the monks are morally and physically cleaner and purer than the temples and priests in other parts of the world. The Chinese are a less sensual people than the races of other parts of Asia and of Europe. Ovid would have been laughed out of scorn and thrown into the Yellow Sea for his cynical and irreverent remark, "if you wish to remain pure, do not go to the temple." In the temples of China they do not have the exhibition of fine costumes and "new creation", nor do they indulge in quiet and restrained flirtation as in European countries; nor do they ogle and stare at women and follow them about in lewd manner as it is the despicable habit with the dissolute and barbarous men in the temples of other eastern countries.

(To be continued)

NYAYA-VINDU.

WITH DHARMOTTARACHARYYA'S COMMENTARY.

(Translated by Harisatya Bhattacharyya, M.A., B.L.)

(Continued from page 461 of the last issue.)

सात्मकं जीवच्छरीरं प्राणादिमत्त्वादिति ॥

"The body of a living being contains a Soul ; because it has Life etc."

Commentary :—"The fact of containing a Soul" is the Proven. 'The body' is the Abode. 'Living being' qualifies the Abode ; the Soul is not intended to be contained in a dead substance. 'Life etc.' signify the functions of a living being e.g., respiration etc. 'Because it has Life etc.' is the Reason. It is to be noted that the Mark here is a Doubtful one of the Special type (*Asādhārāṇa-anāikāntika*). We may take into consideration two different aspects of the phenomena, signified by the Abode. Now, if the fact of the inherence of the Mark in those two aspects of the phenomena is not definitely determined, then the Mark is a Doubtful one ; if, however, it is not even known whether the Mark inheres in them at all, then the Mark is unknown ; if thirdly, the Mark is known to inhere in both the two aspects, then it is the Contradictory one.

The Mark becomes a Doubtful one of the Special type, where the two aspects of the phenomena, signified by the Abode, are dichotomically different. All the substances of the universe,—for example,—come under two broad classes viz.,—those that contain souls and those that do not contain souls ; obviously, there can be no third class of substances, since the division is dichotomic. Now, in the given illustration, it is not definitely known in which of the two classes of Substance, the Mark inheres. Hence the Mark is a Doubtful one and that of the Special type. A Mark is a Doubtful one of the General type (*Sādhārāṇa-anāikāntika*), if its inherence in the Abode is not certain and invariable ; in such a case, the retrogression of the Mark from the Dissimilar Abode may be doubtful ; or, its agreement with the Similar Abode may be doubt-

ful ; or, its difference from the Dissimilar Abode may be unproved.

न हि सात्मकनिरात्मकाभ्यामन्यो राशिरस्ति यत्र प्राणादिवर्तते ।
आत्मनो वृत्तिव्यवच्छेदाभ्यां सर्वसंग्रहात् ॥

"There is no class of living substances other than those that contain Souls and those that do not contain Souls ; for, all of them are included in the two classes ; characterised by the affirmation or the negation of the Soul with regard to them."

Commentary :—It has been said that the Mark can be a Doubtful one of the Special type where the aspects of the phenomena signified by the Abode are dichotomically different. In the given illustration, we may think of such a dichotomic division. All substances are either *en-souled* or *non-ensouled* ; there is no third class of substances.

नाप्यल्योरेकत्र वृत्तिनिश्चयः । सात्मकत्वेन निरात्मकत्वेन वा
प्रसिद्धे प्राणादेरसिद्धिः ॥

"In which one of the two, it exists,—it is not definitely known. Life etc. are not definitely known to exist in substances known as *ensouled* or in substances known as *non-ensouled*.

Commentary :—This describes the second condition of the Doubtful Mark of the Special type. It is known that Life does not exist in anything, other than *ensouled* and *non-ensouled* substances. It is consequently known that Life must exist either in *ensouled* substances or in *non-ensouled* substances. But it is uncertain in which of the two classes of substances Life inheres.

तस्माज्जीवच्छरीरसंबन्धौ प्राणादिः सात्मकादनात्मकाच्च
सर्वस्माद्वृत्तत्वेनासिद्धेः ताभ्यां न व्यतिरिच्यते ॥

"Hence the Retrogression of Life etc. related to the living body, from all the substances, *ensouled* or *non-ensouled*,

not being proved, Life etc. are not properly eliminated from either of the two classes."

Commentary :—Here it is finally shown how the Mark in the given illustration is not properly distinguished from either of the two contradictory aspects of what is signified by the Abode. 'Body' is the Abode ; it can either be an ensouled one or be a non-ensouled one. It is not definitely known which of the two kinds of Body is repudiated by Life. Hence the Difference or Retrogression with regard to the Mark is Doubtful here. This Difference or Retrogression would have been definitely determined, had it been known that the Mark was essentially connected with one of the classes of substance. Of course, it is observed that Life etc. do not exist in Pitcher etc. Such facts, however show that Life etc. repudiate only some modes of ensouled or non-ensouled substances ; they do not determine that Life etc. repudiate all the modes of either of the two classes of substances. Hence, the Retrogression of the Mark in the given illustration is not known.

न तद्वान्वेति । एकात्मन्यप्यसिद्धेः ॥

"Agreement is not known. It is not proved that the Mark inheres in one of them."

Commentary :—It has been shown above that Difference or Retrogression with regard to the given Mark is uncertain. Similarly the fact of its Agreement also is uncertain. It would not have been so, if Life etc. were known to exist either in *ensouled* or in *non-ensouled* substances.

नापि सात्मकान्निरात्मकाच्च तस्यान्त्यव्यतिरेकयो रभावनिश्चयः ॥

एकाभावनिश्चयस्यापरभावानन्तरौयकत्वात् । अन्त्यव्यतिरेकयो-
रन्योन्यव्यवच्छेदरूपत्वात् ॥

"It cannot be that it has neither Agreement with nor Difference from the en-souled and the non-ensouled. For, the determination of the non-existence of the one gives rise to that of the existence of the other. Because Agreement and Difference mutually repudiate each other."

Commentary :—The supposed opponent to the argument under consideration is a Buddhist who maintains that there is nothing en-souled. Accordingly, it may be contended that as far as the opponent is concerned, the given Mark (Life etc.) has neither Agreement with nor Difference from the ensouled substance.

The commentator says that such a line of argument is wrong. Agreement and Difference are contradictory opposites, —consisting in Affirmation (Existence) and Negation (Non-existence). Existence and Non-existence mutually repudiate each other,—one, asserting itself by setting aside the other. Agreement is simply the Non-existence of the Difference and Difference is the Non-existence of Agreement. So, Agreement is determined or validly inferred when it is known that there is no Agreement. Hence one cannot argue that Life is neither existent nor non-existent in en-souled substance. If it is said it is not existent there, it must be said that it is non-existent there and conversely, if it is said to be existent there, it must be said that it is not non-existent there. So, about the non-ensouled substance also. Hence it is not possible to deny both Agreement and Difference with regard to one and the same thing.

अत एकान्वयव्यतिरेकयोः संदेहादनैकान्तिकः साध्येतरयोरतो
निश्चयाभावात् ॥

"Hence it is Uncertain : as Agreement and Difference are Doubtful and as consequently, a definite knowledge of the Proven or its Opposite is impossible."

Commentary :—The Mark in the illustration, under consideration is Uncertain (*Anāikāntika*). Why? Because, neither Agreement nor Difference being proved of it, both Agreement and Difference (*Anvaya* and *Vyatireka*) are Doubtful. If the Non-existence i.e., the opposite of either Agreement or Difference were determined, Agreement and Difference would not have been doubtful; for, the proof of the non-existence of the one would have been the proof of the existence of the other. It is doubtful whether the Mark exist in the Similar Abode; it is also doubtful whether it *do not exist* in the Dissimilar Abode. Consequently, neither is the Proven nor is its Opposite validly established. Besides, there is no third mode of Substance besides the ensouled and the non-ensouled. For these reasons, the Mark,—'Because it has Life etc.'—is Uncertain, so far as the existence or the non-existence of the Soul is concerned with regard to 'the Body of a living Being.'

एवं चयानां रूपानामेकैकस्य द्वयोर्द्वयोर्वा रूपयोरसिद्धौ संदेहे
च यथायोगमसिद्धविरुद्धानैकान्तिका स्त्रयो हेत्वाभासाः ॥

"Thus of the three characteristics, if one or two are unproved or doubtful, there arise respectively three forms of the Mark-fallacy viz., the Unproved, the Contradictory and the Uncertain."

Commentary :—This finishes the description of the three forms of the Fallacy with regard to the Reason (*Hetvābhāsa*). The valid Mark has three characteristics, the disproof or the doubt in respect of one or two of which gives the three broad classes of the Fallacious Mark.

विरुद्धव्यभिचार्यपि संशयहेतुरुक्तः । स इह कस्मान्नोक्तोऽनुमान-
विषयसंभवात् ॥

"Contradictory—Agreeable has also been said to be a mode of Doubtful Mark. Why is it not mentioned here? Because it cannot originate so far as the matter of Inference is concerned."

Commentary :—Dignāga, the Buddhist logician mentions a mode of the Mark-fallacy, called the Contradictory—Agreeable (*Viruddha-avyabhichārī*) and includes it under the class of the Doubtful. The Contradictory—Agreeable is a fallacious Mark which establishes something which is opposed to what is established by a different Mark ; it is so called because such a Mark is Contradictory, in as much as it establishes the opposite of the Proven of a different Mark and because it is Agreeable as well, in as much as it does not contradict its own Proven. The author of the present book omits the consideration of this mode of the Mark-fallacy. His reason is that such a Mark is impossible. Inference is based on the Mark which may be of three modes. The Mark-fallacy is due to the Mark of any of these modes being defective. The Contradictory—Agreeable is an impossible Fallacy, because there is no Mark, corresponding to it.

न हि संभवीऽस्ति कार्यस्वभावयोरुक्तलक्षणायोरनुपलभ्यस्य च
विरुद्धतायाः ॥ न चान्योऽव्यभिचारौ

"An Effect-Mark, a Nature-Mark, as defined before as well the Non-observation Mark cannot be contradictory as well. And except these three, there is no Mark which is Agreeable."

Commentary :—Here it is shown how Contradictory-Agreeable is an impossible Mark. A Mark is either an effect-Mark (*Kārya-Hetu*), or a Nature-Mark (*Svabhāva-Hetu*) or a Non-observation-Mark (*Anupalambha-Hetu*), as mentioned before. The Effect consists in having its genesis due to a Cause. The Nature-Mark is characterised by its being Pervaded by the Proven. The Non-observation means not being observed although capable of being so. Now, the Effect-Mark cannot be Contradictory because it owes its very genesis to the Proven. Similarly, the Nature-Mark also cannot be Contradictory, as its Nature is Pervaded by the Nature of the Proven. And lastly, the Non-observation Mark cannot Contradict the Proven as that would be contradicting its own nature. The Effect-Mark, the Nature-Mark and the Non-observation Mark are the only three kinds of the Mark which are Agreeable i.e., are competent to establish the Proven and none of them can be Contradictory. Hence there can be no Mark-Fallacy, called the Contradictory-Agreeable.

तस्मादवस्तुदृग्गन्वलप्रवृत्तमागमाश्रयमनुमानमाश्रित्य तदर्थ-
विचारेषु विरुद्धाव्यभिचारौ साधनदोष उक्तः । शास्त्रकाराणामर्थेषु
भ्रान्त्या विपरौतस्य संभावोपसंहारसंभवात् । न ह्यस्य संभवो
यथावस्थितवस्तुस्थितिप्रात्मकार्येषूपलब्धेषु ॥

"Hence the Mark-fallacy, called the Contradictory-Agreeable is mentioned only with reference to the modes of reasoning which are based on Scriptural knowledge of the nature of imaginary objects and in which these objects are discussed. Because the authors of Scriptures owing to mistake often attribute to objects, a nature, contradictory to their own. It is not possible in instances of the Nature-Mark, the Effect-Mark and the Non-observation Mark which relate to the very nature of things as they exist."

Commentary :—A study of the actual nature of things shows that the Nature Mark, the Effect-Mark and the Non-observation Mark cannot be Contradictory. How is it then that Dignāga regards the Contradictory-Agreeable as a mode of the Mark-fallacy? The answer is that Dignāga when treating of this Fallacy had in his view those modes of reasoning which proceeded from data supplied by the Scriptures and not those which are based on observations of the actual nature of things. The former forms of reasoning deal with matters which are outside the range of our actual experience, outside the range,—that is,—of Perception and Inference. These

matters are Universals (*Sāmānya*) etc., which are not the objects of our experience. The authors of Scriptures are often mistaken and as such, attribute a nature to an object, which is contradictory to its real essence. They work not on actual experience but on imagination which cannot be looked upon as consisting in valid knowledge (*Pramāṇa*). Hence as the authors of Scriptures are prone to attribute a nature to a phenomenon which contradicts its real essence, the Mark-fallacy known as the Contradictory-Agreeable is possible in those modes of reasoning which proceed from the Scriptural data or Marks.

Really, however, it is not imagination, but the experience and observation of facts as they are,—which should supply the Mark in a given syllogism. Our experience shows that a Mark which is competent to establish the Proven, is either a Nature-Mark or an Effect-Mark or a Non-observation Mark and that these can never be Contradictory. Hence the Mark-fallacy,—the Contradictory-Agreeable—is impossible.

(To be continued.)

BIRTHDAY CELEBRATIONS OF Mrs. MARY E. FOSTER

On the 21st September, the Maha-Bodhi Society celebrated the 80th birthday of Mrs. Mary E. Foster, the generous patroness of the Maha-Bodhi Society at Calcutta, Benares, Gaya, Madras and Colombo. Public meetings were held in Calcutta and Colombo to wish her long life. The speakers dwelt on the life of the noble lady whose contributions towards the Maha-Bodhi Society had enabled it to carry on its religious and educational activities. May she live long to help the *Sāsana*.

A fuller account of the celebrations will appear in our next issue.

SOUTH INDIAN FLOODS

APPEAL FOR FUNDS.

The recent unprecedented floods in the Madras Presidency have very seriously affected the districts of Tanjore, Trichinopoly, Coimbatore, Malabar, South Kanara and parts of Salem, North Arcot, Madura and Tinnevely and the Indian States of

Mysore, Travancore, and Cochin. Information available so far shows that over 50,000 houses in Malabar 6,000 in Coimbatore, 6,000 in Tanjore and 2,000 in Trichinopoly have been washed away rendering more than 3,00,000 of the people homeless and destitute. Full particulars of the exact nature and extent of the devastation in the interior of the districts affected are not yet available and our fear is that the damage done to property must necessarily be much greater than what is estimated at present. The miseries of the people are really beyond description and the stories that reach us here are heart-rending. Devastation on a similar scale has been caused in the above-mentioned Indian States of Mysore, Travancore and Cochin, full details of which are now coming to light. They too are harrowing. The people that have terribly suffered are the Depressed Classes who have generally to live on low lands. Thousands of people are thus without proper food and shelter. They have no cloth even to carry the doles distributed by humanitarian agencies. Many of them have to sleep on mats of cocoanut leaves spread on damp floor and "rain-soaked and oozing beds of sand." We are told that thousands are at present living in the open floor without roofs over their heads. Thus, their miseries can better be imagined than described.

The standing crops in the fields have been completely destroyed. New crops cannot be raised soon as the fields are silted up with sand and mud (and, hence the prospect before the people is extremely appalling. Destruction and damage to roads, railway lines and bridges in several parts of the flooded area have considerably paralysed communications and trade. Prices of foodstuffs have, therefore, inevitably gone up and labour, which was hitherto without much demand, is gradually finding occupation and in several parts of the flooded area profiteering is rampant.

Government, Railways and Local bodies are working hard for reconstruction, repair, and restoration through their officials. Still to relieve the suffering of the poor and the middle class, supplementary help from non-official humanitarian agencies is very badly needed. Estimates of relief required received from our workers, who are touring in the whole of the flooded area, and who have not been able yet to explore the whole of the interior, amount to "several lakhs of rupees"; and the need for relief is prompt and urgent. Besides in the Madras Presidency, the South East Monsoons generally begin in October and cover almost the whole of the flooded parts. The Reconstruction of houses must, therefore, be finished before the South East Monsoons overtake the already suffering, homeless, and, destitute people to whose needs along with those of the

widows and the orphans the Committee is paying its special attention.

Our workers who are in charge of investigation, organization, and supervision of supplementary relief are giving it on a thoroughly non-sectarian basis and have been co-operating with organizations or committees already working in the field or wherever there is need, and are setting up small non-official committees with the help of the officials as well. They are also taking advantage of the Co-operative Department and the Societies to secure relief to the sufferers of the better class in a variety of ways. Broadly speaking, "the need of the hour is threefold" ; (1) free grants for housing ; (2) free or cheap grain, (3) free cloth. Thus money is very urgently needed, though grain and cloth are quite welcome and old clothes may prove useful. One of our workers writes : "Dhotis and Sarees will certainly be welcome."

In the name of our Committee that is issuing this appeal to the public all those who can spare something even out of their small resources for this humanitarian cause are requested to send the same to Mr. G. K. Devadhar, M. A., *Honorary General Secretary and Treasurer*, South Indian Flood Relief Central Fund, Bombay, c/o. Servants of India Society, Sandhurst Road, Girgaum, Bombay.

G. K. DEVADHAR,

Honorary General Secretary and Treasurer.

Servants of India Society's Home,
Sandhurst Road, Girgaum, Bombay.

[We join in the above appeal and request our readers to remit whatever they can contribute to Servants of India Society or to The Maha Bodhi Office to be forwarded to the Relief Committee.—*Editor, Maha Bodhi.*]

BUDDHA SOCIETY.

ANNUAL GENERAL MEETING.

The Annual General Meeting of the Buddha Society, Bombay, was held on Sunday last in the morning, at Society's Hall, Nair's Building, when Dr. A. L. Nair, the President of the Society, occupied the chair. Mr. Jhabvala, the Hon. Secretary of the Society, then read the report, which was unanimously adopted. It was also resolved to start a Buddhist Journal in Bombay on behalf of the Society, for which the Managing Committee was required to state a definite proposal.

After appointing the Managing Committee for the new year, Mr. Natarajan delivered an address in the course of which he emphasised on the desirability of carrying the Lord Buddha's message among the masses for which he suggested open air preaching and lectures in schools and colleges. He also exhorted the audience to live a life according to the sacred teachings of Buddha, setting aside all crude notions about him and his life, which the ignorant spread without any thoughts.

REVIEW

THE SUTTA NIPATA.—Edited for the first time in Devanagari characters—By Prof. P. V. Bapat, M.A. Printed at the Aryabhusan Press, Poona City.

The Buddhist Text Society of India was started in 1892 by the late Rai Bahadur Sarat Chandra Das of Calcutta to publish Sanskrit and Pali Buddhist Texts in Devanagari characters. A number of texts were published which met with a cordial welcome at the hands of European Oriental scholars ; but the organization ceased to exist perhaps due to a lack of enthusiasm on the part of the founder. Pali was not taught then in any of the Indian Universities. In 1901 the Maha Bodhi Society published Kachchayana's Pali Grammar edited by the late Pandit Vidyabhusan in Devanagari characters. Since then Pali has been introduced in the Calcutta University and scores of Students have qualified themselves in Pali. Unfortunately no Pali text has been published as yet in Devanagari characters by Bengali students of Pali. The only exception being Pandit Vidhusekhar Bhattacharya, Principal of the Visvabharati, Santiniketan, who published a Devanagari edition, some years ago, of the Patimokkha text in Pali.

In 1901 the Maha Bodhi Society helped Pandit Dhammananda Kosambi to secure admission into the Vidyodaya College at Colombo, where under the late illustrious Maha Nayaka Sthavira Sumangala, he was able to acquire a knowledge of Pali. Pandit Kosambi, we are glad to see, had been able to do pioneer work in the field of Pali literature in the Western Presidency.

There are no Sanskrit scholars in the Madras Presidency who have yet taken up the study of Pali. Perhaps bigotry, superstition and prejudice are too strong in the benighted province to allow any one to take up the study of Pali.

We congratulate Prof. Bapat in that he has succeeded in bringing out the first edition of the Sutta Nipāta in Devanagari characters. He has done the work in a scholarly manner following the critical method of Western Oriental Scholars.

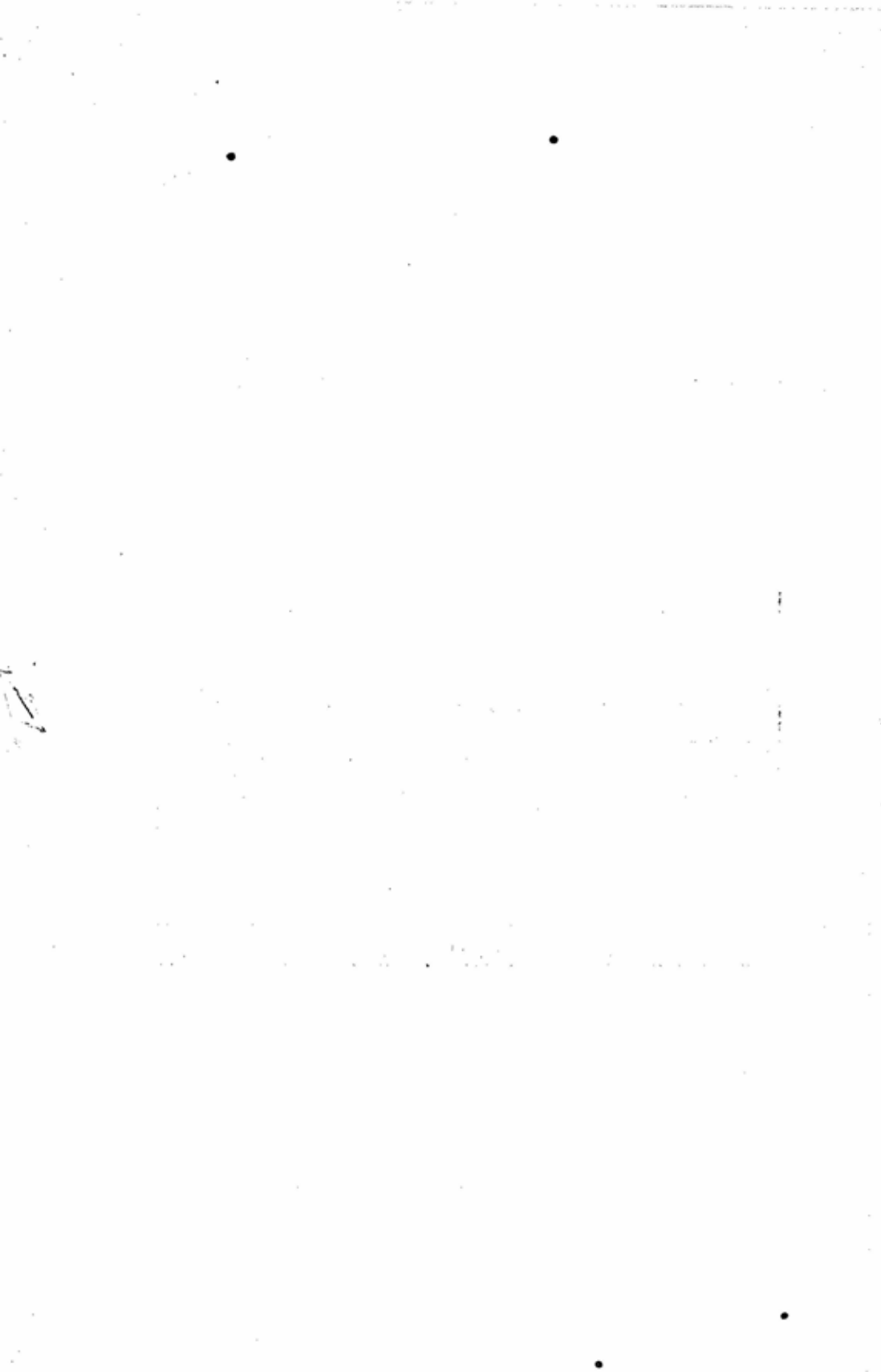
Two thousand two hundred years ago the Pali Pitakas were brought from Magadha to Ceylon by the great son of the great Buddhist Emperor Asoka. India lost the great inheritance bequeathed by the Buddhist Arhats twelve hundred years ago. Thirteen hundred years ago the illustrious Baddhaghosa came from India to Ceylon and had the Sinhalese Commentaries translated into Pali. That was the last beacon light erected by an Indian Buddhist Bhikkhu as a monument of his phenomenal scholarship. The commentaries that he wrote are exhilarating in their vitalising freshness and psychological illumination. India lost her religious freedom which she had enjoyed in the Buddhist period perhaps in the 9th or tenth century A. C. Kumārila Bhatta and Sankara were the protagonists of the so-called Brahmanical revival which helped the intellectual stagnation of the masses. The great Emperor Asoka gave intellectual liberty to the non-Brahmans having accepted the Vimuttiñāna dassana of the Tathagata. In the seventh century A. C. India was Buddhist. Hwen Chang visited India and found the Buddhasasana flourishing. The Moslem Cohorts had not yet invaded India. Two destructive cyclones swept over India—and destroyed the religion of the Lord Buddha and the political freedom of the people.

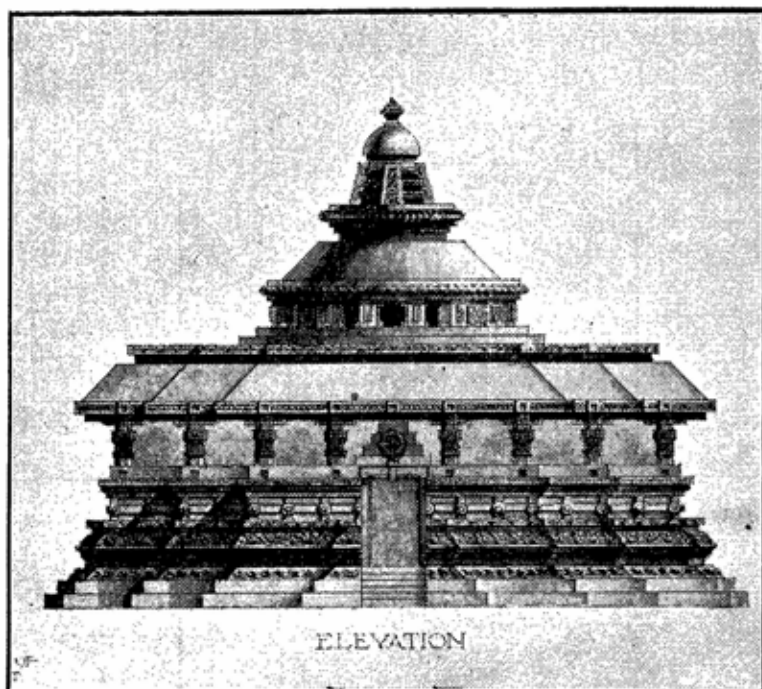
For nearly a thousand years India under Brahmanism and Islam has gradually degenerated and declined. The beacon light of Asia disappeared under the devastating shock. Brahmanism excommunicated the Buddhists and created the class of untouchables. Seventy millions of India's children went over to the Moslem Camp and 60 million still remain as untouchables. That is how Brahmanism helped the Indian people. Buddhism and political freedom were both lost simultaneously and 230 millions of Indians became slaves. That is the legacy of the Brahmins.

Under British rule the people are enjoying religious freedom, and it is time that the Religion of freedom promulgated by the Lord Buddha be again preached to the millions of non-Brahmins.

The Pali text of the Sutta Nipāta should be translated into the Indian Vernaculars.

We hope that Prof. Bapat's Devanagiri edition of the Sutta Nipāta will have a wide circulation throughout India.





THE PROPOSED MULAGANDHA KUTI VIHARA AT SARNATH, BENARES.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXII]

NOVEMBER,

B. E. 2468
A. C. 1924

[No. 11

THE MULAGANDHA KUTI VIHARA

AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started next month. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon,

Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria, Sikkhim, Europe and America co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square, Calcutta.

ANAGARIKA DHARMAPALA,
General Secretary,
Maha Bodhi Society.

CALCUTTA,

The 1st October, $\frac{2468}{1924}$

NOTES AND NEWS

The Royal Asiatic Society of London has published Dr. Th. Stcherbatsky's Monograph on the "Central Conception of Buddhism and the meaning of the word Dharma." Th. Stcherbatsky is a Professor in the University of Leningrad and has read the Sanskrit Buddhist texts of the Northern School of Buddhism. It gives us great pleasure to see European scholars studying Buddhist works. The word Dhamma expresses correctly to designate the body of teachings given by the Blessed Tathagato to His Arhat disciples. The oldest collection of His teachings is in Pāli. The Sinhalese Buddhists have kept the sacred texts intact from the time they were brought by the great Arhat Mahinda two thousand two hundred years ago. Ceylon had been the repository of the Pāli Pitakas. The great Buddhaghosa came to Ceylon to translate the Sinhalese commentaries into Pāli. It is evident that the Indian Buddhists had no old commentary, hence the order given to Buddhaghosa by

his revered teacher to go to Ceylon. Buddhaghosa having finished his work returned to India, and we may take it for granted that he took a set of the commentaries that he had written with him to India.

The words Hinayāna and Mahayāna were not known to the Ceylon Buddhists. The Kathāvatthu commentary speaks of the Northern Schools which had their own interpretations. The primitive uncontaminated teachings of the Lord Buddha were collected by the Arhats headed by Maha Kassapa. A hundred years after the Lord's parinirvāna it is said that the Vajjian bhikkhus of Vaisali wished to add ten indulgences to the code of discipline which was resented by the followers of the original school. The Vajjians seceded and established the Mahāsangiti school. The original school was known as the Theravāda, whose followers wished to retain the primitive simplicity. The Northern school developed into the so called Mahayāna. If the Theravāda school is to be treated as Hinayāna, then all the great Arhats who helped to spread the Dhamma throughout India, Ceylon, Burma and in Kashmir, at the time of the great Emperor Asoka, may be called Hinayanists. In the Pāli texts we have three paths leading to Nirvāna—the Mahāsambodhiyāna, the Pratyekabodhiyāna and the Srāvakabodhiyāna. The last is called Hinabodhi in the Visuddhimagga. Pratyekabodhi is called the middlebodhi, and the Mahāsambodhiyana is called the pranitabodhi. The Pratyeka Buddhas are higher than the Arhats ; but no Pratyeka Buddhas appear in the buddhotpāda, i.e., when a Buddha is living and His Dhamma flourishing. There can be only one anuttara sammāsam Buddha during one Buddha period. The Dhamma in its simplest form is best expressed in the verse "Ye Dhammā hetuppabhavā." Theosophical writers in their ignorance asserted that a Pratyeka Buddha is selfish. The Lord Buddha in compliance with the request made by Ananda enunciated the ethics required to be observed by a Pratyeka Buddha in the Khagga visāna sutta, Sutta Nipāta, translated by Professor

Fausboll and published in the Sacred Books of the East series. To be a Pratyeka Buddha one has to fulfil the ten *pāramitās* for two asankheyya kalpas while a Bodhisatva aspiring to be an omniscient Saviour Buddha has to fulfil the ten *pāramitas* for four asankheyya kalpas, and an aspirant for Arhatship has to fulfil the ten *pāramitas* for one asankheyya kalpa. No one aspiring to be a Bodhisatva can become selfish. The Pratyeka Buddhas show the path of pratyeka bodhi as is given in the story of the young Brahman in the commentary of the Mangala Sutta published by the Pāli Text Society. The Isigili Sutta, Sutta Nipāta, gives the names of the Pratyeka Buddhas, which the Blessed One commended to be recited by Bhikkhus.

The primitive pure Dhamma of the Tathāgata which He taught to His personal disciples is to be found in the Pāli Pitakas, while the Sanskrit Buddhist texts contain the views of later apostles like Vasubandhu, Asvaghosa, Nāgarjuna. To know something of the evolutionary development of the Dharma it is necessary to study both the Pāli and Sanskrit texts containing the teachings of the Lord Buddha. The later schools of Northern Buddhism disagreed with the original school of Theravāda with regard to *puṭgala* and the omnipotent nature of the Buddha. The unbiassed searcher after Truth should read not only Pāli and Sanskrit texts but also translations in Tibetan and Chinese. He should also study the literature of post-Buddhist schools of Indian metaphysics to get an unprejudiced view of the Buddha Dhamma. Sankara the founder of *Advaita Vedānta* borrowed largely from the Mahayāna philosophy.

Mr. C. Jinarajadasa has injured the feelings of devout Buddhists by stamping the three sacred words "Buddha Dhamma Sangha" on the imprint of the Cross on the cover of the book that he has published. The cross had been the symbol of ecclesiastical tyranny, bloodshed and persecution and destruction. Jinarajadasa biography is given in Sinnett's "The Early Days of Theosophy in Europe."

Mr. Sinnett writes: "Mr. Leadbeater seemed to be exactly

qualified to fit the part. We knew and liked him personally. We wrote to him offering him the appointment with us as resident tutor. The grateful letters he wrote back were touching in their exuberant delight at the prospect of emancipation from the wretched life he was leading in Ceylon, but there was a great difficulty in the way! The Master had specially directed him to take care of a certain native boy in whom he—the Master—for reasons of his own, was interested. Leadbeater could not leave Ceylon and come to England *without bringing that boy with him*.....In my belief he failed to carry out the astral plan the Master had in view. This was to let the boy have the benefit of a Western education, but to let him return to Ceylon and by joining the Buddhist priesthood do something to reform that very decadent body. But Leadbeater grew too much attached to the boy to carry out this plan. By degrees he became well known to many of our friends, some of them willing and in a position to give the pecuniary help he needed to keep Raja in England and even at a university. By the time his education was complete and he had emerged from boyhood he had almost forgotten his native language and regarded the notion of going back to live the ordinary native life in Ceylon with unconquerable reluctance."

Leadbeater with consummate skill played his part in deceiving the High Priest Sumangala and Raja's father. He entered into an agreement with the latter that after seven years he will bring the boy to Ceylon and both of them join the order of Bhikkhus. He wrote to Sinnett that the master wanted that the boy should have a Western education! Poor Sinnett believed Leadbeater, and sent him money to pay the steamer fares. The master was deceived by Leadbeater, and Raja did not want to return to endure the "wretched life in Ceylon." Ceylon Buddhists have now found out the duplicity of Jinārajadasa.

Mr. Sinnett quotes the verdict of the Committee of the "Society for Psychical Research" about H.P.B. as follows "For our own part we regard her (Madame Blavatsky) neither

as the mouthpiece of hidden seers nor as a mere vulgar adventuress ; we think that she has achieved a title to permanent remembrance as one of the most accomplished ingenious and interesting impostors in history." p. 66. His own opinion is also given in the following words.

"But in process of time I became equally certain that she sometimes stooped to simple cheating in such matters.....In further elucidation of the painful truth that Madame Blavatsky would sometimes stoop to trickery even when circumstances do not involve any real temptation to do so, I must here record an incident antedating by a few months the publication of the Hodgson report etc. pp. 69, 70.

Why did Mr. Sinnett defend Madame B. when he had found her guilty of fraud? Why did he wait for nearly 40 years to accuse her of fraud? What is the object in publishing the posthumous monograph 31 years after Madame B's death? Excepting Damodar every accepted chela of the Masters succumbed to some kind of weakness: Babajee, Mohini, Ramasamier, Brown, Leadbeater, Jinarajadasa, &c.

Mrs. Besant was tenacious in her virulent criticism of the non-violent non-cooperating policy of Mr. Gandhi. The mission she had undertaken on behalf of the moderate party of Indian politicians had done good in inducing her to join Mahatma Gandhi and work with him in peace. United action is greatly needed in India. The Brahmanas are proud of their caste. They will not allow the so called lower castes to rise socially and politically. Caste creates discord and weakens the Indian people. The Koran teaches the Moslems to kill the infidels or reduce them to political slavery. Brahmanism is aristocratic and does not recognize the rights of non Brahmins to enjoy freedom. There is only one religion that opens its doors to all. It is the Religion of Universal love proclaimed by the Tathagato. But the Indians have completely forgotten the Great Saviour who proclaimed the Gospel of Righteous-

ness; they also have forgotten the noble deeds of the great Emperor Asoka.

The Anagarika Dharmapala has arrived in Colombo. He will start on a lecturing campaign in order to get monetary help from the Buddhists of Ceylon to erect the Vihara at the holy site in Benares. Benares is sacred to Buddhists throughout the world. We want help from every Buddhist.

MAHA BODHI TEMPLE

The managing trustees of the Shwe Dagon Pagoda have issued to the press the terms of the Government's orders on the memorial to the Viceroy presented to His Excellency during his visit to Burma by members of the Buddhist community.

Replying to the request that the Maha Bodhi Temple at Buddha Gaya in India, be made over to Buddhist control the Government says that this is a matter which the communities must settle for themselves.

As regards the restoration of certain land on the site of the Shwe Dagon Pagoda in Rangoon the Government can do nothing until the new cantonment at Mingaladon is ready.

As regards the removal of soldiers' graves at the Pagoda, the local Government will consider this when the land at the Pagoda is transferred to the Civil Department.—The Statesman, Calcutta, October 9th, 1924.

GAYA MAHA-BODHI TEMPLE.

PUNDIT MALAVIYA'S SUGGESTION ON SETTLEMENT COMMITTEE.

Rangoon, Oct. 21.

The Buddha Gaya Committee has passed a resolution accepting Pundit Malaviya's suggestion to form a Committee consisting of equal number of members of Buddhists and Hindus to bring about an amicable settlement of the matter

relating to the Maha Bodhi temple.—"Associated Press."—*Forward*, October 22.

FLOODS IN CEYLON.

Ceylon newspapers contain news of heavy floods in Colombo, Nugegoda, Cotta and several other places in Ceylon. A portion of Colombo is under water and thousands of people are rendered homeless. Ceylon Social Service League and other Societies in Colombo lost no time in organising relief work.

The Anagarika H. Dharmapala on behalf of the Maha Bodhi Society is trying his best to collect donations. He led a party of relief workers and distributed 27 bags of rice and 2 bags of dry fish. The following is the list of contributors to that fund:

The Anagarika H. Dharmapala Rs. 100, W. E. Bastian and Co., Rs. 100, H. Don Carolis and Sons Rs. 100, Mr. P. N. Kapadia Rs. 51, the "Sinhala Bauddhaya" (weekly) Rs. 50, Mr. A. S. F. Wijegooneratna Rs. 25, Mr. R. Hewavitane Rs. 10, Messrs Nissei Co. Rs. 5, Mr. P. Moonesinghe Rs. 5, Mr. U. P. Ekanayaka Rs. 2, Mr. X. de Silva Re. 1.—Total, Rs. 499.

Messrs J. S. Fernando and Co., one bag rice; Messrs. P. T. S. M. Peiris and Bros., one bag dry fish; and Mr. S. O. Rodrigo one bag dry fish.

Mr. Kedar Nath Das Gupta, Director of the Union of East and West, writes to say that Dr. W. A. de Silva's recent lecture at the Guild House, Eisleston Square, on "The message of Buddha," was so highly appreciated that he has received numerous requests for a further opportunity of hearing the distinguished lecturer on this subject. Dr. de Silva has accordingly consented to speak again for the Society on "Buddhist Ideals in Practice," on September 25, at Caxton Hall, Westminster. After the address he has promised to answer

any question that may be put to him on the subject. In the notices convening the meeting Dr. de Silva is described as "one of the foremost living authorities on Buddhism."

In connection with the same Union and under the patronage of the Duke of Connaught, the Indian drama "Divine Vision" is to be presented at Wigmore Hall on the previous evening Sept. 24.—*Ceylon Daily News*.

ACTIVITIES AT THE SRI DHARMARAJIKA VIHARA

(1) Ganendra Nath Sarkar, a Hindu student from Barisal was converted into Buddhism on the 2nd October, 1924.

(2) Gnan Ratna Vajracharyya, son of a Tantric Buddhist priest, aged 22 from Nepal, was re-converted into pure Buddhism, on October 12. On being proposed by D. A. Dharmacharyya, they were given Pancasila by B. Mahinda Thero. Both of them desire to have a sound Buddhist education. It is the first time that a Tantric Buddhist has been converted into a strict Buddhist.

The following lectures were delivered at the Sri Dharmarajika Vihara during the month of October :—

BUDDHAGAYA TEMPLE QUESTION—by Swami Sacchidananda Saraswati.

TIBET—by Madame Alexandra David Neel.

NIRVANA—by Madame Alexandra David Neel.

BUDDHA'S SADHANA AND NIRVANA—(Kathakatha)—by S. J. Barodaprasanna Ray.

On the full moon day of October, a number of Buddhist Students from Ceylon, Bengal, and Nepal observed Astāngasīla at the Sri Dharmarajika Vihara, where they were all entertained by the Maha Bodhi Society. In the evening they offered flowers and illuminated the Vihara.

Bhikkhu B. Mahinda Thero was busily engaged in giving Panca Sila to the Buddhists who thronged in to worship the Lord Buddha that holy evening.

NIRVANAM

BY PRINCIPAL D. N. SEN, M.A., I.E.S.

(Continued from page 492 of the last issue).

In the Samyutta-Nikāya :—In the Samyutta Nikāya the doctrine of origination is given in full detail. The story of Vipassi occurs here again without the missing links :

"Then this occurred to Vipassi Bodhisatta :—

"What taking place Viññānam takes place, what is the condition of Viññānam?"

"Vipassi Bodhisatta then reflected on the concatenation of causes, and the light of reason flashed into his mind :—

"On the occurrence of the Sankhārās (antecedent factors which enter into the formation of body, mind, and speech), Viññānam arises, Sankhārās are the condition of Viññānam."

Then this occurred to Vipassi Bodhisatta :—

"What taking place the Sankhārās occur, what is the condition of the Sankhārās?"

"Vipassi Bodhisatta then reflected on the concatenation of causes and the light of reason flashed into his mind :—

"On the occurrence of Avijjā (the ignorance about Sorrow, about the origination of Sorrow, about the cessation of Sorrow and the steps leading to the extinction of Sorrow), Sankhārās occur, Avijjā is the condition of the Sankhārās."

The Samyutta Nikāya is undoubtedly of later origin than the Dīgha Nikāya. The Vipassi story is repeated in this collection with additions which do not occur in the Dīgha, and even the orthodox introduction to a sutta viz., 'evam me sutam' (thus I have heard) is omitted in a large number of them. The Samyutta is a most useful compilation for the student of Buddhist canonical literature as it gives in a very convenient form important sayings coming under a particular subject. The Samyutta sometimes gives even a Vibhanga (lit., analysis) at convenient places in Buddha's own words thus greatly facilitating the understanding of the sacred texts.

An explanation of the terms in the Buddhist creed of

origination in Buddha's own words will be welcome to our readers, and will be an invaluable help to the elucidation of the doctrine. I give below the substance of the Vibhanga on the subject of origination :

"What is Jarā-maranam?"

"Jarā is the breaking down, the going to pieces, the taking on of grey colour, the shrivelling of the skin, the shortening of the limit of life, the attaining of full maturity of the organs. Maranam is the passage from one world to another, the disappearance, death, the dispersion of the elements which compose earthly existence, the abandonment of the body."

"What is Jāti?"

"Jāti is birth, descent, rebirth after death in another world, the coming into being of various component parts and attributes of an individual, the attainment of the senses and sense organs."

"What is Bhavo?"

"There are three Bhavas, viz., the Kāmabhavo, the Rupa-bhavo and the Arupabhavo." (The world of Desire, the world of Corporeal Existence, the world of Incorporeal Existence).

"What is Upādānam?" There are four Upādānas, Kamupādānam, Dittupādānam, Silabbatupādānam, Attavādupādānam, (desire, wrong views, wrong conducts, wrong views about the self).

"What is Desire?"

"There are six Desires: Desire for things seen, heard, smelt, tasted, touched, and such longings as arise out of thought or feeling (arising out of Vedanā, Saññā, Samkhārā,—Childers, p. 120).

"What is Vedanā?"

"These five are Vedanās: Vedanā arising out of thought contact with vision, hearing, smell, tastes, touch and the mind.)"

"What is Phasso?"

"These five are Phasso: Phasso or contact with the eye, ear, nose, taste, touch and the mind."

"What is Salāyatanam?"

"The Salāyatanas or six sense-spheres are those of the eye, ear, nose taste, touch and the mind."

"What is Nāmarupam?"

"Vedanā (sense consciousness) Saññā (perceptual consciousness) Cetanā (thought) Phasso (contact) Manasikāro (reflection); these constitute Nāmam. The four elements and the forms arising out of the four Mahābhutas (elements). These constitute Rupam. These together are collectively called Nāmarupam."

"What is Viññānam?"

These are the various embodiments of Viññānam; knowledge derived from vision, hearing, smell, taste, touch and mind."

"What are Sankhārās?"

These three are the Sankhārās: all that collectively constitute Body, Speech and Mind (the intelligent principle)."

"What is Avijjā?"

"The ignorance about sorrow, about the cause of sorrow, the cessation of sorrow, and the steps leading to the cessation of sorrow."

"Thus Avijjā is the cause of Sankhārās, Sankhārās is the condition of Viññānam, Viññānam is the condition of Nāmarupam, Nāmarupam is the condition of Salāyatanam, Salāyatanam is the condition of Phasso, Phasso is the condition of Vedanā, Vedanā is the condition of Tanhā, Tanhā is the condition of Bhavo, Bhavo is the condition of Birth, from which follow Decay, Death, Sorrow, Lamentation, Affliction, Sadness of spirit, and Despair."

"When however Avijjā is put an end to by complete renunciation, the Sankhārās disappear, through the inhibition of the Sankhārās Viññānam and all the other conditioned products are removed, (S. N. Part II, p. 4)"

The conditioned principles:—In the enumeration of the conditioned principles in the Paccaya sermons (Samyutta Nikāya, p. 2. P.T.S.) we have the following:—

"Bhikkhus, what are the principles which are conditioned?

"Bhikkhus, Jarāmaranam is non-eternal, limited, of conditioned origin, perishable, subject to decay, influenced by renunciation, capable of being put a stop to."

"Bhikkhus, Jāti (birth) is non-eternal, of conditioned origin, subject to decay, perishable, influenced by renunciation, and capable of being put a stop to."

"Bhikkhus Bhavo (the world or conditioned existence) is non-eternal, of conditioned origin, perishable, subject to decay, influenced by renunciation, capable of being put a stop to."

"Bhikkhus, Upādānam (materials which make up conditioned existence), Tanhā (thirst or hankering or desire), Vedanā (sense consciousness), Phasso (whatever affects the sense or the mind), Salāyatanam (sensations and sense organs), Nāmarupam (the principles which form mind and body), Viññānam (intelligence), Sankhārās (the complex elements which enter into the formation of mind, body and speech) are etc.—

"Bhikkhus, Avijjā (ignorance or aberration of reason), is non-eternal, limited, of conditioned origin, perishable, subject to decay, influenced by renunciation, and capable of being put a stop to."

Avijjā itself is therefore a conditioned principle and Nirvānam means its extinction.

The enquiry starts from an investigation of the causes of the evils of this existence and can be properly understood only as connected with a serious practical problem, viz., the extinction of sorrow.

So the first thought is that of Sorrow which arises out of the conviction that everything in this world is Anitya or non-eternal and Anatta or not pertaining to the self; and Sorrow is Jarāmaranam, decay and death and the other concomitance of worldly existence.

The antecedent condition of Jarāmaranam is Jāti or birth. If birth is removed all the evils of life are removed.

Again coming back to the facts of the present life we find that the attachment to this life arises out of desire for what-

ever is pleasurable to sense and understanding. The hankerings thus generated cling to us even after death. Death means to a Buddhist 'Kalebarassa nikkhepo', the casting off of the body, the Citta, soul or self escaping with all the attachments of the world of Desire.

The ingredients generated by Desire (Tanhā), constitute a universe (Bhavo), for each individual, which exists in a subtler form in the anti-metal state and is the immediate antecedent condition of evolution of the foetus.

In this life we also find that desires arise out of sense-consciousness which presupposes sense-contact and this has for its antecedent condition the sense sphere.

The complex which the sense sphere represents has for its immediate antecedent Nāmarupam (Mind and Body) presided over by Viññānam or the intelligent principle.

The intelligent principle again is conditioned by the Samkhārās or the collective remnants of a previous birth.

These arise out of the aberration of intelligence or Avijjā (Ignorance). If, therefore, Avijjā is removed and the Cittam is thoroughly cleaned and purified, the cycle of rebirths is put an end to.

But the process is not one of mere elimination, it is through the vigorous growth of positive elements such as Mettā (Friendliness), Karuṇā (Compassion), Muditā (Joyfulness), Upekkhā (A complete equipoise which no outside influence is capable of disturbing), that the final emancipation comes.

The attainment of the supreme knowledge is the result of strenuous effort in a life of constant watchfulness (Sati), active discrimination of right and wrong (Dhamma vicayo) vigorous activity (Viriya), joyfulness (Piti), Undisturbed calm (Passadhi), depth of concentration (Samādhi), and absolute indifference to all disturbing influences (Upekkhā).

The Buddhist life is not the dream life of the lotus eaters. a life of languor and reverie,—but its very opposite, and it brought to those, who followed it faithfully the vision which opens out the gates of eternal peace. Fully conscious of the

limitations of the earthly life filled with sadness for the suffering which is inseparable from it, urged on by the sturdy optimism about the attainment of the ultimate bliss, the Buddhist pilgrim presses onward through the wild wastes of the world to the ocean of light and beholds, even while in this life, the joyful glow of the morn which is breaking over the sea-girt rim of worldly existence.

A recently converted Bhikkhu was goaded to death by a ferocious cow which had just given birth to a calf and the brother Bhikkhus brought the sad news to the Master who directed that due funeral honours should be shown to the earthly remains of the monk. The thought of the brotherhood naturally turned upon the question of the life after death and they came and asked the Master:—

"Sir, we have burnt the body of Bahiya Daruciriya and have raised a cumulus over it, what is his destination, what is his future?"

The Master replied,—

"Bhikkhus, Bahiya Daruciriya was a learned man, he minutely followed the doctrines and neglected none. Bahiya has entered into the final Nirvāna." And then the Lord exclaimed thus:—

Where water, earth, fire and air do not exist,
There bright things lose their brilliance and the sun
does not shine.

There the moon does not send out its rays, neither
does darkness exist.

(Bodhi-vaggo, Udānam).

And with greater directness and with a clearness of expression which leaves no room for doubt, the Master speaks thus in other connection (Pāṭali Vaggo, Udānam):—

"Bhikkhus there is an āyatanam (place or state of existence) where neither earth, nor water, nor fire, nor air, nor the sky, nor Viññānam (the intelligent principle), nor even Saññāna-sanni āyatanam (neither consciousness nor unconsciousness), neither this world nor the other world, nor the sun, nor the

moon exists. Bhikkhus, from it there is no coming or out of it there is no going, no waiting, no departing, no birth."

Nirvāṇam is not a world of matter or of mind (finite intelligence) and it is beyond the cycle of transmigrations. It is Transcendent Existence.

The little songster lives in its dark prison house, every moment it grows in strength and fulness of proportions and all the time the shell wall grows thinner and thinner, the brightness of the outer world penetrates it more and more, and the glow of the coming day suffuses the inner chamber. And lo! the shell bursts and the little bird is reborn in the glorious light of a new-born day. Is not that the case with us also? The pilgrim soul begins its journey through this life as a part of it, but as it moves on in its earthly career, its inner and subtler powers grow and expand. The sense-bound soul breaks through its prison house as the vision of a higher life, life dawns upon it and draws it to its divine destiny. Instincts, impulses, mysterious yearnings, inarticulate whisperings from the depths of our being and dimly understood but irrepressible urgings from the secret places of our souls keep us moving onward towards our goal. But as towards the end of the journey the twilight spreads its gloom, a higher light comes upon us through the thin and all but transparent veil in which birth had clothed us and we await with throbbing hopes the great day when the veil will be rent asunder and the pilgrim with bowed head, silent and speechless will stand bathed in the glory and joy of the Vision Ineffable.

80th BIRTHDAY CELEBRATIONS OF MRS. MARY E. FOSTER

On the 21st September, the Maha Bodhi Society celebrated the 80th birthday of Mrs. Foster, the generous patroness of the Maha Bodhi Society at various places in India and Ceylon. Her marvellous generosity has enabled the Anagarika Dharma-

pala to carry on the multifarious activities of the Society both in Ceylon and India. Had not for her ready help the beautiful temple in Calcutta could never have been built. It was she who came to the rescue of the Anagarika when his appeal to the Buddhists of Ceylon, Burma and Siam fell on deaf ears. The Ayurvedic hospital and the Maha Bodhi Press in Colombo, Foster Memorial Hall in Madras, Sri Dharmarajika Vihara in Calcutta and various other public institutions are the results of her contributions to the Anagarika. The Buddhists of Ceylon and India owe her a deep debt of gratitude for her contributions. Her name will go into posterity as one of the greatest benefactors of Buddhism in modern times.

We give below an account of the celebrations at different places.

CALCUTTA.

In the morning the priests were fed in the name of Mrs. Foster. The Bhikkhus chanted suttras wishing her good health and long life. In the evening the Sri Dharmarajika Vihara was illuminated in her honour and a public meeting was held under the distinguished presidency of Dr. D. R. Bhandarkar M.A., Ph.D. Mr. S. C. Mookerjee Bar-at-Law, Swami Sacchidananda Saraswati, Messrs. Probodh Kumar Das and Charu Chandra Bose dwelt on the life of the noble lady and paid tributes to her generosity.

After the meeting was over light refreshments were served to all those who were present numbering about 400. Clothes were distributed among the poor boys of the neighbourhood. Similar celebrations were held at Buddhagaya and Sarnath.

CELEBRATIONS IN CEYLON

Mrs. Mary Foster of Honolulu is a wealthy American Buddhist lady to whom all in Ceylon who labour in the two great causes of Buddhism and Humanity owe a debt of eternal gratitude to-day. For, whether it has been in the building of a temple, the endowment of a free hospital, or the provision

of a home for the care of the aged, the destitute and the orphaned of our land, this great-hearted and noble American woman has ever given readily and generously of her immense wealth to such worthy causes. Her home in far off San Francisco is quite 12,500 miles distant but she fills a big place in the hearts and lives of many in Ceylon, who remember her in their prayers to the Great Source of every good and perfect gift. The sick and suffering of all nationalities and creeds, the poor, the aged, the destitute and the orphans who have to thank Mrs. Foster perhaps for their being alive to-day, invoke the blessings of the Devas upon this high-souled daughter of America, who has felt for them in their afflictions, and, of her charity, provided the means of alleviating their distress. Of her it might truly be said: "Her children shall rise up and call her blessed."

Eighty years ago last Sunday, Mary Foster was born in distant Honolulu. Hundreds of Buddhists both in Ceylon and in India remembered the day that gave her birth and spent the day as she herself would perhaps have wished it observed—in true Buddhist spirit—in visits to temples, offerings of flowers, and in the doing of charitable acts. "Aloha"! prayed thousands (which in Honolulu means "Blessings"!) whose bodily ill Mrs. Robinson's forethought and generosity had been the means of healing free of all cost in this land.

ALMOST A ROMANCE.

The Foster Robinson Memorial Free Hospital, Darley Lane, Colombo, as it bears her name, is perhaps the best known of Mrs. Foster Robinson's priceless gifts to the people of Ceylon, and has been the means of making the name of their benefactress familiar to thousands. There are, however, a countless number who are ignorant of the history of this institution and of Mrs. Robinson's deep interest in the Island's great Buddhist activities. Here is the story and it sounds almost a romance.

In the early nineties, the World's Fair was held at

Chicago. As at Wembley recently, a conference of the World's great religions was also organised in connection with the Fair. The Anagarika Dharmapala represented Buddhism at the Conference and it was while journeying thither that he met Mrs. Robinson at Honolulu for the first time. She too was bound for Chicago, and the many earnest talks she had with Mr. Dharmapala en route on the subject of Buddhism resulted in her conversion to Buddhism. Ever since, she has been associated with and contributed generously to every great Buddhist and humanitarian cause in Ceylon which the Anagarika Dharmapala has espoused.

MEMORIAL FREE HOSPITAL.

Some years ago, Mrs. Foster Robinson provided the funds for the founding of the above-named hospital. She also deposited a large sum, the interest accruing from which was to be devoted to the annual upkeep of the institution. The Anagarika Dharmapala himself presented the Darely Lane site and bore part of the cost of renovating an existing building. The hospital was founded in 1914 and its trustees have been able since to maintain it in the manner desired by its founder. The hospital, it might be mentioned, was inaugurated by Mallika Hewavitarne Lama Etani, the mother of the Anagarika Dharmapala.

ITS RECORD.

For the year ended 31st March, 1924, 30,000 persons of all creeds and nationalities were treated free of all charges. In addition, there were 106 indoor or resident patients, who were fed, clothed and medically treated free at the hospital. These figures show an increase of quite 50 per cent over those of the previous year. The *Veda Mahatmayas* or Medical Faculty number 8, all of whom are eminent Ayurvedic physicians in private practice who give their services to the hospital absolutely free. Their names are:—J. B. Jayatilleke, J. S. Rajasundera, J. H. Alvis Senaratne, Pandit M. S. P. Samarasinghe, B. L. Sarnelis Silva, Ayurvedacharyya, A. H.

Alvis and T Carolis Fernando. Mr. E. S. Jayasinghe is the Honorary Secretary to the Hospital.

Other good causes in the Island which have been benefited by Mrs. Foster Robinson's generosity, are the Hewavitarne Weaving School, Rajagiriya, opened in 1922, and Rajagiriya Vernacular School, endowed by Dr. C. A. Hewavitarne's father, the land on which these two schools stand being donated by her; the Mallika Home for Destitute women and children, to which she built a shrine room; the Maha Bodhi College; Maligakanda Temple; and the Victoria Home for Incurables.

80TH BIRTHDAY CELEBRATIONS.

Sunday last the 21st instant was the 80th anniversary of Mrs Foster Robinson's birthday and the day was celebrated in a fitting fashion at all institutions, which this wealthy American Buddhist lady has so generously helped in the past, both locally and in India.

At the Hewavitarne Weaving School and Rajagiriya Vernacular School, the Principals addressed the boys and there was a procession of boys to the temple, where offerings of flowers were made in the morning. In the evening there was a meeting of the parents of the boys and the schools' well-wishers. A thanksgiving service was held. At night there were illuminations and *bana* preaching. The boys were also given meals.

At the Mallika Home for Destitute Women and Children, Bambalapitiya, all the inmates—35 in number at present—clad in full white, went in a procession carrying flowers to the Vajirañjana Temple where offerings were made and a benediction pronounced. The party was conducted by Mrs. E. S. Jayasinghe, who spoke a few words on the life and munificence of Mrs. Foster Robinson.

At Maha Bodhi College, a meeting of the staff and the boys was held and the principal addressed those present. Mr. E. S. Jayasinghe, who represented the Manager, also

spoke on the life of Mrs. Foster Robinson. A social followed and light refreshments were served.

At the Foster Robinson Memorial Free Hospital, Mr. E. S. Jayasinghe, Hony Secretary to the hospital, superintended the feeding of about 400 beggars.

At the Maligakande Temple, *dana* was given to 60 priests at the head of whom was Kahawe Sri Ratanasara Maha Thero, Principal of the Vidyodaya Oriental College. This priest also addressed the gathering. At night the whole temple was beautifully illuminated, and at 9 p.m., there was *bana*, when a special sermon was eloquently preached by Parawahera Wajirañāna Thero.

At the Victoria Home for Incurables 82 inmates and 16 members of the staff were entertained.

Again on Monday, the Maha Bodhi Printing Press and "Sinhala Bauddhaya" (the official organ of the Maha Bodhi Society of which Mrs. Foster has been the mainstay) on their account entertained the inmates of the Mallika Home for Women and Children at a sumptuous breakfast.

A CABLE.

On Monday, a cable was despatched to Mrs. Foster Robinson in San Francisco.

It ran:

"Your birthday celebrated Buddhagaya, Benares, Calcutta, Colombo. Poor and Orphans fed. Chief temple illuminated. Aloha."

The last word signifies "Blessings!" in the Honolulu tongue,

It might be mentioned that this is the third year in which Mrs. Foster Robinson's birthday has been celebrated locally and that it will be observed annually in future.

IN INDIA.

Information is to hand that the auspicious day was fittingly

observed by Buddhists at Buddhagaya, Benares, Calcutta and Madras.

—*Morning Leader.*

TIBET

A LECTURE DELIVERED AT THE SRI DHARMARAJIKA VIHARA,
CALCUTTA—BY MADAME ALEXANDRA DAVID NEEL.

Tibet is a strange land which stands lifted high into the sky on the shoulders of giant mountains. There, nature with all her voices is speaking of stillness, coolness, rest and everlasting peace. Even the tremendous roarings of the mighty torrents, the storms which beat the mighty snowy peaks cannot shake the deep serenity of the things. Tibet seems to be an elect country for the residence of Sages or of those who feel attracted by wisdom. But, strange enough its majestic landscapes have, to a great extent, failed to impress the mind of its inhabitants and to guide them towards lofty thoughts.

With the exception of a small minority of thinkers—sometimes, must I say, very uncommonly great thinkers—Tibetans although good men at the bottom of their hearts, are too often quarrelsome, greedy, unscrupulous and specially quickly ready to turn robbers. But letting alone some rare, entirely bad individuals as there exist in all countries, even these quarrelsome drunkards or the picturesque highway robbers can be jolly, amiable, obliging fellows. I must repeat it: Tibetans are good men at the bottom of their hearts and their company is far from being unpleasant.

The main feature of the country is its clerical aspect; that is to say you see the Tibetan Church organisation through all the strata of society. One must think of the Western mediaeval times to find something similar to the present social and political condition of Tibet.

When in other countries you see important buildings of different kinds: schools, factories, hospitals etc., in Tibet you only meet "dzongs" (that is to say habitations of governors and other officials for receiving the taxes) and monasteries. However proud and majestic those official "dzongs" may appear to be, built high on rocky hills, they look like the poor relatives of the mighty monasteries with which the country is studded.

A Tibetan monastery called "Gompa" in the language of the country, is as different from a Western Christian Monastery or from a Buddhist Vihāra of Ceylon or Burma as are the religious points of view of Christianity and Lamaism in the first case, or the Theravada (*i.e.* Hinayan School of Buddhism of Burma, Ceylon and Siam, and that of the Vajrayāna (or Mahayana School) in the second case.

Large Tibetan Monasteries are towns with sometimes as many as 7000 inhabitants; small ones are villages. The Lamas houses are built on both sides of streets, large spaces extend before the entrances of the principal Temples. There may be gardens or parks, a river flowing across the monastic city and, in any case, safe in the smallest gompa, there is set apart a special enclosure with trees called the "enclosure of the doctrine" because, there, seated on the grass in that pleasant, shady, secluded spot, the learned members of the monastery hold discussions on the doctrine.

Rich monasteries have golden roofs over their principal temples and the houses of their great Lamas. Golden emblematic ornaments adorn the terraces of the assembly hall and other official buildings. As a rule, the situation of the monasteries is a commanding one high above the valley or the plain and they look extremely picturesque and beautiful.

In the monastery each Lama lives in his own dwelling, either a large well furnished house with several courtyards and stables for a number of horses if he is a wealthy man, or in a single room in the modest home of a colleague who is perhaps a little more fortunate than himself, if he is poor. In case of young men who are completely devoid of properties or

supporters they may become servants of a rich Lama or perform some menial duties in the monastery being appointed by its administrators, and so they may, in return, get food and clothes.

There exist no community of wealth among the inmates of a Lamaist monastery except that each of its members receive a share in the income of the monastery. When the Lamasery is endowed with a large estate of good land, own quantity of sheep or cattle and receive a considerable grant from the Government, the share of even the least of the Lamas, is sufficient for his sustenance. Even he may get more barley, butter, tea and meat than he requires and, then, he will sell a part of it and with the product of the sale he will purchase clothes, oil for his lamp or any other thing he needs. To that regular income is to be added the presents he receives from the pious laity. Some rich householder or lady may come on pilgrimage and offer money to be divided between the Lamas or give them tea or a soup meal.

But whatsoever is the origin of wealth to be divided the shares are not equal. The head Lama will perhaps receive ten shares, some other important Lamas five or six shares, the officials in charge of the temporal business of the monastery may get between three and five shares, the lamas attending the religious discussions two shares and the ordinary folk one share.

If the Lamas are like their lay countrymen, far from observing strict rules as to personal cleanliness, their houses are in most cases remarkably well kept and very different in that respect from that of the common lay people.

All inmates of a Lamasery must meet every morning in the assembly hall where sutras are recited and communication given of things concerning religious festivals to come or on other business.

In more strict gompas there is also an evening or vesperal assembly. The rest of the day the lama is free and can

dispose of his time as he likes either in studying the scriptures, in meditation, trade, or merely prattling with his friends.

Many gompas have in their vicinity a few houses usually built higher up on the hills, which are called "tsam khang" that is to say a house of retreat. When a member of the Lamasery feels inclined to retire for spiritual concentration or the performance of some mystic rites, he may shut himself in one of these houses and his food will be brought to him from the monastery unless he can support himself and is attended by his own private servants.

The hermit life has, since long, been very fascinating for the Tibetans. Nowadays when hermits can hardly be found elsewhere, there are a rather large number of them in Tibet. Every Lama who wishes to enjoy the consideration of his countrymen, both monks and laymen, must devote some time of his life in seclusion.

Seclusion is called "tsam" in Tibetan. Literally that word means "Barrier". To remain in "tsam" is to say that one has drawn a barrier, a partition between himself and the external world.

There are different kinds of *tsam*. I will describe the principal of them, beginning from the least strict one.

(1) A lama or a layman may shut himself up in his room or a suit of rooms and see only the members of his own household. He will neither go out nor receive visitors.

(2) One shuts oneself up in a room and sees but one attendant. One is then at liberty to look outside through the window but must not be seen and, in some cases, visitors may be received who will be allowed to speak to the "tsampa" (the man who practises *tsam*) a curtain being drawn between them so that they may hear him, but not see him.

(3) One leaves his house and shuts himself up in a solitary dwelling or a cave situated in a secluded spot on the hills or in the forest. There he may be attended by a disciple, a servant or a relative. He may either see him and speak to

him, but to him alone, or if more strict, he has to keep perfectly silent. He may either look outside his house or again, in more strict cases, a wall is built in front of the windows at a little distance so that light may enter the house but the sight of the surrounding land will be shut off from him.

A favourite plan of the "tsam khang" (retreat house) is a small courtyard enclosed within walls and a little house standing in the middle. So the Tsampa or recluse may take some exercise in the open air between the walls, without either being seen or seeing anything but the sky overhead.

(4) A much more severe kind of "tsam" is that which is practised in complete darkness. Then the "tsampa" sees nobody. He receives his meals through an aperture in the walls, that is provided with double doors so as to prevent the light from entering the room when the food is taken inside by the recluse.

Some Lamas remain in darkness for a time, some even for a lifetime. The period, as a rule, chosen in any rigorous kind of "tsam" is three years, three months, three weeks, three days.

Besides these occasional recluses, we find the lifelong hermits living in solitude and often in nearly inaccessible places. They are alone, they themselves do the indispensable work needed, such as fetching water from a stream, boiling tea, from time to time perhaps allowing themselves an extra diet of a thick soup of barley flour. Provisions are sent to them from time to time at long intervals, by their dayakas or disciples. These provisions consist of barley flour, cheese, butter, tea and dried meat for those of them who eat meat. Fermented grain which may be instantaneously turned into beer by pouring hot water on or ready made beer is also offered to them when they belong to the red-hat sect. These lifelong hermits rank high in the estimation of the people.

What do these "tsampas" and these hermits do during the time of their sequestration?—Widely different are their

aims and, consequently, the paths they follow. The least enlightened ones spend their time in repeating mantras whose meanings most of them do not understand.

A custom very much in vogue is to bow down one hundred thousand times reciting the following formula :

Take refuge in all the holy places of refuge

Ye ancestors wandering in the round of lives amongst the
six kinds of beings

In order to attain the state of Buddhahood devoid of
sorrow and of fear

You all turn your thoughts towards the Bodhi (knowledge).

This is specially done by beginners and by men who do not intend to go far in the way of mystic contemplation but wish merely to rise up to a certain amount of village fame and to enjoy the profit it brings in its train.

We meet tsampas who practise *Sadhanas* of different degrees, some to gain a selfish material benefit, some for higher purpose. Some others, again, are dhyānists soaring above this world in the sphere of the pure form (*rupa loka*) and in the formless one (*arupaloka*).

And you may detect, also, some tsampas or hermits who disgusted with worldly cares, the ceremonialistic etiquette of the life of a great Lama, seek freedom in the recluse life in order to read, study and meditate at leisure. These are by no means the least interesting and respectable among their colleagues.

Life is far from being unpleasant in the monasteries and if laziness and a complete lack of taste for religious and other studies was not predominating in nearly all their inmates, these monastic cities could become useful centres of learning and civilization. But alas! scholars and philosophers are rare though I have met some remarkable ones, and no progress towards a higher standard of learning is to be expected in the present condition of Tibet.

What are the Religious Doctrines professed by the Tibetans?—The well known classification of Yellow sect and Red sect, although not inexact, is far from giving a true idea of the variety of religious teachings existing in Tibet.

The great majority of Tibetans are more or less Buddhists, but there still remains in Tibet a number of adherents of the old pre-Buddhistic religion. These have their own monasteries and, in all external appearances look very much like the Buddhists.

Buddhists are, divided into a number of sects, the most important nowadays being the Gelukpas (those who have virtuous customs). They are these well known Yellow hat lamas, who are born from the reformation of Tsong Kappa, a learned Lama of Amdo, a country situated in North-Eastern Tibet. The beautiful monastery of Kum-Bum where I have lived nearly three years, has been erected on the birth-place of the reformer.

The Red hat Lamas are semi-reformed or unreformed ones. They belong to sects which have kept, so they say, to the old Doctrine as preached by Padmasambhava the apostle of Tibet, or to sects which have either been partially reformed before the great reform of Tsong Kappa or have been established after that reform.

Whatever may be said on the subject, these reforms are concerned with the discipline, the monastic rules, the rituals etc., but they scarcely touch the doctrine itself.

Some scholars seem to have believed that "Tsong Kappa" had tried to bring the Tibetans back to the Buddhism of the Theras. It is an error and one may even doubt, whether Tsong Kappa was well acquainted with the Thervada doctrines. Most probably he knew only what he had read about them in Tibetan Books where, as a rule, that earlier doctrine is rather misrepresented.

It is not possible to explain, here, the subtle differences existing between the teachings of the different Tibetan sects,

nor to give historical details about their establishment. In a general way I can mention that the most powerful of them that of the Gelukpas, with the Dalai Lama at its head, enforce celibacy for all monks and forbid intoxicating drinks.

Amongst the Ningma sects (the old sects who wear a red hat) the most important are the Sakyapas, the Karmapas and the Zogchenpas. The Zogchenpas hold a doctrine which, in some points, come near to Vedanta, although their Brahman is Sunyata, but we may find it called so by other than Buddhists. According to the Zogchenpas teaching the *samsara* is entirely devoid of reality, it is a mere phantasmagoria. These differentiate them from the Gelukpas who say that the *samsara* "exists but is not real". The Karmapas insist on the importance of meditation in solitude. All Tibetan sects are Tantriks. It seems that some centuries ago, non-Tantrik sects existed in Tibet but they have disappeared. All sects have elaborate rituals to conjure up and if necessary coerce the deities and evil spirits in order to compell them to obey and serve the performer of these rites. These deities and these demons being considered as most powerful, ordinary Lamas are not thought capable of subduing them. Terrible mantras and sacrifices are needed and the secret knowledge of them belongs to a special class of clergy called Nagspas, that is to say holders of the secret mantras. These men marry, drink wine, and do not cut their hair which they let grow long and turn on their head in the shape of a high pyramid. They may dress either as the Lamas or in another way peculiar to them, but their garments are always of the clerical colours: dark red and yellow. A small fraction of them wear a white cotton skirt, this means that the man is an adept in "thumo" that is to say in the mystic art of generating internal heat. Some other details in the way of dressing, not easily detected by the profane, show those who have received a special secret initiation and are able to take Kundalini to the higher chakra—the thousand petalled lotus.

In fact, if the mass of the Tibetan clergy is grossly ignorant and mostly concerned with trade and other ways to acquire wealth, nevertheless there exists, in Tibet, a number of learned teachers and a few wonderful hermits who have reached the very heights of philosophy and spirituality. Whether our Sinhalese and Burmese brother bhikkhus will appreciate their teachings and acknowledge them as true Buddhists may be a matter of doubt, but one who has lived among them and has been in touch with their deepest thoughts cannot but think that we can find in them the faithful echo of some pages considered as perfectly orthodox in the Pāli Scriptures. I shall only indicate some of them known by all: the last chapter of the Dhammapada. The Zogchen Masters do not teach another way of attaining what they call "the Great Accomplishment" (meaning Nirvāna) than that pointed out in that chapter and I suppose that, here, all can agree that there is no higher one.

OBSERVATIONS MADE IN THE FAR EAST

By N. CHATTERJEE.

(Continued from page 519 of the last issue).

We visited the Pi-yun-Tsu temple on the western hills. It is known as the Temple of the Green Jade clouds. The roof of the temple is set with tiles of green jade colour. They are pure porcelain. It is a beautiful, renowned piece of art. For want of encouragement the art has died out. The artists have lost their skill and trick in—the manufacture of them, the country being unable to pay them special remuneration. The country has been going through series of financial crises for nearly a century; it is hopelessly insolvent at the present time. For want of common care trees are growing in luxuriance on the roofs of the palaces and temples; the tiles are slipping off their wonted place and lie scattered on the ground presenting

a deserted look and a picture of irrevocable past glory. Chinese mind is cold and unimaginative. It does not dwell long on the dead past and waste time in regrets over things and incidents that cannot be recovered or recalled. It buries the old and sets up the new and accords to it frank, unstinted support. Chinese mind is generous and hospitable; it gives without reserve and receives ideas and experiences with unbounded sympathy if they be for the good of the country. It may be asked why is it they never moved from their old life and thought for so many centuries and received nothing new from the world out side China. The answer to the accusation is to be found in the memorable words of a great Frenchman, "*Les hommes ne sont que le gouvernement les fait.*" The Chinese are loyal to those who serve their country well; and allow themselves to be led by them. Their former rulers gave them a set of ideas and the people carried them out. They were what the government had made them. Now that they have the republic which is an advance and improvement upon monarchy, they have adjusted themselves to the new state of affairs and new progressive ideas. When I showed them the terrible state of disrepair and the poor condition of these wonderful monuments of the past, they made an answer which revealed the inner mind of the people. The palaces, the temples and the parks used to be kept in excellent condition and state during the life time of the Empress. In her reign they had not free education, they had no universities, not much of an army and navy. They have the republic now which has to impart free education to the boys and girls, to create a strong army and build an efficient navy. It has no money to spare to keep up these buildings in their original splendour. From the time of the monarchy the customs and the finance of the country have been in the hands of the foreigners who take more than they ought to receive. And now, during the republic the selfish and ambitious men are fighting against one another for power and wealth. The South is excitable; the curse of opium has overwhelmed them and

unhinged their mind. It is the South that causes the trouble : the North is willing to meet the South to settle the dispute. The country is afflicted by brigandage but they hope soon to compose their differences and settle down to progressive republican government. But will the foreigners let them?

They may start a movement to put the Emperor back on the throne, who, it is believed, on his restoration will begin his rule with a clean slate and real progressive government on modern lines. But, it is certain, the North will not go back to the old system. The South is ultra-republican and will never agree to the return of the monarchy. Japan took to modern system of education and government just 40 years ago. She is strong and scientific. They are determined to build themselves on the model of Japan. These are the reflections of my Chinese friends to which I listened with great interest and sympathy. Unhappily the fight between the South and the North is a duel, *brelique-breloque*, between two sets of *france-tireurs*. They with their attacks, now here and now there, are like the dancing master conducting a quadrille :—

“Ma Commère, quand je-danse,
Mon cotillon, Vat-il bien?
Il va deci, ilva de la,
Comme la quene de notre chat.”

In Pi-yun-Tsu temple, in a hall of enormous capacity we find a marvellous collection of statues, 500 in number, of the disciples of Buddha ; the statue of Marco polo has been given the honour of a place among them. The most conspicuous part of the temple is a marble building of Indian architecture called Indian pagoda. The Franco-Chinese Society has built a school and a hospital at the foot of the hill on which the temple stands. It is a residential college where instructions are given in French and Chinese languages. The students reside in the college for three years and ultimately are sent over to France to finish their education. I had a conversation with one of the students who spoke to me in good French and

told me he would like to be an engineer when he would go to France. He said they were well looked after and quite happy.

I met Mr. Vogleson of Chicago who with his wife and two young daughters is going round the world. It is a family of considerable culture and education. I invited the young ladies to go over the buildings with me. On my asking the young student to take the ladies round, he blushed and looked shy and requested me to take the duty upon myself he accompanying us. They were pleased to see the good service the French are doing in Pekin ; and are of opinion that the Chinese are in great need of education on progressive basis ; that ignorance and superstition which cover their minds like a pall must be combatted by enlightened instructions in the schools and colleges. It struck them, as it has impressed me, that the rulers of China have not bothered for centuries to improve the mind and condition of the people. They agreed with me that the Chinese people, as we see them in the streets, in the hotels and in the shops, possess excellent natural qualities which can be sharpened by education and within a decade would raise them to the high place among the advanced nations. These good people have invited us to see them in their home in Chicago.

Pekin inspite of its wretched streets, black mud and stinking canals draws crowds of American visitors every year. The hotels are full of cheerful folks taking life easy and enjoying to the top of their bent the freedom and sun shine of the Orient. There is good deal of animation in the hotel. At tea time the youth of both sexes of America trip lightly on the smooth board to the strain of gay music. The Americans are great dancers ; their feet become restive at the sound of lively music. They throw narrow conventions to the winds. In this characteristic, they resemble the continental Europeans such as the Neapolitans and the Spaniards. In the Orient there are professional dancing men and women who are engaged to entertain and amuse the rich and the poor with pretty, artistic

and gentle movements of the arms and the body. The foreigners consider the art of dancing an accomplishment ; and in the Far East the orientals watch and enjoy the dance of the white men and women without paying a cent for it. The Chinaman likes to see the foreigners dance as he likes to see his own professional girls dance on the stage.

But he feels a loathing at the sight of coarseness and indelicacy. There is plenty of art, decorum and grace in the Chinese dancing. Ignorant and superstitious that he is, the Chinaman is blessed with natural sense of proportion and does not suffer from *esprit fort borné*. By nature, and through tradition and ethnic changes which have occurred in the country, the Chinese heart and mind is sufficiently large and wide to assimilate even this foreign art, provided it touched its artistic fancy. The Christian missionaries with their cheerless, doleful conception of man and his life on earth the original sin are making strenuous effort to crush the quiet gaiety of the people. I met two mission made men who in the course of conversation confessed to me the sad view of life which the missionaries had constantly presented to them. It is repugnant to the Buddhist Chinese and creates friction in all the sections of life between the neighbours. They feel this seclusion and other worldliness which the Church infuse into them, so, they have ceased to attend the Service. The congregation is daily decreasing. The missionaries in the passion and fanaticism of their faith and social habit try to denationalise them and cut the root from the social and traditional life of the nation and promote international jealousy. All proselytisers, religious or otherwise, should carry on their activity in the spirit of the great commandment of the Koran ;—"Invite men into the way of thy Lord, by wisdom, and mild exhortation ; and dispute with them in the most condescending manner." Japan is a black beast of the foreigners. Behind the smiles and graceful phrases, black hypocrisy and deep hatred lie menacingly in wait. The Christian teachers trained them to hate the Japanese thereby to transgress the highest of moral laws.

There has been, for years, a systematic propaganda against the Japanese. The Chinese notwithstanding the ethics of Buddha and Confucius have swallowed the bait, hook and sinker of Christian political education. The milk of human kindness flowing clear and pure from the limpid fountain of the Man who attained the highest bliss—The Nirvana—under the shade of a spreading tree, has turned into gall and worm wood having come in contact with Europeanised Christianity. Buddha conquered the Far East not under the rampart with guns and flashing swords, he won by his straight, gentle and human appeal to the noblest and purest intelligence of man.

China has not been able to assimilate the whole of Buddha's doctrines and principles. She has not yet liberated woman out of the physical cell and mental cavern. Knowledge, wisdom and freedom of man and woman, are a few of the cardinal tenets of Buddha. China has missed them. The women have lived in segregation from men. The monks have neglected their duties and ceased to be the preachers and leaders of thought. They have lived in retirement from the busy haunts of their fellow men and shrivelled and declined. The outcome of the austere and unchangeable social custom has been disastrous. It has weakened the country and exposed it to foreign invasion. The men and women of China are becoming Christian for a little education and the alluring glance from the eyes of a fair woman. The parents select the brides and arrange the marriage of the sons at an early age. The freedom of choice is denied both to the boys and the girls. The rulers had not afforded to the nation convenience and facility for receiving education. The missionaries from different climes under the protection of their countries' guns landed in this hospitable country and opened schools to give secular and religious instructions to the boys and girls and granted domestic and social freedom to man and woman. The essential things which intimately concern the lives of the people are the religious and secular instructions and social and intellectual fellowship of women. The missionaries bring

them these gifts ; they accept them with avidity and fall in to the trap of sham humanitarianism. The work is done, the conquest is made, the yoke is slung over the neck and the team is driven through the country tearing up the root of the placid life of the nation. I wish to see the serio-comic phase of political adventure vanish ; and the North and South animated by patriotism, suppressing personal ambition and interest meet in friendly spirit and put an end to internecine struggle. The country will then be in healthy financial condition to enforce successfully the free compulsory education, which will have the effect of shifting the ground from the missionary enterprise and break their spell. The trees shed their leaves in March. The sap goes down. They look bleak and dry on the vast plains relieved by the Silhouette of the creatures in blue toiling in the land. The sap will soon push up, the protoplasm will enter into every fibre and grain investing them with green foliage and vigorous youth. The country will soon enter into the spring. Should the North and South desist from contending with one another and rejoice in the new spring and life of the nation and like the trees put on the garb of adolescence and carry on the government with dignity, honour and strength, within the life time of a generation, it is expected the missions will look grey and barren like the parched trees on the stupendous plains of the nation's life and activity.

NANKOW.

On the 29th of March we drove in an automobile to Hsichihmen station. It is north-east Peking. We took the train at 8-30 in the morning for Nankow to see the Ming Tomes and the Great Wall of China. Thousands of memories came pressing in to my mind, the history of this great country and its wonderful peoples stirred me at the prospect of looking at the Great Wall in close proximity. We had a number of Americans and a solitary scotchman with us in a first class compartment. The Scotchman has a business in South India, and is on leave taking this trip round to reach his native land

in fair weather. He is a decent fellow with some education and æsthetic feelings. He admired the Chinese art and architecture. It is curious that people who travel far and wide observe very little and do not improve the mind. Horace has truly said: "They who cross the sea change their climate, not their disposition, *coelum non animum mutant qui transmare current.*" I told these travellers to keep their weather eye open and observe things in details. They were glad that I told them so. We reached Nankow at mid day. We stayed in the only hotel in the place. After a wash and brush up we sat down to breakfast. In the meanwhile the sedan-chairs were got ready, four coolies to each chair. As soon as we finished our *dejeuner* we took our seat on the chair. They are like the *dandies* with long poles such as we have in India going up to Mussoorie from Rajpura. We met with little children, boys and girls, well covered dressed in frocks and blouse, the regulation dress of school-going girls, and wearing their native felt shoes, with satchels full of books and writing materials slung over their backs, returning from the school to their humble homes, indulging in soft *babillage enfantin*, happy and playful. The little feet of the girls are not cramped, the little mites do not hobble and trot but walk with natural and firm steps. The little nippers of boys, in trousers and coats, look equally cheerful and are full of quiet fun. The republic has justified its birth by its achievement in the educational and human laws which it has put in force in the country. I spoke through the interpreter to one of the little girls. She took out of her satchel five books which she has to read. She showed me these with a charming little smile. They go to school at 8-30 in the morning and remain there till 11-30 when they come back home. They again have to go back to the school at 2 in the afternoon and at three they disperse for the day. The boys and girls get one meal a day in the school and are supplied with books, papers and pencils. She smiled all the time she answered my questions. It is a race destined to be great again. They are poor but loveable children. The police has

the strict order to see that every child is sent to school ; and a register is kept of the school going children. The parents are fined if they neglect to send their children to school. I can see before me a brilliant future for China and she can look forward to gorgeous and rainbow life of vigour and advancing changes. Will the foreigners forbear in their interference with its social and civic life?

Europe and America have sent out schools of missionaries to preach the religion of Jesus—a religion of justice, love and charity to the "heathen Chinese." Are the Chinese heathen whose religion is Buddhism? Buddhism knows no God the like of whom we find in the Socio-theological systems of the Semetic races, the Hebrews and the Arabs, or in the four gospels of the disciples of Jesus or in the Brahmnical religions. The creed of the Chinese is founded upon cause and effect and the ethics of Buddha and Confucius. There is none cleverer, more refined and more intellectual. Superstition and ignorant faith find no foothold in this system. Thirty years ago I met at dinner in the Middle Temple Hall—an edifice erected to the deity of intellect who refines the manners and the soul—a young man who had but recently returned from Australia. He had been ordained in England and gone out to preach his religion to the bushmen. At the end of three years, at Christmas, he delivered a sermon in which he bestowed much thought and learning. The text upon which he built his sermon was "The happy Hunting Ground beyond the Sky." It was appropriate to the pastoral people and appealed to the Christianised natives. He delivered it with the fervour of an ardent and sincere missionary of the religion of Jesus. He saw on the swarthy faces of the congregation the visible signs of religious emotion and ecstasy. He felt, in that moment, he had received the reward of his labour and sincerity. He folded the Book and was on the point of descending the pulpit, when an aged bushman rose from his seat and addressed him:—"Your sermon has been good and consoling, but while you touched our hearts with the description and sight and secrets

of the Happy Hunting Ground above the sky, why is it, I ask you, you have been taking away the Happy Hunting Ground from underneath our feet? "The pastor was embarrassed, he put on his secular habits, recrossed the seas, back to his home to eat his dinners to become a Barrister. The "heathen Chinese" thinks and speaks like the bushman. Will the missionaries leave the land to the "heathen Chinese"?

(To be continued.)

BUDDHA GAYA—CEYLON CHIEF'S MEMORIAL

REPRESENTATIONS BY HONY. CHIEFS' ASSOCIATION.

The following is the text of the memorial forwarded by the Buddhist Chiefs of the Ceylon Honorary Chiefs' Association through their President the Padicara Mudaliyar N. D. A. Silva Wijayasinghe. J. P. U.P.M.. to His Excellency the Viceroy:—

Most Noble Lord,—On behalf of the native Chiefs belonging to the Ceylon Honorary Chiefs' Association professing the Buddhist faith we the undersigned humbly beg leave to appeal to Your Excellency on a matter which is of great concern to us Buddhists. The subject relating to Buddha-Gaya, a place associated so close with the founder of our religion, who is acknowledged to be one of the greatest characters that adorned the annals of the human race and whose life and teachings to this day pervade the lives of millions of human beings, helping to make them better men and more loyal citizens of the State.

It is a strange irony of fate that Buddha-Gaya a place made sacred by him, who taught so highly the great doctrine of love, embracing within its bonds not only human beings but the whole range of animated beings, be they great or small, should be at the present time the scene of the sacrifice of hundreds and thousands of goats and also of other practices which outrage the sanctity of a spot hallowed by sacred association and tradition.

The resentment of not only Buddhists but of all just men at the desecration of so holy a place is deep and burning and millions of eyes are turned in appeal towards Your Excellency today as the head of India of a great Government that has respect for Holy places and has won so recently for its Christian subjects their Holy Land, to prevent the further desecration of this spot, sacred to countless millions throughout the Buddhist World by securing to Buddhist representatives some control over the management of this place, so to keep it clean and Holy.

We need hardly add that by so doing Your Excellency will be making a fresh and great contribution to the stability of Britain's Empire in the East and at the same time securing for Your Excellency's own name a permanent place in the hearts and affection of not only those professing the Buddhist religion but of all true lovers of justice and fair play.

We humbly beg to subscribe ourselves as Your Excellency's most devoted and obedient servants.

The following are the Buddhist Chiefs who took part in the representation to the Viceroy :—

The Hon. Rajakærana Senanayake Panditha Herath Wasa'a Mudiyanseelage John Henry Meedeniya, Adigar, Head of the Kandyan Chiefs, Member Legislative Council of Ceylon, and Justice of the Peace for the Island, of the Maha Walawwe, Ruwanwella.

Mudaliyar Balage Porolis de Silva Warnakulasuriya Goonawardene, Benefactor of Buddhist Institutions, of Siri-Medura Walawwe, Galle.

Mudaliyar Don Bastian Kuruppu Goonetilake, President of the Buddhist Temporalities Committee, Kalutara, of Kilake Walawwe, Kalutara.

Mudaliyar Sam Perera, Vice-President of the Sri Sugatha Sasana Rakshaka Samithiya, Diulapitiya, of the Walawwe, Diulapitiya, Veyangoda.

Mudaliyar Don Alwis de Silva Senanayake Seneviratne Ratnayake of Ratna Walawwe, Katukelle, Kandy.

Mudaliyar Mediveh Iydrik Rajalias D'Sosa Kulatunge Rajapakse, Vice-President of the Sudarmadara Society, Welitara and Vice-President of the Gramadara Buddhist Society, Welitara. Rajapakse Walawwe, Welitara.

Mudaliyar Pedrik De' Soysa Amarasekera Sahabandhu, Walawwe, Balapitiya.

Mudaliyar David Martin Samaraweera of Sri Medura Walawwe, Weligama, Founder Weligama Siddartha Mixed Middle School (largest vernacular school in the Island) and leader of Buddhist activities in the District.

Mudaliyar Don Disneris Weerasinghe Panditha Rajakaruna of the Walawwe, Wellewatte, President of the Seruvila Mangala Maha Chaitya Restoration Society.

Mudaliyar Abraham Mendis Goonsekera Wijesiriwardane of Basnaike Walawwe, Balapitiya. Vice-President of the Saddarmadara Sabha of Balapitiya.

Mohandiram Don Charles Umagiliya of the Walawwe, Hatton. Patron of the Kurunegala Sripada Janopakara Samithiya and Vice-President of the Balagalle Y.M.B.A.

Mohandiram Don Henricus Moonesinghe Wijegooneratne Weerasundera of Katugahahena Walawwe, Katugahahena. President of the Pasdunkorale District School Committee, President of the Y.M.B.A. Katugahahena and President of the Pasdunkorale Baudharakshake Sabha.

Muhandiram F. A. Wickramasinghe of Wakwelle Walawwe, Galle, President of the Galle Rural Association, Benefactor of Buddhist Institutions. Galle.

Mohandiram Don Philip Alexander Wijewardene of Sedawatte Walawwe, Colombo. Benefactor of Buddhist Societies, Colombo.

Mohandiram Peter Weerasekera of Dambuwa Walawwe, Yakkela. President of the Kinigama Jayasekera Arama, vice-President of the Athanagala Mahajana Sabha and President of the Weerasekera Arama of Gampaha.

Mohandiram F. A. Wickramasinghe of Wakwelle

Wetthasinghe of Pita Kotte. Walawwe, Cotta. Vice-President of the Rajamaha Vihare Committee, Cotta.

Mudaliyar Don Solomon Samarasinghe Wickramaratne of the Walawwe, Nedimale. President of the Siddharta Probodhani Society, Karagampitiya, President Temperance Union, Dehiwela, Vice-President of the Colombo Buddhist Theosophical Society, Vice-President of the Colombo Y.M.B.A. and Honorary Secretary of the Ceylon Honorary Chiefs' Association.

THE REPLY.

From His Excellency the Right Hon. the Earl of Reading, P.C., G.M.S.I., G.M.I.E., G.C.V.O., etc., Viceroy and Governor-General of India to the Padikara Mudaliyar N.D.A. Silva Wijayasinghe Siriwardane, J.P., U.P.M., etc., President of the Ceylon Honorary Chiefs' Association.

Viceregal Lodge
Simla, India.
6th Sept., 1924.

My Dear Padikara,

I return the letters from Lord Harding and Lord Chelmsford enclosed with your letter of the 30th August.

The representation of the Ceylon Honorary Chiefs' Association will be carefully examined by the Department of the Government of India which deals with the question referred to in the representation and will be considered by me after examination by the Department concerned.

Sincerely Yours,

(Sd.) READING.

NYAYA VINDU

Translated by MR. HARISATYA BHATTACHARYA, M.A., B.L.

(Continued from page 526 of the last issue.)

अत्रोदाहरणं यत् सर्वदेशावस्थितैः स्वसंबन्धिभिः संबध्यते तत्
सत्त्वगतं यथाकाशमभिसंबध्यते सर्वदेशावस्थितैः स्वसंबन्धिभिर्यगप
सामान्यमिति ॥

"This is the illustration: That which is (simultaneously) connected with all its Related existing in all the different places is All-pervasive; as for instance, Ether: Generality is simultaneously connected with all its Related, existing in all the different places."

Commentary :—This is an illustration of the Mark-fallacy, the Contradictory-Agreeable. Here 'All-pervasiveness' of 'Generality' is the Proven. The fact of Simultaneous connection with all the Related, existing in all the different places' is essentially connected with 'All-pervasiveness.' The great sage, Kañāda contended that Generality is capable of being observed, is passive and is one and that it is simultaneously connected with all its Related (*i.e.*, Individuals or Modes) through 'Intimate Relationship' (*Samavāya*). To prove that Generality is existent in Individuals and also in places where there are no much Individuals, Pāiluka, the disciple of Kañāda, put forward the syllogistic argument under consideration. 'As for instance, Ether' indicates the Example, proving Pervasion. Trees etc. exist in various places; but Ether is simultaneously connected with them all and permeates them. "Generality is simultaneously connected with all its Related, existing in all the different places"—shows the 'Existence-of-the-Mark-in-the-Abode.'

तत्संबन्धिस्वभावमात्रानुबन्धिनौ तद्देशसंनिहितस्वभावता । न
हि यो यत्र नास्ति स तद्देशमात्मना व्याप्नोतीति स्वभावहेतुप्रयोगः ॥

"The fact (Nature) of occupying the same place with

all its Related' is essentially united with 'the fact (the Nature) of its being connected with its Related.' One cannot pervade the place with one's self, where one is not. Thus, here the Mark is the Nature-Mark."

Commentary:—The Mark in the given illustration is a Nature Mark. It is in this way. The reference is to the Nature of Generality. Its Nature consists in being simultaneously connected with all its modes existing in various places. This, its nature, again is essentially connected with the fact of its occupying the same place with its Modes. The plain fact, in other words, is that that which is connected with others must exist in the same place with them. Hence if Generality is connected with its Modes, it must occupy the same place with them.

One may contend here that the Owner has connection with his Cattle, although he may not co-exist with them and that accordingly the fact of one's having connection does not necessarily imply that one must occupy the same place with one's Related. The answer to this contention is that so far as Intimate Relationship is concerned, one must occupy the same place with one's Related. The relationship of Generality to its Related (i.e., its Modes) is 'Intimate Relationship.' This Intimate Relationship is possible only if Generality occupies the same place with its Modes. 'Intimate Relationship' means permeation of the Related by the self of that to which the Related are Related. And this is possible only if the latter occupies the same place with the Related.

This is then the meaning. 'Permeation-of-the-things' is pervaded by 'the fact of the existence-in-the-same-place with those things.' The latter fact being absent, 'Intimate Relationship,' characterised by the former fact is absent. 'Permeation of the things,' is, however, a fact. Hence there is 'the existence in the same place with those things.' The Mark, consequently, is a Nature-Mark here.

द्वितीयोऽपि प्रयोगो यदुपलब्धिलक्षणाप्राप्तं सन्नोपलभ्यते

न तत्तत्प्राप्ति ।

तद्यथा । क्वचिद्विद्यमानो घटो । नोपलभ्यते चोपलब्धिलक्षणाप्राप्तं सामान्यं व्याक्तान्तरालेष्विति

"And the second argument is as follows: Anything which being characterised by observability is not observed, does not exist there. For instance, the Pitcher which is non-existent in a given place. Generality which is characterised by observability is not observed where Individuals do not exist."

Commentary :—In the given argument, a rule is sought to be made out for the treatment of an object or a phenomenon as non-existent, viz.,—whatever being capable of being observed is not observed, is non-existent. 'The fact of not being observed although capable of observation' is pervaded by 'the fact of non-existence.' 'A Pitcher which is non-existent in a given place'—is the Example.

Let us have 'Cow-hood' (*Gotva*) as Generality. This Generality, Cow-hood is observed in some Individuals (i.e., in Cows). Hence it is capable of being observed. But it is not observed in Horses etc., which are different Individuals, nor in Ether, the vacuum which is free from all forms of Individuality. Now, the conclusion that follows from this argument is that Generality does not exist in all places e.g. in places where its Individuals are absent.

अयमनुपलब्धप्रयोगः स्वभावश्च परस्परविरुद्धार्थसाधनादेकत्र संशयं जनयतः ॥

"This Non-observation Mark and that Nature-Mark (already discussed) lead to mutually contradictory conclusions and consequently give rise to Doubt, so far as the one and the same (Abode) is concerned."

Commentary :—The Nature-Mark, considered before, established that Generality pervades all phenomena, no matter

whether they be different Individuals or they consist in Ether, the vacuum which is free from all forms of Individuality. The Non-observation Mark, on the contrary, establishes that Generality does not so pervade all phenomena. The two Marks thus lead to two contradictory facts with regard to one and the same Abode (*i.e.*, Generality). But one and the same thing cannot have two contradictory natures. This gives rise to considerable doubt with regard to the Abode.

'Generality' is a category, accepted in the Scriptural texts. Its 'All-pervasiveness' is made the Proven in the one argument and its 'Non-all-pervasiveness,' in the other. The two Marks in the two arguments are Contradictory-Agreeable. One Mark leads to the fact that Generality is All-pervasive in as much as it is simultaneously related to all its Modes, existing in different places ; the other Mark establishes the fact that Generality is not All-pervasive in as much as it is not observed in places where its Modes are absent, although it is capable of being observed. Such Fallacious Marks have been possible because the Abode in the two arguments is a Scriptural category. If it were a real object, there would have been no room for the Contradictory-Agreeable Mark.

This finishes the study of the Mark-Fallacies.

विज्ञपो हेतुशक्तः । तावतैवार्थप्रतीतिरिति न पृथग्दृष्टान्तो
नाम साधनावयवः कश्चित् । तेनास्य लक्षणं न पृथगुच्यते गतार्थत्वात् ॥

"The Mark has been described to be of three characteristics. By it alone, is the object of Inference understood ; hence there is no separate premise, called the Example. Hence it is not separately defined ; its significance is implied in that of the Mark."

Commentary :—It may be contended that like the statement of the Mark, the statement of the Example is a separate premise in a syllogism and that it should accordingly be defined and the Fallacies with regard to it should be separately indicated. The answer, however, is that the Mark has been described to have three characteristics ; such a three-limbed Mark

is alone competent to establish the Proven ; the statement of the Mark is the only premise in a syllogism ; there need not be a separate premise, stating the Example. For the reason that the Example is not a separate premise in a syllogism, the author of the present book does not propose to give a description of it separately from that of the Mark.

It may be questioned, however,—How would you determine the Pervasion of the Mark, if there is no Example? Now, this objection would have been valid if the Mark were held to be unconnected with the Example ; what the author means is simply the fact that there is nothing called the Example which is not included in the Mark.

It may further be contended that as the Example is indispensable to the Mark, it should be separately defined. But the fact is that the nature and significance of the Example can be understood from the description of the Mark.

हेतोः सपक्ष एव सत्त्वमसपक्षाच्च सर्वतो व्यावृत्तौ रूपमुक्तम-
भेदेन पुनर्विशेषिण कार्यस्वभावयोजनान्मात्रानुबन्धौ दर्शनीयावृत्तौ ॥

"The-Existence-of-the-Mark-in-the-Similar-Abode and the Complete-Retrogression-from-the-Dissimilar-Abode,—these characteristics have been indicated in a general and undistinguishable form. It has also been said that the Effect and the Nature should in separate way be indicated in light of Genesis and Inseparable Essence."

Commentary :—The above is intended to show how the example is only subservient and subordinate to the Mark. The nature of the Mark, although it may be the Effect-Mark, the Nature-Mark or the Non-observation-Mark, may be stated in a general way. We may describe the Mark in such a general way that the description may be applicable to all Marks, no matter whether they are Effect-Marks, Nature-Marks or Non-observation-Marks. But a generality (i.e., a general statement) carries no sense. Hence there should be separate statements, dealing with particular aspects. If the Mark is an Effect, its genesis should be indicated. When the genesis of the Effect

is understood, the-Existence-of-the-Mark-in-the-Similar-Abode and its Non-existence-in-the-Dissimilar-Abode are also known thereby. If the Mark is a Nature-Mark, it should be shown that the Nature of the Mark is inseparably connected with the Nature of the Proven. When the Nature of the Mark is known, its Existence-in-the-Similar-Abode and its Non-existence-in-the-Dissimilar-Abode are also known thereby. Hence, to understand the general and abstract definition of the Mark, descriptions of particular aspects are indispensably necessary.

तच्च दर्शयता यत्र धूमस्तत्राग्निरसत्यग्नौ न कचिद्भूमी यथा
महानसीवरयोः । यत्र कृतकत्वं तत्रानित्यत्वाभावे कृतकत्वासंभवी यथा
घटाकाशयोरिति दर्शनीयम् ॥

"To indicate this,—one should indicate (the Examples) in the following way :—1. Wherever there is Smoke, there is Fire ; wherever there is no Fire, there is no Smoke ; as for instance, the Kitchen and Places, other than the Kitchen. 2. Wherever there is the fact of being a Product, there is the fact of being Non-eternal ; wherever there is not the fact of being Non-eternal, there is not the fact of being a Product ; as for instance, the Pitcher and Ether."

Commentary :—To make clear the general and abstract definition of the Mark, descriptions of particular aspects are necessary. 1. 'Wherever there is Smoke, there is Fire,'—shows the Pervasion of the Effect-Mark. The fact of Pervasion is determined by proofs which establish the causal relation. The Example or Instance of the 'Kitchen' supplies such a proof ; hence, the Example should be introduced. 'Wherever there is no Fire, there is no Smoke,'—shows the Retrogression or Difference. This Difference should be indicated with reference to the Example, 'Places other than the Kitchen.' It should be shown that the cessation of Fire invariably, leads to the cessation of Smoke. This fact will be manifest in 'Places, other than the Kitchen.' 2. 'Wherever there is the fact of

being a Product, there is the fact of being Non-eternal,'—shows the Pervasion of the Nature-Mark. 'Wherever there is not the fact of being Non-eternal, there is not the fact of being a Product,'—shows the Retrogression or Difference. The proof which establishes the Pervasion is to be found in the Homogeneous Example. It should also be shown that on the cessation of the Proven, the Mark which is pervaded by the Proven, ceases. Hence, the 'Pitcher' and 'Ether,' which are Examples, should be introduced.

(To be continued).

CORRESPONDENCE

FROM

THE SOUTH INDIA SAKYA BUDDHIST SOCIETY,
MARIKUPPAM, KOLAR GOLD FIELDS.

Honoured Sir,

We the undersigned members of the Buddhist Society most humbly beg to bring the following to your benign consideration fully trusting to meet with success.

We beg to say a free school for the poor children was started by our society some 19 years ago and was fully supported by some important members who are now dead and gone.

The Mysore Government pays a grant of Rs. 15/- a month. There are nearly 100 pupils studying and there are 2 assistants and a head-master. The salary for these Teachers including sundry expenses amounts to Rs. 75/- a month against the grant of Rs. 15/- paid by the Government. Some Charitable gentlemen had been contributing donations towards the support of the school and they are now, not in a position to do so. Because of want of enough of fund, we are afraid that we shall have to close the school depriving the poor children of their education and further it will be a bad saying to our Buddhist Society.

We therefore request you very sincerely to kindly publish in your Journal an article fully mentioning about the critical state of the School so that any charitable and benevolent

gentleman, who may come across with it may do some help and thus protect the poor school.

For doing which act of charity and kindness, we shall feel ever grateful.

We beg to remain Honoured,

Sir,

Your honour's obdt. servants,

M. P. SUGARASWAMY.

Secretary

for Members of the Buddhist Society.

MARIKUPPAM,
10th Sept. 24.

TOLERATION AND MUTUAL RESPECT

The following Resolutions were passed at the Unity Conference held at Delhi.

This Conference is of opinion that a section of the press specially in the north is responsible for increasing the tension between the different communities by publishing wild exaggerations, reviling each other's religion and by every means fomenting prejudice and passion. The Conference condemns such writings and appeals to the public to stop the patronage of such newspapers and pamphlets and advises the Central and Local Panchayats to supervise such writings and from time to time to publish correct versions.

It having been represented to this Conference that in certain places acts of impropriety have been committed in relation to mosques, the Hindu members of this Conference condemn such acts if and wherever committed.

The Hindu and Muslim members of this Conference call upon their coreligionists to extend the same tolerance to the minor communities of India such as the Christians, the Parsis, the Sikhs, the Buddhists, the Japs, the Israelites etc. as has been extended by them to each other and to deal with them in all questions of communal intercourse with justice and generosity.

With a view to give effect to the general principles for promoting better relations between the various communities of India laid down in the first resolution (passed on the first day of the Conference), and to secure full toleration of all faiths,

beliefs and religious practices this Conference records its opinion :—

(A) that every individual or group shall have full liberty to hold and give expression to his or their beliefs and follow any religious practice with due regard to the feelings of others and without interfering with their rights ; in no case may such individual or group revile the founders, holy persons or tenets of any other faith ;

PLACES OF WORSHIP.

(B) that all places of worship of whatever faith or religion shall be considered sacred and inviolable and shall on no account be attacked or desecrated whether as a result of provocation or by way of retaliation for sacrilege of the same nature. It shall be the duty of every citizen of whatever faith or religion to prevent such attack or desecration as far as possible and where such attack or desecration has taken place it shall always be promptly condemned.

COW SLAUGHTER.

(C) (1) that the Hindus must not expect that the exercise of the right of cow slaughter by Muslims can or will be stopped by the use of force, resolution of a local body, Act of the Legislature or an order of the court, but only by mutual consent and must trust to the good sense of the Muslims and the establishment of better relations between the two communities to create deeper respect for their feelings.

(2) Nothing stated in the above clause shall unsettle or affect any local custom or agreement between the two communities already in existence nor will it authorise cow slaughter in a place where it has not taken place before. Any dispute of the facts should be settled by the National Panchayat formed under the resolution No. 3.

(3) Cow slaughter shall not take place in a way offensive to the religious sentiments of the Hindus.

HINDU MUSIC.

(4) The Muslim members of the Conference hereby call upon their co-religionists to do everything in their power to reduce cow-slaughter.

(D) (1) That the Muslims must not expect to stop Hindu music near or in front of mosques by force, resolution of a local body, Act of the Legislature or order of the court except by mutual consent but must rely upon the good sense of the Hindus to respect their feelings.

(2) Nothing stated in the above clauses shall unsettle or affect any local custom or agreement between the two communities already in existence nor shall it authorise the playing of music in front of mosques where it has not been played before. Any dispute with regard to the latter shall be referred for settlement to the National Panchayat formed under resolution No. 3.

(3) The Hindu members of this Conference call upon their coreligionists to avoid playing music before mosques in such a manner as to disturb congregational prayers.

ARATI & CONCH-BLOWING.

(E) (1). That Muslims must not expect to stop by force, resolution of a local body act of the legislature or order of the court except by mutual consent the performance of "arati" or the playing of music including the blowing of "Shankhas" by Hindus, during worship and on other occasions in their houses or temples or public places at any time even if the house or temple in question is situated in close proximity to a mosque, but they should trust to the good sense of the Hindus to accommodate them :

(2) Nothing stated in the above clause shall upset or affect any local custom or agreement between the two communities already in existence. Any dispute of facts should be settled by the National Panchayat formed under the resolution No. 3.

"AZON" CHANT.

(F) That the Muslims are at liberty to chant "azan" or offer prayers in their own houses or in any mosque or public place not set apart for the religious observance of any other community.

METHOD OF SLAUGHTER.

(G) (1) Where the slaughter of an animal for the sale of meat is permissible on other grounds no objection shall be taken to the method of slaughter whether by Jatka Bali or Zabai ;

SALE OF MEAT.

(2) Wherever there is any dispute regarding the sale of any kind of meat in a particular locality or quarter it shall be referred for settlement to the local panchayat.

FREEDOM OF FAITH.

(H) That every individual is at liberty, to follow any faith and to change it whenever he so wills and shall not by reason of such change of faith render himself liable to any punishment or persecution at the hands of the followers of the faith renounced by him.

CONVERSION & RE-CONVERSION.

(I) That every individual or group is at liberty to convert or reconvert another by argument or persuasion but must not attempt to do so or prevent its being done by force, fraud or other unfair means such as the offering of material inducement. Persons under 10 years of age should not be converted.

If any person under 16 years of age is found stranded without his parent or guardians by a person of another faith he should be promptly handed over to persons of his own faith. There must be no secrecy about any conversion or reconversion.

BUILDING OF PLACES OF WORSHIP.

(J) That no community should attempt to stop by force the construction of a new place of worship by a member of another community on his own land but such new place of worship should be built at a reasonable distance from an existing place of worship of any other community.

The Secretary read a number of messages received by the Conference. One of these was from Babu Bipin Chandra Pal as President of a public meeting held in Calcutta. The message urged the conference to apply itself with single minded devotion to truth, freedom and human fellowship to solve the problem of inter-communal dissensions, also to urge upon Mr. Gandhi the united desire of his countrymen who irrespective of all differences of political opinion were anxious that Mr. Gandhi's life and moral influence should by grace of God be preserved for the uplift of his people and good of mankind.

Telegrams from the following institutions and individuals were also read:—Sheriff Dewjee, Bombay; Chairman, District Board, Allahabad, President Hindu Sabha, Chittagong, Mr. Prakasam, Editor, "Swarajya," Madras and Mr. K. C. Roy, C.I.E., Simla.

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Vol. XXXII]

DECEMBER, $\frac{\text{B. E. 2468}}{\text{A. C. 1924}}$

[No. 12

THE MULAGANDHA KUTI VIHARA

AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started next month. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon,

Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria, Sikkhim, Europe and America co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square. Calcutta.

ANAGARIKA DHARMAPALA,
General Secretary,
Maha Bodhi Society.

CALCUTTA,
The 1st October, ²⁴⁶⁸1924

NOTES AND NEWS

The Anagarika Dharmapala when returning to Colombo from a place called Kospillewa whither he had gone to preach to the Buddhists, at 10 P.M., in a taxi, met with an accident. The car fell into a pit and he was injured. For a fortnight he was bed-ridden and we learn that he is now in Kandy taking needful rest. He joined the Theosophical Society in his 19th year, and resigned government service in his 21st year, surrendering his life to the Lord Buddha to work for the welfare of Ceylon Buddhism. He came over to India in January 1891 on a pilgrimage to Benares and Buddhagaya and at the latter place, seeing the abandoned condition of the holy site he made the vow standing under the sacred Bodhi Tree to rescue the site from neglect, and to place Bhikkhus to take charge of the Bodhimanda. The late Mahant was friendly and sympathised with his aspirations and welcomed the idea of keering Bhikkhus to worship at the shrine. There was no anticipation of any ill-feeling arising; but the present Mahant,

soon after he was installed as the successor of the late Mahant, began to persecute the resident Bhikkhus. He ordered his menials to assault them and one was severely injured. They showed no resentment, did not want to go into a law Court. The late Colonel Olcott who was then holding the office of Director-General of the M. B. S., had the Bhikkhus removed from the Burmese rest-house at Buddhagaya to Gaya.

The Bhikkhus remained at Gaya from February 1893 to February 1895 ; and again returned to Buddhagaya and occupied the Burmese rest-house where they remained until February 1910, when they were ejected as a result of a law suit brought by the Mahant under advice of the Government of India. The Government acted unrighteously in directing the Mahant to bring a law suit against the Bhikkhus. They did it for political reasons, seeing the attempt made by the late Swami Vivekananda to establish a Hindu-Japanese Alliance at Buddhagaya alive.

In 1877 the King Mindoon of Burma obtained through the Government of India, possession of the sacred ruins at Buddhagaya and sent his agent to have the Temple restored. From 1877 to 1884 the Burmese Bhikkhus were in possession of the holy site, and when the Government of India declared War against King Thibaw, the Burmese Bhikkhus left the place. Buddha-Gaya was in a state of neglect from 1884 and when the Collector of Gaya visited the place he found it abandoned. He then made inquiries and resolved to establish a dual control over the place seeing that there were no Buddhists thereat. He came to some kind of verbal agreement with the late Mahant in June 1890, and the Temple was placed under the Public Works Department, and a Custodian was appointed. In January 1891 when Mr. Dharmapala visited the spot the Temple was then in a state of absolute neglect.

The spurious worship had not then commenced. The present Mahant was not allowed to remain at Buddhagaya

because of his disloyal attitude to the late Mahant, his guru. The late Mahant was a scholar. He knew that the Maha-Bodhi Temple belonged to the Buddhists. The present Mahant as a Saivite has no right to be in charge of the great Buddhist Temple. But the Government of India for political reasons wish that he should remain in charge. The assertion is made that the Mahant is the proprietor of the Great Temple. How could a Saivite become the proprietor of the Chief Buddhist Shrine? No Saivite would be allowed to officiate in a Vaishnava Shrine. The Vaishnavas say that the ninth avatar of Vishnu is the Buddha. The Mahant being a Saivite has no right to officiate in a Buddhist Temple; and yet he asserts that the Great Temple is his property. Has he the right to sell the Temple to the Buddhists? When the late Swami Vivekananda negotiated with the Mahant to buy land on behalf of the Japanese, the Government stepped in and prevented the Mahant from having anything to do with the Japanese. It is simply a case of political camouflage. If the Great Temple is the private property of the Mahant why should Government spend money in the conservation of the Temple? There is at present a dual control. A saivite Mahant takes all the Buddhist offerings made to the Temple, a Christian Government has appointed a Custodian to guard the Temple.

Hindus who sympathise with the Buddhists advise the latter to start a Satyagraha campaign in the same manner as was done by the Sikhs in the Punjab and by the Bengalees at Tarakeswar. The Government is on the side of the Saivite Mahant, who is a *Zamindar*. The Buddhists of Bengal are few. They are non-violent being followers of the ethic of Ahimsa. They have to wait till the British authorities progress in the path of Aryan justice. The Mahant likes to be called the Mahant of Buddhagaya. He says the Viceroy and the Governors call on him because he is the Mahant of the great

Buddhist Temple. He is the Mahant of the saivite sanyasis, he is not the Mahant of the Great Buddhist Temple.

For thirty-three years the Maha-Bodhi Society has persevered righteously to get the Temple placed under Buddhist Custody. The Burmese Buddhists are, it is pleasant to note, taking interest in the movement. Pandit Madan Mohan Malaviya, President of the Hindu Maha Sabha, assured the Anagarika Dharmapala that he would do his best to bring the Hindus to sympathise with Buddhist aspirations. Mahatma Gandhi also assured the Anagarika that as soon the Hindus get Swaraj Government, he will have the Great Temple restored to the Buddhists.

The Buddhists are ever ready to join hands with the Hindus. Both religions own India as their birth-place. The Vaishnavas have made the Buddha, an Avatar of their God, Vishnu. Vishnu is the guardian God of Ceylon Buddhism according to the Buddhist tradition. It will be the fulfilment of the cherished desires of 500 million Buddhists when the Buddha Dharma is rehabilitated in the birth-place of the Lord Buddha.

Kapilavastu is in Nepal territory. Nepal is an independent Kingdom. Lumbini is also in Nepal territory. Lumbini is neglected. The Saivites kill goats and offer blood at the site where our Lord was born. The Maharajah of Nepal is, we hear, quite sympathetic to the Buddhists. We earnestly request that His Highness will allow the Buddhists to restore the holy site and that he will stop the shedding of blood at the spot, utterly sacred to Buddhists. We sincerely hope that His Highness will welcome the Buddhists of Ceylon and Burma to his Kingdom.

The time is ripe for Buddhist preachers to disseminate the sublime teachings of the Lord Buddha in England, India and the United States. England and the United States are intoxi-

cated with the pride of wealth and power. The Christian Missionaries are working in Asiatic countries with political motives. They are the advance agents of Anglo-Saxon traders. The ethics of Buddhism enjoin mercy compassion, pity; the ethics of Christianity are destructive. We want Buddhist preachers and teachers in India to preach the Dhamma. Will not the Buddhists of Japan, China, Siam, Burma and Ceylon help the M. B. S. to build the Vihara and University at Sarnath, Benares?

At a joint meeting of the Trustees of the Shwedagon Pagoda, Buddhagaya Committee and Sayada's (heads of Poongyis) under the auspices of the All Burma Buddhist Council resolutions were passed expressing dissatisfaction with the reply given by the Government to the demand from the Government of India to take necessary action in regard to the Maha Bodhi affair in accordance with the wishes of the Buddhists and requests the religious bodies of India and the Indian Legislative Assembly to give the Buddhists support in their demands.

—*The Bengalee*, 15th Nov. 1924.

BENARES, Nov. 1.

Sir Narasingha Sarma's tour for archaeological inspection ended here on the 1st November last. He is staying as the guest of the Maharaja of Benares and returns to Delhi tomorrow. Mr. Blakiston and Rai Bahadur Dayaram, superintendent, Archaeology, accompanied him in their respective circles. The Hon. Member evinced a keen interest in inspecting old sculptures and had a number of important inscriptions read and translated. In Benares he inspected the Buddhist ruins at Sarnath, the scene of Buddha's first sermon and examined the sculptures and inscriptions excavated there.

On the invitation of the Principal he also paid a visit to the Engineering College of the Benares University. In Ajodhya

Sir Narasingha saw the modern temple in which recently the important inscription of Pushyamitra, the founder of the Sunga dynasty has been found. This inscription is said to be the first authentic record of Sungas who succeeded the Maurya kings.

THE STATUS AND INFLUENCE OF BUDDHISM IN CEYLON

Address by Dr. W. A. de Silva, Colombo, Ceylon, at the Conference on "Some Living Religions within the Empire," London, on 24th September, 1924.

The term Buddhism is now used as a substitute for the Law or Dhamma as taught by the Buddha. (The new term however creates a limitation of the true significance of the teaching). The Religious ideals of a people are formed from actual experience. The tendency to interpret the religious experience of others by an investigation of the terms in which such experience is recorded has lead in many instances to a misunderstanding of the view point held by those who actually profess the religion itself.

We have as far as Ceylon is concerned sufficient material to understand the significance of the fundamental ideas of Buddhism as they appealed to Sinhalese Buddhists. The writings in the Pitaka (texts) and Attakatha (commentaries) are supplemented by a series of interpretations in Sinhalese written from time to time. These are still preserved in Ceylon. They are not translations of the Pali but are expcositions and explanations.

A modern critic who tries to interpret a fundamental idea expressed in a Buddhist text, often confines himself to the significance of the words as they appear to him from his line of thought. He naturally comes to the conclusion that if the words are to convey any other point of view, they should have been expressly explained in the original text or its commentary or should have been repeated with some emphasis.

The present status and influence of Buddhism in Ceylon is due to the fact that among the people of the country, the fundamental ideas of Buddhism which came to them originally were accepted and a strong tradition was created that established the teaching in a practical manner incorporating it in the lives of the people. The significance of the religion came to them unimpaired and their environment favoured its stabilisation.

Before proceeding further, it will be useful to consider the scope of the religious ideas that found a permanent place in the social economy of the Sinhalese. The practical application of Buddhist teachings can be divided into two main categories. The first of these is the realisation of the truth of certain laws of Nature. The second is the application of these truths to the advancement of society. There was here no question of an ethical reform movement. To a Buddhist, Nature (*Loka*) expresses the idea of what is existent or is in being, whether animate, non-animate, material, non-material and what is conceivable. There is Nature (*Loka*) and beyond Nature, (*Loka-uttara*), being and non-being, conceivable and non-conceivable, limitation and non-limitation.

We are concerned with Nature (*Loka*) and its limitations and the characteristics that keep us bound to it. There are three characteristics of Nature, viz., *ANICCA*, *DUKKHA*, and *ANATMA*. *ANICCA*—changing, *DUKKHA*—disharmony, *ANATMA*—non-independent or non-absoluteness. These pervade both "matter" and "mind." Everything conceivable in Nature is characterised by a continuance state of mobility and change, there is not a moment's stability anywhere. If we speak of a stage or an element, it is merely an expression, is incorrect and is used in order to illustrate some explanation. The same law pervades through the largest to the most minute group or aggregate. The most minute component imaginable is pregnant with the same phenomena to infinity.

DUKKHA—disharmony, is a continuous vibration, the degree may be less or more, it increases and decreases in

response to activities.—*Kusala*, that which lessens vibration. *Akusala*, that which does not lessen vibration.

ANATMA—is the state of non-independence. No group or material is absolute or independent of others, the very fact of continuous mobility makes an absolute state impossible in Nature.

TANHA—the desire to possess (acquisitiveness, attraction) is the energy that keeps the state of disharmony in being. When Tanha is reduced, disharmony is reduced and with its complete elimination harmony results.

From these fundamental ideas the whole of the teachings of Buddhism starts. The elimination of Tanha or acquisitiveness, is the ideal. The process and means through which this can be effected becomes a part of the social life of a Buddhist. The application of the process or the training, has to start in consonance with the character possessed at a given time in an aggregate or being. "Everything is not suitable in every place." The avoidance of extremes in our life—extreme asceticism and extreme self-indulgence—the following of a noble path included in the eightfold Noble Path and the training for eliminating conditions that feed Tanha (acquisitiveness) such as an attachment to passionate desire, jealousy producing ill-will and hatred, lethargy of mind and body, unsettled state of mind and worry; state of perplexity and inability of discrimination. The method and process of training, form the essential part of the Buddhist literature, in texts commentaries and explanatory works which are known to us.

A Community which has accepted these teachings constructs its social code accordingly and therefore Charity and Tolerance, Virtue that protects the neighbours, meditation, Reflection, and Concentration that trains the mind, Service to the Community, Recognition of merit in others, Rejoicing at other's good deeds, Kindness and Love, form the ideals of a Buddhist Community.

It now remains for consideration whether a community can live up to these ideals and practise and incorporate them in

their lives. It is also interesting to consider whether the acceptance of such ideals can permanently effect their lives or whether it will merely form an incident of a temporary character likely to be dropped when the novelty of the experience disappears. These questions can be answered from experience and the history of countries where Buddhist teachings influenced the lives of the people. Independent observers have noted the "attractive gentleness and kindliness of disposition, dignified and courteous hospitality and a cheerfulness and friendliness which bear witness that the influence of an outstanding character and personality (Buddha) lives and works for good and unaffected by the flight of time," even among some of the most backward races that have embraced Buddhism and "The silent and perhaps scarcely recognized influence which the teaching of Gautama (The Buddha) has exercised upon the conduct of Mankind." (See Ronaldshay's *Lands of the Thunderbolt*, pp. 108, 213, 243.)

Buddhist teachings wherever adopted have in spite of adverse influences such as aggressive propaganda of creeds and the contact with civilizations that exalted wealth, power and dominion as instruments of superiority remained firm for thousands of years.

I shall now confine myself to the particular country I have selected for consideration in this address.

The Island of Lanka (Ceylon) was a prosperous colony at the time of the Buddhist King Asoka of India. The land had been colonized about two hundred years before this period by the warrior tribes of Vanga (Bengal) who invaded the island under the leadership of Vijaya. These pioneers were followed by adventurous chiefs and princes of the Sakya race. Within a hundred years of their arrival they formed a stable government conciliated the aboriginal inhabitants constructed cities and tanks and opened up large areas under cultivation. On account of its situation and its trade connections from the West and the East, and the Mainland of India, Ceylon became noted for its wealth and influence. The King of Ceylon at this period

—Devanampiyatissa—desired an alliance of friendship with the powerful Emperor Asoka of India and sent him an embassy with numerous presents from Ceylon. Emperor Asoka extended his friendship to the King of Ceylon and sent him return presents. The Sinhalese King celebrated his coronation under the auspices of the Emperor's influence. King Asoka was full of enthusiasm for the establishment of the Law of Piety which the Buddha had taught and accordingly sent a message to the King of Ceylon, "I have taken refuge in the Buddha, Dhamma (Law) and the Order of Disciples (Sangha) I have avowed myself a devotee in the religion of the descendant of Sakya. Ruler of men imbuing thy mind with the conviction with the truth of these supreme blessings with unfeigned faith do thou also take refuge in this salvation." Then followed the arrival of the Buddhist Elders lead by Mahinda Thera a son of King Asoka. On his exposition of the Law or Dhamma, the King and Nobles and the inhabitants accepted the teachings with enthusiasm. The daughter of King Asoka, Princess Sanghamitta a member of the Order of Nuns arrived subsequently and enabled the women of the island to join the Order. She brought as a token of good-will from King Asoka, a branch of the Bodhi tree under which the Buddha sat when he attained to Wisdom. The Venerable tree still thrives in the ancient city of Anuradhapura and is treasured with veneration and respect to-day by millions of inhabitants in Ceylon as a tangible mark of the great gift they secured over two thousand years ago. A period of prosperity and culture followed. Cities and irrigation works, houses and palaces, religious monuments and works of art rapidly rose up; hospitals for men and animals, convalescent homes and meeting houses were established all over the country. Education became universal, arts and sciences were cultivated, literature was produced which has taken a permanent place in the literature of the world. The Pitaka Buddhist Texts were revised and committed to writing in Ceylon. Important commentaries in the Sinhalese language on the Buddhist teachings were produced. Scholars from the

neighbouring Continent and from distant places such as China, came to the Island in search of knowledge. Buddhagosha the great Buddhist Commentator came from India and produced the Pali Buddhists commentaries ; other scholars produced various works on Buddhism. A large number of the population both male and female joined the Order. They left the householders life and devoted themselves to the service of the community. They became not only the custodians of religious knowledge but also of secular knowledge.

There had been various foreign invasions and changes in the political status of the country. Dynasties disappeared, wars, pillage and robbery by invaders and the destruction of material prosperity were seen from time to time. Religious institutions were destroyed, books were burnt, Colleges were dispersed, but the civilisation and the ideals of Buddhism had gained such a permanent hold on the people that these devastations did not materially effect their ideals. Hindu practices were introduced at different periods under the influence of invaders but were all absorbed into the system of life that prevailed in the country.

Next came a period when the West came in violent contact with the East. The Portuguese occupied the Maritime Provinces of the Island in the sixteenth century. They kept the Sinhalese of the unoccupied country busy defending themselves. In the occupied territory they forced Christianity on the people, they tried to change the habits and customs of the people, they changed their names. The Dutch followed the Portuguese and continued the plan of coercion through which they believed they could destroy Buddhism. Churches were opened throughout the country and children were compelled to learn the Christian Catechism. Adults were compelled to attend church services. Civil Rights were denied to those who refused to profess the new religion. After the British occupation of the Island these disabilities were gradually relaxed. Various Christian Mission Societies from England established their agencies and their efforts for converting Buddhists to

Christianity were pursued with vigour. Civil restrictions against Buddhists were completely removed only so late as 1850 with the provision for the registration of the marriages of non-Christians.

With the removal of disabilities "Government Christians" disappeared. The people who hitherto professed their religion with some amount of secrecy found that such secrecy was no longer necessary. Buddhist ideals which were hardly effected during this long period of trouble were again practised openly and with renewed vigour. Ninety per cent. of the Sinhalese population are Buddhists to-day. The sustained efforts of missionary movements for the conversion of Buddhists have resulted in a marked failure. The Census returns of Ceylon show the following figures which more than confirm the above view. In 1901, 60.1% of the total population of the Island were Buddhists; in 1911, 60.25% were Buddhists; in 1921, 61.6% were Buddhists. And Hindus were 23.2, 22.85, and 21.8 respectively. For the same periods the percentage of Christians were 9.8, 10 and 9.9. The efforts of missionaries it will be seen have not added a single person to their faith during these decades. On the other hand, there are at the present time about 7,000 Buddhists Bhikkhus (Monks) in the Island and nearly 400 educational establishments for them where they receive higher instruction in Pali and Buddhist literature. Practically 99% of the Bhikkhus possess a knowledge of Pali and the higher literature of Buddhism.

What then is the secret of the great vitality that Buddhism has displayed in Ceylon under such adverse conditions of persecution, neglect and continuous and sustained attempts at converting the people to other faiths. The answer to my mind is a simple one. Buddhism is based on certain fundamental clear and well defined universal laws. There is Nature and beyond Nature. We are concerned with Nature and in order to attain to Beyond Nature, we have to realize the laws of Nature, continuous change, disharmony and non-independence or non-absoluteness of all what we can conceive, and that such

conditions are due to the energy of Tanhā, (acquisitiveness), Tanhā is eliminated by training. When it is eliminated, Nature is overcome and beyond Nature, Nirvana is reached. A Buddhist applies these laws to all ideas placed before him, to all creeds and theories and systems that may be brought up. It is not necessary for him to say whether a creed or statement is false or true, his touchstone is whether such ideas can be examined in connection with the laws of Nature he has realized. Where they agree he has nothing to say, where they disagree they have no place for him. He has realized this through the teachings of the Buddha the Teacher, the Law (Dhamma) and the Order of Disciples that keep the Teaching in being.

There are who, bending supple knees,
Live for no end except to please,
Rising to fame by mean degrees ;
But creep not thou with these.
They have their due reward ; they bend
Their lives to an unworthy end—
On empty aims the toil expend
Which had secured a friend.
But be not thou as these, whose mind
Is to the passing hour confined ;
Let no ignoble fetters bind
Thy soul, as free as wind.
Stand upright, speak thy thought, declare
The truth thou hast that all may share ;
Be bold, proclaim it everywhere :
They only live who dare.

—*Lewis Morris.*

—*The Freethinker*, Oct. 19, 1924.

A NOTE ON THE TIBETAN CONCEPTION OF NIRVANA

BY MADAME ALEXANDRA DAVID NEEL.

The word Nirvāna does not exist in Tibetan, nor any word which conveys the same idea of extinction, of blowing out.

The highest spiritual goal is termed in Tibetan as "Tharpa" or "Tolwa" which both mean freedom, emancipation and come nearer to the Sanskrit words Moksha or Mukti than to Nirvāna.

Another word very much in use is: "Samgyas" that is to say Buddha or Buddhahood. One often hears, in Tibet, sentences like this:—"He is Samgyas" or "he became Samgyas." We again, here, find some analogy with Vedānta phraseology such as "He is Shiva" or "he became Brahman."

The meaning of "to become Samgyas" is very much alike to "to get Tharpa." But learned Tibetan scholars see between them a subtle difference about which I can only say briefly that the emancipated one is an *Arahan* but not yet a *Buddha* nor a *Bodhisatva*.

The *Arahan* has got rid of the mental obscuration caused by the actions; because, at first, his acts have become pure and later on, he has become detached of all actions both bad and good, but he is still under the effect of the mental obscuration caused by external objects by the perception, the notion of the external world.

Nevertheless, if a strict equivalent of the word Nirvāna, conveying the idea of extinction, is not to be found in Tibet, the same conception is expressed by Tharpa (freedom).

In both cases, the question is not to get something or to go somewhere, but to extinguish, to annihilate something. Nirvana is equivalent to freeing one's self from bondage, to break the chain that binds you to Samsara. This idea according to the Tibetan is expressed by Tharpa.

The conception of final emancipation is closely associated, in Tibet, with that of the Void (*Sunya*) which is expressed in Tibetan by "Tongpagnid." Freedom is the realisation of the

Void. So that if we get a somewhat correct idea about the void, as understood by the Tibetans, we shall, at the same time, be able to grasp something of the aspect of their Nirvāna.

What is the Void about which it is so much spoken of, in the Tibetan philosophical treatises? Certainly it cannot be assimilated to mere nothingness.

First, it is doubtful if ever anybody has realised what absolute nothingness is. Everybody can try for himself and see that his efforts will fail. The very idea of nothingness which he will keep in mind, will prevent him from reaching nothingness, for as long as an idea remains, there is no absolute nothingness.

Human mind in its ordinary normal state, cannot grasp nothingness just as it cannot grasp what is perfect infinity.

The Void is explained as being of 18 kinds. Amongst these different kinds, we find that "the inside is void and so is the outside, the compounds are void and the uncompounded is void. Another interpretation says:—there is a compounded void and an uncompounded void (but the Tibetan scholars I have met, abide by the first meaning). And so they continue saying that all things, their qualities or their so called essence, are void.

Having pondered over that minute description one understands that the Void described in lengthy treatises comes to the same truth which has been uttered by the Buddha in three words—*Sabbe Dhammā Anattā*—All Dhammas are void of substantial reality. There is no unchangeable self in them.

When a Tibetan, either a scholar or a Dhyani, says: "Tongpagnid," he means: Ganzak Dak med pa, Chös dak med pa, that is to say, there is no "I" in the person—there is no "I" in the things (the Dhammas), and that is the realisation of that truth which causes the emancipation from Avidyā (ignorance) and creates the state of freedom (Tharpa). Error has been destroyed, the mirage vanishes.....Nirvana is.

Tibetans, I mean those who are deep in the doctrine, do not consider samsāra and Nirvāna or, as they say "Korwa and

Despa" (the word and the beyond of it), as being separated and antagonistic.

One must, they teach, see the two as one. *Kun Zhi* (alaya) the basis of all, may be seen through the mirage of the phenomenal world or rather *Kun Zhi* is that mirage itself, as well as the mirage is *Kun Zhi*.

In the *Pragnāpāramita* we read: The five Skandhas are void by essence. Form is emptiness and emptiness is from, emptiness is not different from the form nor form different from emptiness. Besides the form there is no emptiness and besides emptiness there is no form. What is emptiness is form and what is form is emptiness.

The same thing is repeated about *sensations, perceptions, mental formations, consciousness* and about all things including the twelve links of the chain of causation (twelve *Nidānas*), the *Arahan* and *Bodhisatvas*; they all are the void and the void is themselves. They are not *two* and must not be understood as being *two*.

By the earnest practice of meditation one can learn to see the world in another way than that in which it appears to us who are blinded by ignorance and who take distorted shadows for realities.

Dhyānist masters as well as scholars repeat that there are no words capable of conveying the idea of *Nirvāna*, and of explaining what it is. It is, by essence unspeakable and unthinkable. A common saying on the subject in Tibetan is: "I wish to speak.....there are no words.....it is gone beyond wisdom....."

To resume, Tibetans do not hold the idea that *Nirvāna* is annihilation, but it would be an error to conclude that they encourage the belief that something of the person which we call our "I" will remain in it. No! In that way *Nirvāna* is really an extinction, because that which constitutes *Nirvāna* is precisely the absence of such ideas as those we entertain about ourselves and an external world of other selves.

Once a Tibetan hermit asked me, "What do you think

about the stories relating the extraordinary tempests around the Bodhi tree during the last meditation of Siddhartha Gautama before he became a Buddha?" You may take them to be perfectly true in a symbolical sense. Truly, the earth was shaking under him and the sky with all its stars fell down. It is a true picture of the experiences of the mind on the threshold of the great and new vision, when the illusion of *samsāra* crumbles into pieces and the long cherished "I" dissolves and utterly vanishes.

That is the entrance into the void, when all and oneself sink into that which no word can express, no mind can conceive. But this is not to be understood as an event that is to take place once upon a time and will change something to that which already exist, has always existed and will exist for ever to that which is existence itself. No! It is but the awakening of a dream.

"We all are of the nature of the Buddha, we have in us the mind of the Buddha," as Chinese say, "Nirvāna is here, we are merged in it," repeat Tibetan Gurus, but we do not know it and still more, we do not want to know it, not to speak of experiencing it.

We crave for sensations and whatsoever may be the suffering we meet in hunting pleasurable sensations, we do not feel discouraged. We cherish our fever which we call life and will shun any doctor who will offer to cure us.

The world is our own creation, not that of any God ; it exists in our mind. Tibetans repeat :

"As the twinkling of the stars, a lamp, a drop of dew, a dream, a mirage, as an ephemere stream that is formed by a storm, as a flash of lightening, a cloud, so must be seen all things." That is this insight which constitutes Nirvāna.

Let us conclude : Thousands of questions and answers on the subject of Nirvāna will bring but very little light on its nature. On its deep meaning the literature as well as the oral teachings of all Buddhists agree and the Nirvāna of the most

orthodox Theros is identical to that of the most heterodox Lamaists.

Nothing is to be done, something must be undone. The fanciful notions born from ignorance must be destroyed; then will be destroyed also craving and the actions which follow after it. When the elder Bhikku Sariputra was asked: What is Nirvana? His answer was, "When the triple fire of lust, hatred and delusion are extinguished, then Nirvāna is.

That answer is a favourite one in Tibet. Delusion and ignorance must be annihilated and what follows is not to be said in words.

NIRVANAM—A CRITICISM*

A number of readers of the Maha-Bodhi Journal doubtless, have been much astonished to read under the signature of an Indian gentleman, a fanciful definition of Nirvāna which is completely opposed to the fundamental Doctrine of Buddhism.

The writer repeatedly and with full assurance tells us about the "*Pilgrim Soul*"—a remembrance of Bunyan's pilgrim very likely—and how the "*Sense bound soul breaks through its prison-house*" and is drawn to "*its divine destiny*"—a very edifying Christian illustration, indeed! He further tells us of the "*Secret places of our soul*"—and of the "*pilgrim*" who will "*stand bathed in the glory and joy of the Vision Ineffable*" (The capitals are the writer's, not mine). That is to say in one word: the pilgrim will see God.

I do not wish to criticise, here, the belief of the writer of the article, nor to engage in a controversial discussion with him. A large body of respectable and learned people believe in a soul, a jīva, a self, whatever name they choose to give it. But what is not admissible is when, in a professorial way we are told by the writer, that "*Death means TO A BUDDHIST, the casting off of the body, the citta, soul or self escaping*"

* Vide The Maha Bodhi, November 1924, p. 544-46.

No! TO A BUDDHIST there is no such meaning.

A Buddhist, to whatever sect he may belong Theravāda, Mahāyāna, Tantrayāna, agrees that *Sabbe Dhammā anattā* (all things are devoid of ego) is the main teaching of the Buddha, the very characteristic of it, on which the whole Dhamma is based. Consequently it is out of place, in Buddhism, to speak of the doings of a soul whose existence is emphatically denied.

Everybody is at liberty to consider as wrong the Doctrine expounded by the Tathāgatha—there are many creeds in which the lovers of soul can find shelter—but when one undertakes to write on a particular religion or philosophy, it is wise that one should be, first, well acquainted with the matter and do not substitute one's own views for the tenets of that religion or philosophy.

SUNYANANDA.

A PILGRIMAGE TO JAVA

BY MR. W. A. TROUP.

At the Y. M. B. A. Headquarters, an interesting lecture entitled "A Pilgrimage to Java" was delivered by Mr. W. A. Troup, Principal of Mahinda College, Galle, Ceylon.

The lecturer said that Java was one of the most important islands in the Malay Archipelago. It was 1,000 miles in length and 150 miles in width at its broadest part. It has an European population of 250,000. The impression one got on approaching it in the early morning from the sea was that it was an absolutely flat land, but it had a backbone of fine, huge blue mountains visible only on a clear day.

The lecturer said that he would deal mainly with the religious aspect of the life and history of the country because his subject was more or less intimately wound up with it. The most important event of his pilgrimage was his trip to a sort of dagoba built in olden times on the summit of a hill situated

in the midst of several other hills, all volcanic. The structure, in fact, resembled a huge dagoba and was ringed round by a series of galleries which wound round and round it to the top. As one passed along the lowest gallery one would find the life of the Buddha depicted on the walls. This gallery was a quarter mile long. On proceeding to the other galleries, further incidents in the Master's life would be found depicted, and the topmost or seventh gallery contained a pictorial representation of the passing of the Buddha. This dagoba, the lecturer said, was surrounded by ruins.

He then proceeded to explain how this spot was first discovered to European eyes. During the British occupation of Java 100 years ago, it was decided to build a road right across the island from shore to shore, and whilst upon his business the surveyor in charge of the project came upon these ruins which he at once reported to the authorities who instructed him to fence off the district and proceed with the building of the road leaving the ruins intact. Later on, when the island was handed over by the English to the Dutch, one article in the treaty stipulated that the new possessors were not to interfere with these ruins, but that they should be preserved and, if possible, restored. And to the credit of the Dutch it must be said that they had not merely carried out their duties in this respect, but had even done a great deal to restore many of the ruins which it was possible to restore.

Coming back to the dagoba, the lecturer said that about 2,000 images of which 500 were absolutely intact, were to be found in it. A resthouse too formed part of the whole scheme. He then spoke of the extraordinary experiences he had whilst there. For instance, to watch a sunrise from the seventh gallery of the dagoba he said was one of the grandest sights one could wish to see—the volcanic hills, the mist, and then the sun rising slowly over the almost mystic scene. Another great experience of his was the sight from the seventh gallery in the moonlight. He said that this particularly reminded him of the ancient times when Buddhism was a power in the land

and when the dagoba was filled with Buddhist monks and pilgrims. But quite the most remarkable thing in connection with this dagoba, the lecturer said, was the phenomenon he observed there of an evening when a whole troop of women would come to the foot of the hill on which the dagoba was built and offer prayers and flowers to the Buddha. And the peculiar fact was that these women sang a short verse the individual words of which they did not understand, but the general meaning of which they knew. Freely translated they explained the verse to mean :—

"I offer these flowers to the Master.

"These flowers are a sign of what is passing in nature, and reminds me that just as these flowers decay and die, I too shall decay and die."

And these women were Javanese who were all Mohammedans. The lecturer explained that the possible reason for the religious observance of these women was that, deprived of any religious statues or spiritual solace by the Mohammedan religion which their menfolk professed, they found some sort of comfort from their devotions at the foot of this dagoba. It was in this connection the lecturer pointed out that there was scope for the reintroduction of Buddhism amongst the Javanese. The truth was that Javanese children were being taught Buddhism by their mothers, so that already the seed was being sown for a revival of Buddhism in that country. The lecturer himself had three years ago started a class in Buddhism, and he found that the Javanese boys a very understanding lot, very keen in their Buddhistic studies. The work which he started was still being carried on, and he hoped to give it a greater impetus when he returned to Java.

The lecturer next came on to deal with a very fascinating phase of the religious life of the country. This he explained was the existence in Java of seven very marvellous men, called the *Kia'i* or the Holy Men. They lived on the top of seven of the most important mountains in Java, and seemed to have the secret of perpetual youth since they were always thirty years

old. They professed no particular religion, but their religious habits and exercises resembled Buddhism very much. To the Javanese they were a very pleasant help in trouble, and were always sought after in times of difficulty and in respect to the conduct of their (the Javanese) personal life. The outward visible beliefs of the *Kiai* were rebirth and *Karma*, and they were strict vegetarians, all of which went to prove that they were not Mohammedans. They represented perhaps the old type of Buddhism. Once a year it was said that they met together on the highest mountain in this region, Mt. Smeroe, 7,000 feet in height. A curious coincidence in this connection was that the day they met together on this mountain corresponded with the Wesak Day of the Buddhists. A still more remarkable fact regarding this event was that on this particular day. Mt. Smeroe was shrouded in mist and nobody could possibly venture up the mountain in such circumstances. A party of Germans attempted to solve the mystery and, not being able to obtain guides, climbed it unaided. All that was known about that fateful expedition was that this party of Germans never returned and their bodies have not been found up to date.

Returning again to the religious aspect of his subject, the lecturer said that a record of Buddhism existed in the Javanese religion, and was compiled by the seven last priests of the *Sangha* who were left over after the persecution of the Buddhist religion by the Mohammedans. After these seven priests had written their record of Buddhism they buried it at the summit of Mt. Smeroe and only one of the seven volumes of the record was discovered.

In closing the lecturer referred to his visit to one of the *Kiais*, who lived on the slope of one of the mountains. The lecturer was given lodging for as long as he stayed and food, both free of all charge. He found that the *Kiai* possessed a large area of rice fields nearby the produce of which he used to feed himself and his too numerous guests—there were 150 guests at the *Kiai's* abode when the lecturer paid his visit, and they were all given free food and lodging. The guests assem-

bled there had come, some for advice, others for curiosities' sake, etc., and they were all treated in the most friendly manner. The *Kiais* were credited with wonderful powers. For instance, it was believed even by the Dutch that they had the power of disappearing at will. For instance, during a big rising a few years ago, the Dutch Generals were ordered to aim particularly at the capture of the leader of the revolt, and true to their orders, they twice surrounded in a hut the leader of the rebellion with his party, but, on going inside, found only the leader's party, the leader himself having disappeared. This happened over and over again, and once the same man was reported to have been surrounded in two different places at the same time and to have disappeared. This vanishing leader it was believed was one of the seven *Kiais*.

A VIEW OF BUDDHISTIC PHILOSOPHY

The following quotation is of great value to the students of Buddhistic philosophy :—

"There were thus at least three currents of thought : firstly the sacrificial Karma by the force of the magical rites of which any person could attain anything he desired, secondly the Upanisad teaching that the Brahman, the self, is the ultimate reality and being, and all else but name and form which pass away but do not abide. That which permanently abides without change is the real and true, and this is self. Thirdly the nihilistic conceptions that there is no law, no abiding reality, that everything comes into being by a fortuitous concurrence of circumstances or by some unknown fate. In each of these schools, philosophy had probably come to a deadlock. There were the Yoga practices prevalent in the country and these were accepted partly on the strength of traditional custom among certain sections, and partly by virtue of the great spiritual, intellectual and physical power which they gave to those who performed them. But these had no rational basis

behind them on which they lean for support. These were probably then just tending towards being affiliated to the nebulous Sankhya doctrines which had grown up among certain sections. It was at this juncture that we find Buddha erecting a new superstructure of thought on altogether original lines which thenceforth opened up a new avenue of philosophy for all posterity to come. If the Being of the Upanishads, the superlatively motionless was the only real, how could it offer scope for further new speculations, as it had already discarded all other matters of interest? If everything was due to a reasonless fortuitous concourse of circumstances, reason could not proceed further in the direction to create any philosophy of the unreason. The magical force of the hocus pocus of sorcery or sacrifice had but little that was inviting for philosophy to proceed on. If we thus take into account the state of Indian philosophic culture before Buddha, we shall be better able to understand the value of the Buddhistic contribution to philosophy.

The vast developments which the system of this great teacher underwent in the succeeding centuries in India and in other countries have not been thoroughly studied, and it will probably take yet many years more before even the materials for such a study can be collected. But from what we now possess, it is proved incontestably that it is one of the most wonderful and subtle productions of human wisdom. It is impossible to over estimate the debt that the philosophy, culture and civilization of India owe to it in all her developments for many succeeding centuries."

(*Das Gupta's History of Indian Philosophy Vol. I. p. 80-82.*)

HINAYANA AND MAHAYANA.

I would request some learned Buddhistic Scholar to verify or refute the view contained in the following quotation—

"The ultimate good of an adherent of the Hinayana is to attain his own nirvana or salvation, whereas the ultimate goal of those who professed the Mahayana creed was not to seek

their own salvation but to seek the salvation of all beings....The Mahayanists believed that all things were of a non-essential and indefinable character and void at bottom, where as Hinayanists only believed in the impermanence of all things but did not proceed further than that.

(*Das Gupta's History of Indian philosophy* p. 126.)

TWO SECTS OF BUDDHISM BELIEVING IN SOUL.

Vātsīputtriya and *Sammitiya* Schools of Buddhism, however, believed that there was a pudgala (Individual) which existed more or less as a permanent entity undergoing rebirth through its existence at any particular moment in relation to the elements of the inner psychosis was conceived as being of the same kind as fire to the logs of wood which produced it. (Compare Th. Stcherbatskys' *The Central Conception of Buddhism*, p. 71 and his soul theory p. 830). Also De La Vallee Poussin article on the *Sammitiyas* in the *Encyclopedia of Religion and Ethics*, Modern Review Aug. 1924 p. 154. Foot note to the paper of Mr. Das Gupta in the International Philosophical conference at Naples, also Das Gupta's *History of Indian philosophy*, Vol. I., p. 119.)

SHEO NARAIN.

BUDDHA GAYA

Buddhists all over the world and in Ceylon in particular have reason to feel some satisfaction over the first fruits of their endeavour to recover Buddha Gaya to Buddhism. Buddhists in Ceylon are entitled to feel gratified over the adoption of the suggestion of Pandit Malaviya in the form of a resolution by the Buddha Gaya Committee. For to the honour of the local Buddhists it will always be remembered that they took a leading part in the agitation to secure the shrine for Buddhist use. Pandit MALAVIYA's suggestion is that a Committee consisting of an equal number of members of the

Buddhist and Hindu communities should endeavour to bring about an amicable settlement of the matter. It may be said that this does not bring us to a conclusion of this long-standing dispute. But it has to be admitted that it does certainly mark an advance. Hitherto although individuals among the Hindus felt most strongly that the claims of the Buddhists were perfectly just and fair, yet nothing seemed to be possible in the way of bringing about a settlement. But the healthy atmosphere created by the liberal sentiments of those Hindus who were willing to give a fair hearing to the Buddhist claims appear now to have fostered the feeling that the time has come for practical action. Obviously for such action to meet with acceptance in the quarter where it should the point of view of the Hindus should be carefully considered. To secure this end the Committee has to have a representative number of Hindus as well as an equal number of Buddhists. Constituted thus the Committee will be saved from taking any step that may be regarded as one sided. On the other hand the presence of so many Buddhists on the Committee will secure a free and full hearing for the Buddhist case. It will be seen from the interview which our representative had with Mr. KULARATNE, who occupies a prominent place among those who have laboured in this worthy cause, Buddhists in Ceylon do not want anything which could be resisted as unfair. They are prepared to respect the religious prejudices of the Hindus. All that they ask is that the Hindus should in like manner respect their prejudices. This request is based on the highest principle of toleration. "Do unto others as you should that they should do to you" is a precept which not only has the highest sanction but also holds within it the basic principle of communal harmony. At the recent Unity Conference in India it was decided that it was only by the scrupulous observance of this excellent principle that the relations between the Hindus and Mohammedans in India can maintain any form of stability. But the principle is capable of the widest application. Pandit MALAVIYA and the influential band of Hindus who have brought

the matter regarding the restoration of Buddha Gaya to this promising stage are acting in accordance with this principle. The prestige of their name will recommend their suggestion to those in charge of the temple. But we further hope that in recognition of the essential fairness of its underlying principle this age-long dispute will soon be satisfactorily settled.

—*Ceylon Daily News.*

EVENING AT LANKA

Lo, the wind weeps through the palmtrees,
While the evening shadows fall,
And afar from distant temples
Soft the bells to worship call ;
Walk the priest in peaceful silence—
Yellow robed—to evening prayer,
O'er the whole like brooding spirit
Hangs the silence laden air.
By the water's edge the palmtrees
Bend down to the fondling wave,
And the orb of light descending
Sinks into his purple grave.
Soft the ling'ring shadows whisper
While the golden hues abide.
The responding soul finds solace
In the shrine of eventide.
Sees the Godhead in the stillness,
Sees the Spirit face to face.
Light and shadow softly blending,
Melt away in distant space.
And the consciousness soars upward,
With the soft departing light
Finds its refuge in the bosom
Of the brooding Soul of night.

A. CHRISTINA ALBERS.

MR. HALDAR ON H. P. BLAVATSKY

TO THE EDITOR OF THE MAHA BODHI JOURNAL.

Sir,—Mr. Haldar's statements concerning H. P. Blavatsky in the October number, p. 505, are so inaccurate and unfair that they demand correction in the interests of truth and justice. That the Theosophical Society has failed to promote brotherhood, and that all sorts of evils and delusions have arisen since H. P. B.'s death through the human weaknesses and follies of subsequent leaders was fully demonstrated by Mrs. Cleather in this journal during 1922 (see her "H. P. Blavatsky: Her Life and work for Humanity"). In her subsequent work, "H. P. Blavatsky as I Knew Her", will be found a very different estimate from Mr. Haldar's by a personal pupil who had no concern with phenomena, but who sought and found in her a real teacher. The Anagarika Dharmapala has often testified in print to the same effect. Moreover, "the Mahatma Letters to A. P. Sinnett" have since appeared, containing abundant evidence for H. P. B.'s honesty, sincerity and devotion and a full explanation of the "Kiddle incident", which Mr. Haldar has evidently not troubled to look at. Besides repeating old charges long since dealt with and disposed of, Mr. Haldar mixes them up in a confused manner with some of the evils which arose after H. P. B.'s death. These were fully and accurately dealt with by Mrs. Cleather in H. P. Blavatsky: "A Great Betrayal" in which the betrayal of H. P. B.'s work by those who came after her is demonstrated. No reply to this terrible indictment has even been attempted since its publication in November, 1922. A confused and inaccurate account like Mr. Haldar's is not only misleading, but also useless and mischievous from any point of view; and I shall ask the Editor's permission to deal with his assertions about H. P. B. next month, as there is not time to do so for this number. H. P. B. was a professed Buddhist of the Northern School; and I, as a pupil of that school who recog-

nise in her one of the greatest exponents of the *Bodhidharma*, feel bound to defend her good name.

Yours ets.,

BASIL CRUMP.

Lahore, October, 20.

DEATH OF MOST VENERABLE RAJAGURU SRINIVASA PIYADASSI MAHA NAYAKA THERO OF KANDY

We have to record with deep sorrow the death of the Mahanāyaka Mahā Thero, the Chief High Priest of the Siamese Sect at Kandy, Ceylon, on Thursday the 13th November 1924. With his death there passes away from the Buddhist world one of the holiest Bhikkhus of the modern times. He was revered and worshipped by thousands of Buddhists in Ceylon for whose spiritual welfare he laboured so devotedly. We give below a short sketch of his life that appeared in "The Ceylon Daily News."

The deceased Thera comes from the Dehigama family one of the oldest among Kandyans, and is a descendant of Kolia Bandara, an Indian Brahmin, who settled down in Ceylon in the times of the Sinhalese Kings.

His father was the late Udugampahe Pallewala Walauwe Ammunugama Rajguru Nayaka Bandaralage Tikiri Bandara Nilame.

He was the eldest son of the family and was born at Udugampaha in Patha-Dumbara on June 30, 1862, and was in his sixty-third year at the time of his death.

When quite a boy he came under the influence of the late Rev. Edanduwa, High Priest, from whom he received his early education. From his childhood he showed signs of a religious tendency which did not escape the notice of his tutor-priest who guided the youth. It was not hence surprising that at the early age of nine, imbued with a holy desire for service

to his fellow-beings and fascinated with the opportunities that would be in his imbibing deeper on the truths of the Dhamma, that he was in the habit of picking up in scrappy fragments now that he entered the priesthood as a Samanera.

After a further period of tutelage as a Samanera, he became a priest under the late Rev. Ammunugama, High Priest, who was also one of his grand uncles. The latter part of his education he received from the late Revs. Ammunugama Pungnapiya and Kobbekaduwe Buddharakkhita priests under whom also he was ordained.

The late priest was a member of the Karaka Maha Sangha Sabha, and in 1908 was appointed as Anunayake, and after the death of the late Rev. Rambukwella Anunayake, High Priest, he became High Priest of the Gangarama Temple in 1914.

His zeal, piety, humility and sympathy for the poor soon won for him the respect and admiration both of the priesthood and the laity and latterly was elected High Priest of the Siamese Sect by the Maha Sangha Sabha.

He also had Lankatilake, Mawella, Kobbekaduwa and Heendeniya temples in his charge. It was in the discharge of these responsible and onerous duties the intrinsic worth of the priest became known. He was always kind and considerate to the large number of tenants of the temple lands, and took a sympathetic interest in their welfare to whom they came for guidance and help not in vain. The priesthood found in him as High Priest an able, patient and just administrator who had a quick grasp of things. Their deliberations endowed with remarkable qualities of heart and head he was able to maintain a well balanced mind in settling subjects of controversy.

As founder of the Sangha Raja Pirivena he has a large number of pupils among whom are Revs. Miniwangamuwe Sumana, Ammunugama Vipassi, Ammunugama Buddharakkhita and Rambukwella Siddhartha who owe a deep debt of gratitude to him for the great interest he always took in educational matters.

The public of Ceylon in general and the Buddhists in particular have by his death sustained a great loss, and the priesthood a chief who by his piety and devotion set an example to them.

THE NEED OF BUDDHISM IN EUROPE

(By Doongersee Dharamsee, Colombo.)

Christianity has failed out right in Europe. The ideals preached on the mount and the commandments to which lip service has been given, have not prevented land grabbing, unpardonable selfishness and terrorism over the weak. Christianity has not been lived as it was intended to be. Primitive barbarism and the tendency to rob the weak and to bow the knee to the strong are as marked as ever. There is discontent in every country of Europe-disaffection within the state and distrust of neighbours.

Throughout Christendom full of churches and priests Bishops, Cardinals, Arch-Bishops, and full of pious books and of observances directed to fostering the religion of love, we see an aggressiveness and a revengefulness such as even savages have not shown in their brutal barbarism. People who daily read Bibles, attend services, preach moral sermons, call themselves men of God and wear holy orders have been found to preach war under the guise of patriotism. They have assisted in recruiting and the collection of funds for war purposes. Even the founder of Christianity is not free from strong words and actions and has left a legacy to his followers. The Bible contains many curses and many prayers for the destruction of enemies and such epithets as serpents, dogs, swine, generations of vipers, blind, fools, hypocrites, children of hell and weeping and gnashing of teeth are used in the Bible towards people. We also find in the Bible, that even Christ himself flogged and beat the shop-keepers in the great temple of Jerusalem, and it is a great pity that the religious mentality of

the Europeans and especially of the upper classes has not improved but degenerated. In the earlier centuries of Christian faith, the zealots began with witch hunting, proceeded to the burning of heretics and massacres like that of St. Bartholomew, inaugurated the Inquisition and ended with the wars of the crusades. Education for a long time was the privilege of the few. The poor were neglected and justice was only obtainable for gold. All the rights and privileges were for the nobles and upper classes.

To-day the West has embraced the so-called material civilisation with ardent grasp. It has developed with great vigour, and spirituality has been entirely neglected. The Western civilisation has brought economic wealth, luxury, insatiable ambition, greed, power, political guile and the wish to subordinate other nations, keep them under its heels and exploit them by fair or foul means. New scientific inventions and discoveries have fascinated the West, but instead of bringing happiness, content and peace of mind to the votaries of material civilisation the result has been to make them of such a nature and temper as to crucify the Christ on the cross.

To save Europe from greed, militarism and jealousies something more potent is required. Christianity has failed to bring peace and happiness to Europe. Gautama Buddha alone can give the entire content of his unbounded personality. He made contentment, peace of mind and love of humanity current coin for all mankind. He made it a living force. He created a new birth of this principle as a living truth to millions of the human race. The "Compassionate One" made the word compassion the spirit and life of the people formerly full of jealousies, rituals and sacrifices unprecedented in human history. It is a sacrifice for others and a human compassion, which is boundless and limitless. In Buddha's life we find Him ministering even to the lowest animals and in Jataka stories He is represented as giving His life for the wild beasts, and also for the fishes of the sea out of pity for them. In the Ajanta caves. The Lord Buddha is shown with supreme and perfect calmness.

and with boundless compassion brooding over all creation, without any trace of anger or passion, showing clearly his victory over worldly things and the attainment of perfect love.

After the publication by the Pali Text Society of Pali texts, Christian scholars and missionaries have found to their utter dismay that Buddhism has got a higher code of ethics which was taught prior to the birth of Christianity. The religion of Lord Buddha reveals a high spiritual culture. The Learned Dr. Rhys Davids after a thorough study of the Buddhist canon said as follows:—"It is not too much to say that almost the whole of the moral teaching of the Gospels, as distinct from the dogmatic teaching, will be found in the Buddhist writings several centuries older than the Gospels; that for instance, of all the moral doctrines collected together in the so called Sermon on the Mount, all these which can be separated from the theistic dogmas then maintained, are found again in the Pitakas." (Journal of the Pali Text Society (1920-1923).

The Buddhist Movement was carried over from India by active and pious missionaries (Bhikkhus) to the South of Asia. China of Confucious embraced it with open arms. The energetic Bhikkhus sowed the seeds in Nepal, Bhutan, Tibet, Mongolia, Malaya, Java, Celebes, Borneo, Ceylon, and Central Asia; nothing escaped them. The teaching of the Great Master and saint fithered through along the highways opened out by Alexander's conquests, to the Mediterranean in the west. The researches of French scholars have revealed a possible contact with the Island of Madagascar which may actually go back to the Great Buddhist age.

What wonders Buddhism performed in the countries which had been reached by its high tidal wave is now a historical matter. It is evident that the enthusiastic Bhikkhus of the Lord Buddha reached every known part of the world, persecution was suffered with meekness, abuse was tolerated with peaceful faces, indifference was overcome by love and privations were endured with fortitude. The hard and rigorous climate brought more strength to the mind; beating,

and wounding the body, made the spirit more daring; hunger, thirst, sleepless nights, toil of the Road were endured gladly in order to spread the words of the Gracious Lord.

They built hospitals for the nursing of the sick, they built caravansaries for the weary travellers. They built schools for the abolition of illiteracy, they preached the noble words of The Tathagata to overcome ignorance. They preached moral truths to drive away immorality. They built *stupas*, pagodas, monasteries and temples in every place they visited. They constructed the most beautiful temples full of architectural beauties in distant lands like Boro-buddor in Java. Millions of Images of Buddha which have peaceful, serene and noble faces were venerated with great love and adoration where formerly there was wilderness, ignorance and barbarism.

The greatest achievement of the Bhikkhus was the conquest of the hearts of the people. A wild barbarian became a civilized man, under their influence the ferocious warriors were converted into gentle citizens. The tyrants became merciful and just. The proud turned meek, and the inhuman became the most humane and compassionate. Greed, lust, jealousy, passions and unrighteousness were recognised as sins and vices to be conquered by every effort, and the high value of virtue and righteousness was established. The strong abandoned the inclination of attacking the weak. The powerful kings renounced the desire of invading the territories of neighbouring kings. The desire for conquest, aggrandizement and victories were suppressed by the spread of the words of the Buddha and contentment reigned supreme.

Whitemen at present are the inheritors of material Hellenien civilization, which excludes morality or religion from its sphere. We learn in terms of severity, that a civilisation which developes its material side only, and not in a corresponding degree its spiritual side, is like a man with one leg, unable to run. In order to enable him to walk straight, the other leg, the religion of the noble eightfold path, is urgently required in Europe to permeate the

atmosphere with its healing peace. The present European atmosphere of greed, jealousy, invasion and warlike spirit requires the spirit of that Great Teacher who has breathed for the benefit and welfare of generation after generation the higher and nobler air of divine compassion and mutual forgiveness, rather than a most mischievous code—"one hundred black eyes for a white eye and one hundred black teeth for a white tooth." Every day we are being confronted with fresh facts under the guise of civilized barbarity which go to show the urgent necessity for the vast enthusiasm of the disciples of the Buddha for the spiritual regeneration of the present day Europe. The message which Christ preached has reached such people, but they have converted it to their selfish ends. Let now the spiritual message of Gautama Buddha be brought home to Europe, especially to the heart and conscience of the statesmen, nobles and high Christian dignitaries that evil can not be overcome by evil, but only by good.

"Let a man overcome anger by kindness ;
Let him conquer evil by good.
Let a man overcome greed by generosity,
Let him conquer falsehood by truth."

NYAYA VINDU

WITH DHARMOTTARACHARYYA'S COMMENTARY.

(Translated by Harisatya Bhattacharyya, M.A., B.L.)

(Continued from page 579 of the last issue.)

न ह्यन्यथा सपक्षविपक्षयोः सदसत्त्वे यथोक्तप्रकारे शक्यं दर्शयितुम् । तत्कार्यतानियमः कार्यलिङ्गस्य स्वभावलिङ्गस्य च स्वभावेन व्याप्तिः । अस्मिन्कार्यं दर्शिते दर्शित एव दृष्टान्तो भवति । एतावन्मात्र-
रूपत्वान्तर्ह्येति । एतेनैव दृष्टान्तदोषा अपि निरस्ता भवन्ति ॥

"Without this, it is not possible to indicate the facts of the Existence-in-the-Similar-Abode and of the Non-existence-

in-the-Dissimilar-Abode,—as described before. (Without examples, it is not possible to substantiate) the fact of the Effect-Mark being invariably produced by the Proven and the fact of the Nature-Mark being pervaded by the Nature (the Proven). This being indicated, the Example is indicated therewith. Because this is its nature. By this also are set aside the Fallacious Examples."

Commentary :—The abstract descriptions of the facts of the Existence-in-the-Similar-Abode and of the Non-existence-in-the-Dissimilar-Abode are unintelligible. To make them intelligible, these should be described in more concrete ways. But the detailed and intelligible descriptions of the facts of the Existence and of the Non-existence consist in introducing Examples. Without these, it is not possible to substantiate the fact that the Mark exists in the Similar Abode and the fact that it does not exist in the Dissimilar Abode. Without the Examples, it is not possible to establish the fact that an Effect-Mark invariably rises from the Proven as its Cause. The fact of Smoke (the Effect) being generated by Fire (the Cause) is understood and made clear only when the Example *i.e.*, the Kitchen affords an instance of their being causally connected. Similarly, the fact that a Nature-Mark is pervaded by the Nature of the Proven would be apparent only when an Example *i.e.*, the Pitcher, is introduced to substantiate it. 'The Kitchen' proves the required Causal Relationship ; 'the Pitcher' proves the Identity-in-nature. These are Homogeneous Examples and are necessarily introduced when Pervasion is to be proved. Heterogeneous Examples show how the Non-existence of the Cause leads to the Non-existence of the Effect and how the Non-existence of the Nature of the Proven leads to the Non-existence of the Nature of the Mark. Thus, it is not possible to establish the Agreement or the Difference of the Mark,—without Examples. When the Mark is stated, along with it the Homogeneous Example which indicates the Pervasion of the Mark and the Heterogeneous Example which indicates the Non-existence of the Mark in the case of the Non-existence

of the Proven, are necessarily introduced. The business of the Homogeneous Example is to show how the Pervasion is established and that of the Heterogeneous Example is to show that on the cessation of the Proven, the Mark ceases. Thus, the consideration of the Example becomes included in that of the Mark. There is no use in stating the Example as a separate and independent premise in an argument. And, this is the reason why the Example-fallacy may be taken to be implied in what has been said. It can be easily understood that where the Example, although introduced in the Mark-premise for the purpose aforesaid, is incompetent to do its function, we have an instance of the Example-fallacy.

यथा नित्यः शब्दोऽमूर्त्तत्वात् । कर्मवत् परमाणुवद्

घटवदिति साध्यसाधनधर्मोभयविकल्पाः ॥

"For instance: Sound is Eternal, because it is Formless ; Like Activity, an Atom, a Pitcher. Here the Examples are Opposed respectively to the Nature of the Proven, to the Nature of the Mark and to the Nature of both."

Commentary :—The Example-fallacies are hereby illustrated. 'Eternity of Sound' is the Proven and 'Formlessness' is the Mark. The Examples introduced are all Homogeneous Examples. These, however, are fallacious Examples. The Proven, the Mark and both of them are respectively Opposed to the three Examples. 'Activity' is contradicted by the Proven because 'Activity' is non-eternal. 'Atom' is contradicted by the Mark, in as much as the Atoms have forms. The Vāiseshikas contend that the Atoms are Eternal ; hence the Example of 'Atom' need not be held to be Opposed to the nature of the Proven. 'Pitcher,' however, is opposed by the nature of both ; because it is non-eternal and it has a form.

तथा संदिग्धसाध्यधर्मादियच्च यथा रागादिमानयं वचना-
द्रथ्यापुरुषवत् । मरणधर्मोऽयं पुरुषो रागादिमत्त्वादथ्यापुरुषवत्
असर्वज्ञोऽयं रागादिमत्त्वादथ्यापुरुषवदिति ॥

"Similarly, (there may be Fallacious Examples in which) the Nature of the Proven etc. is Doubtful. For instance: That Man is Subject to Attachment etc. ; because he is a Speaker ; Like a Man-in-the-street. That Man is Subject to Death ; because he is Subject to Attachment etc. ; Like a Man-in-the-street. That Man is Inomniscient , because he is Subject to Attachment etc. ; Like a Man-in-the-street.

Commentary :—These are Examples whose Agreement with (i) the Proven, (ii) the Mark, (iii) with both of them is Doubtful. In the first illustration, 'the fact of being Subject to Attachment' is the Proven ; 'because he is a Speaker,' is the Mark ; 'the Man-in-the-street' is the Example. In this argument, 'the fact of being Subject to Attachment' is doubtful. In the second illustration, 'the fact of being Subject to death' is the Proven ; 'that Man' is the Abode ; 'because he is Subject to Attachment' is the Reason ; 'the Man-in-the-street' is the Example. So far as the Example is concerned, the Mark is Doubtful, although the Proven,—'the fact of being Subject to Death' is certain. In the third illustration. 'Inomniscience' is the Proven ; 'because he is Subject to Attachment etc.' is the Mark. Both of these—'the fact of being Inomniscient' and 'the fact of being Subject to Attachment etc.'—are Doubtful, so far as 'the Man-in-the-street,' the Example is concerned.

अनन्वयोऽप्रदर्शितान्वयश्च यथा यो वक्तुं स रागादिमानिष्ट
पुरुषवत् । अनित्यः शब्दः कृतकत्वाद्दृष्टवदिति ॥

"(Fallacious Examples may also consist in) Want of Agreement or in Unshown Agreement. For instance: Whoever is a Speaker is subject to Attachment etc. ; Like a given Person. Sound is Non-eternal ; because it is a Product ; Like a Pitcher."

Commentary :—There may be a (Fallacious) Example in which the Proven and the Reason are introduced but in which the Reason is not Pervaded by the Proven. This is the Falla-

cious Example which consists in Want of Agreement (*Ananvaya*). In the first illustration, a rule is sought to be made out about 'the fact of being a Speaker'; it is ruled that Whoever is Speaker is Subject to Attachment etc. Hence 'the fact of being Subject to Attachment' is predicated of 'the fact of being a Speaker.' 'The fact of being a Speaker' is essentially connected with 'the fact of being Subject to Attachment etc.' i.e., Pervades the latter fact. The fact that 'the Person, of the Example is a 'given' one, shows that both the Disputant and his Opponent agree that in 'the Person,' 'the fact of being a Speaker' and 'the fact of being Subject to Attachment' exist. But the required Pervasion is not proved by the Example. Hence it is a Fallacious one, consisting in Want-of-Agreement.

In the second illustration, 'Non-eternity' is the Proven ; 'because it is a Product,'—is the Reason. The Example, 'Like a Pitcher' is a defective one, as it does not explicitly show the Agreement between the Mark and the Proven. As a Product, Sound may be similar to a Pitcher which also is a Product ; but the Example does not explicitly show that Sound is similar to a Pitcher, so far as the fact of Non-eternity is concerned. If it were known that the fact of being a Product is essentially connected with the fact of being Non-eternal, then and then only, one would infer the fact of Non-eternity from the fact of being a Product. Hence it ought to have been explicitly stated that Whatever is a Product is Non-eternal. The fact of being a Product is essentially related to the fact of being Non-eternal ; when this general rule is stated and an Example is introduced to corroborate it, the Example is one of 'Shown Agreement.' In the given illustration, however, the Example is introduced without the fact of Agreement (Pervasion) being explicitly stated (*Apradarsitānvaya*). Such an Example is barely Homogeneous ; the Proven, however, is not established by the mere fact of the Example being Homogeneous. The Example is to corroborate the fact of Agreement ; but the Example in the given illustration does not explicitly do so. Hence the Example is a Fallacious one, as it does not explicitly go for the Agree-

ment, although it is an Homogeneous Example. This defect in the Example is due to the fault of the Speaker (the Disputant). He is to convince others. There may not be any defect in the argument, so far as the real facts underlying it, are concerned. But he has put the facts in a faulty way and hence his argument is a fallacious one.

तथा विपरीतान्वयो यदनित्यं यत्कृतकमिति साधर्म्येण ॥

“(The Fallacious Example may consist in) the Agreement, being stated in a Reverse way. For instance: Whatever is Non-eternal is a Product. These are the Fallacies, concerning the Homogeneous Example.”

Commentary :—The Example should show that ‘the fact of being a Product’ essentially leads to ‘the fact of being Non-eternal.’ For, thereby, one would be able to infer the fact of Non-eternity from the fact of being a Product. In the given illustration, however, ‘the fact of being Non-eternal’ is indicated to lead to ‘the fact of being a Product’; it is not shown that the latter necessarily leads to the former. Accordingly, ‘Non-eternity’ cannot be inferred as ‘the fact of being a Product’ is not shown to lead to ‘the fact of Non-eternity.’ It is thus. The statement,—‘whatever is Non-eternal is a Product’—shows that ‘the fact of Non-eternity’ necessarily leads to ‘the fact of being a Product’ and not that ‘the fact of being a Product’ leads to ‘the fact of being Non-eternal.’ Accordingly, ‘the fact of being a Product’ can be inferred from ‘the fact of being Non-eternal’ and not ‘the fact of being Non-eternal’ from ‘the fact of being a Product.’ It is true of course that so far as the real nature of things is concerned, it is ‘the fact of being a Product’ that necessarily leads to the fact of ‘Non-eternity’; but the Disputant does not show so. Hence although there is no defect, so far as the real nature of things is concerned, the argument is bad owing to the fault of the Speaker (the Disputant). Such is the Fallacious Example, consisting in ‘the statement of the Agreement in the reverse way.’ It also is due to the fault of the speaker and not to that, concerning the

nature of things. In an 'Inference-for-the-sake-of-others,' the fault of the anger also is taken into consideration.

These are the nine forms of the Fallacy, concerning the Homogeneous Example.

बैधर्म्येणापि परमाणुवत्कर्मवदाकाशवदिति

साध्याद्याव्यतिरेकिणः ॥

"There are similar Fallacies with regard to the Heterogeneous Example also. Like Atom ; Like Activity ; Like Ether : —These Examples are 'not-opposed' respectively to the nature of the Proven, to the nature of the Mark and to the nature of both."

Commentary :—There are nine forms of the Fallacy with regard to the Heterogeneous Example also. The Examples given above are Heterogeneous ones and are intended to relate to 'the Eternity of Sound' as the Proven and 'Formlessness,' as the Mark. The first one is not-opposed to the Proven as the Atoms are 'Eternal.' As 'Activity' is 'Formless,' it is not-opposed to the Mark. 'Ether' is not-opposed to both ; as it is both 'Eternal' and 'Formless.'

(To be continued.)

OBSERVATIONS MADE IN THE FAR EAST

BY MR. N. CHATTERJEE.

(Continued from page 569.)

There were four American ladies travelling on their own chairs who joined in the excursion to the Tombs. On our return journey the ladies nipped out of their chairs and walked a long distance across the fields. They walked steadily and well through the deep dry earth looking almost like sands. My friend and I followed them sitting in our chairs like the lazy, mid-oriental, bejewelled and effeminate Rajas and Nababs. It is not my style, although I come from the same breeding ground of un-

changing, unprogressive, soft, pompous men with stars, ribbons and spangles. They stopped at a village to investigate it.

All foreigners come to the East expecting to spend a few weeks in Schlauraffenland, a country of surprises and wonder. They read in the fairy tales that in the time of Schlauraffen footless men outran a quick horse, hot cakes grew on pinetrees, a couple of doves tore a wolf to pieces and two mice consecrated a bishop. They discover none of these fantastic things and are disappointed. On the other hand, they find the same social, economic, educational and political problems agitate the East as disturb their own countries. They are roused from the sweet day dreams, and stare vacantly at the hard facts at the base of human nature.

Here we had to cross over a stream threading its silver course from the neighbouring hills. The whole country, lies in a valley. It is really picturesque although the soil is dry and the hills are bereft of trees. In the North, the cold weather lasts for nine months out of the twelve. We left our chairs and walked briskly to come up with the ladies and walked by their side some distance and had pleasant talk with them. I complimented them on their military gait and steps and their fitness to belong to the officer's corps in the future armies of the world.

They laughed, saying they would make a poor show in the martial calling. Civilisation brings humanity together in genial relationship, for it has the shining vestment of culture and liberalism. It insinuates men and women of education into the colours and laughter and song of life. The ambitious and restless politicians disturb the natural harmony of the nations by repeated discussion on the principle of nationality and vain-gloriousness; the lugubrious theologians wrapped in funereal clothes preach sad and solemn sermons on the evanescence and sinfulness of the life on this earth, and send the nations into mourning. The Ming Tombs are of the Emperors of the dynasty of that name. The dynasty came to an end 500 years ago. The tombs are thirteen in number. The Triumphal Way

to the tombs is a mile long, guarded by eighteen pairs of statues of horses, of elephants, of ferocious looking men and of civil and military officers. The civil officers are the law givers holding in their hands scrolls of paper—the civil and moral codes of the country. Their dress is similar to that of the Roman jurisconsults. The main gate of the Triumphal arch is supported by six marble pillars. The carvings on the pillars are the most beautiful in the country. The gate has three entrances, the centre one for the Emperor, and the one on each side for the civil and military officers. The most dominating building is the tomb of Young Loh, the builder of modern Peking. The bodies of these potentates were consigned to the earth on a hill behind this tomb ; and other tombs of smaller sizes are dispersed on the hills at considerable distance from each other.

In the gardens, at any rate which used to be the gardens, only the skeleton, is left of which we saw an extensive bush of oak trees. At a distance of 200 yards from the foot of the tomb is a hall of considerable length and breadth where we took tea in Chinese fashion and bought picture cards. The tea-house is as good as any in the wayside places of European countries. The keeper is affable and smart. On our way to the principal tomb I tried to jump on the back of one of the stone horses. It is nearly five feet in height. I could not mount it. Time looked at me and smiled in derision. He has taken away the spring from my years and nimbleness from my joints. Wali-ul-huq and Mr. Liu smiled sympathetically at my capers and failure. Wali is an excellent financier, careful and unbending. He loathes waste and useless extravagance and would make money out of fish bones to balance his budget ; withal a great Mandarin in the manner of living. He manages our affairs so well that we get the best of everything at the minimum of cost. I would recommend him to the post of a minister of finance in any country but India. In India they vote men in to the ministry who have not learnt to be really ministers. Antisthenes used to advise the Athenians to pass a vote

that asses were horses ; and, as they thought that irrational, he said, "why? those whom you make generals have never learnt to be really generals ; they have only been voted such." It is a mordant satire but touches the spot.

We returned to Nankow hotel at 6-30 in the evening. It turned out cold and wintry. A fire was made in the dining room. We sat down to dinner in the cosy room. I felt the better for the outing and came back with a good appetite and ate a good dinner. The Ming tombs had not thrown me in to the graveclothes nor had my thoughts run in and out of the coffins we did not see, but that my memory lingered a little over the calamity which has overtaken this land. It had not prevented me from enjoying the dishes presented to me. The hotel is divided in two parts, the front part being one storeyed with five bed rooms and a hall, all modestly furnished with old fashioned iron chimney and fire place. At the back of the hall a flight of steps leads to the first floor with three bed rooms and a small dining room. The lavatories are detached from the main building. It is a clean place and depends entirely for its support upon the tourists. The prices are high and still on the increase. A notice to that effect has been put up on the board. The prices of things have been unconscionably raised in China. The poor are hard hit. The blazing fire heated the room, warmed the pillows and the blankets ; I slipped under the covering, laid my head on the comfortable pillows and dreamed of the shattered glories of all the dynasties of China and in the dream I culled a handful of lilies and strewed the bright flowers over the royal graves.

On the following morning after breakfast we took the 8-30 train for Chinglungchiao to see the Great Wall. The train passes through a beautiful romantic part of the country. The section is hilly. We have to pass through nine tunnels to arrive at our destination. The railroads, the tunnels and the equipages are the works of American engineers. The Americans have trained the Chinese to efficiently manage the railway. The station masters, the Traffic Inspectors down to

the stokers and signal men are all Chinese. But the brain of the railway department is the American, sitting in his room in Pekin and directing the whole machinery from his bureau.

(To be continued).

FINANCIAL

FOSTER PROPAGANDA FUND

Statement of Accounts for July, August and September, 1924.

EXPENSES FOR JULY, 1924.

	Rs.	A.	P.
Madras M. B. S. A/c—teacher's salary ...	15	0	0
Rev. Saranankara—for May and June ...	20	4	0
Rev. Sugatakanti—for July ...	10	2	0
Foster Scholars Wimalananda and Monoranjan (School Fees etc.) ...	28	14	3
Messrs. H. Don Carolis & Sons, to pay for Dhammapada prizes ...	500	0	0
Clerk's Salary for June ...	44	0	0
Charity for old woman ...	1	0	0
Miscellaneous ...	3	5	0
Food expenses for 1 priest, 3 students and 1 servant	92	9	1
TOTAL Rs.	715	2	4

EXPENSES FOR AUGUST, 1924.

	Rs.	A.	P.
Dr. Paul Dahlike, Berlin for Buddhist Home ...	100	0	0
Madras M. B. S. A/c—to pay teacher's salary ...	15	0	0
Rev. Saranankara for August ...	10	2	0
Rev. Sugatakanti for August ...	10	2	0
D. B. Jayatillake, Esq. Final instalment for Y.M.B.A. Building Fund ...	400	0	0
Charity to a Sinhalese man ...	30	0	0
Charity to old woman ...	1	0	0
Clerk's salary for July ...	44	0	0
Bonus paid to clerk ...	4	8	0
Foster Scholars' A/c—Wimalananda and Monoranjan (school fees etc.) ...	19	2	3
Food expenses for 1 priest, 3 students and 1 servant	99	4	0
TOTAL Rs.	733	2	3

EXPENSES FOR SEPTEMBER, 1924.

	Rs.	A.	P.
Madras M. B. S. A/c—teacher's salary ...	15	0	0
Rev. Saranankara ...	10	2	0
Rev. Sugatakanti ...	10	2	0
Foster Scholars' A/c—Wimalananda and Monoranjan (school fees etc.) ...	31	11	6
Charity to old woman ...	1	0	0
Mr. J. E. Gunasekara, Principal, M. B. College ...	200	0	0
National Orphanage Henaratgoda ...	500	0	0
Sumatipala Thero—Trainfare to Marikuppam ...	15	6	0
Messrs. H. Don Carolis & Sons,—for various charities in Ceylon ...	885	7	8
Cost of telegrams to Mrs. Foster, Honolulu ...	48	0	0
Miscellaneous (reg. envelope, envelopes, papers) ...	0	8	10
Cart hire and trainfare to Kandy ...	10	0	0
Food expenses for 1 priest, 3 students and 1 servant ...	83	11	0
TOTAL Rs.	1,811	1	0

SARNATH RISHIPATANA VIHARA FUND.

ACKNOWLEDGMENT OF DONATIONS

	Rs.	A.	P.
Oct. 1—Previously acknowledged b/f ...	36,304	4	6
„ 19—R. C. F. Dirac, Esq., Staffs, England ...	6	8	0
„ 30—Quah Eh Sin, Esq., Rangoon ...	100	0	0
Nov. 19—Mr. C. Redford and mother Parachinar, N. W. F. P. ...	20	0	0
„ 21—Rev. Shungaku Okamoto, Japan and Japanese Ladies' Society, Kidderpore, Calcutta ...	50	0	0
—Gokul Chand Narang, Esq., M.A., Ph.D., M.L.C., Bar-at-Law, Lahore ...	10	0	0
„ 24—Sardar Attar Singh and Sons, Parachinar (Kurram), N. W. F. P. ...	15	0	0
TOTAL Rs.	36,505	12	6

SRI DHARMARAJIKA CHAITYA VIHARA.

Statement of Receipts and Expenses for July, August
and September, 1924.

JULY, 1924.

Receipts	Rs. A. P.	Expenses	Rs. A. P.
Rent of Hall ...	25 0 0	Durwan's Wages balance	16 0 0
S. N. Barua, Esq., ...	3 0 0	Flowers ...	5 0 0
Esala Purnima A/c. :-		Candles, Incense etc. ...	2 11 6
F. B. Siriwardhana ...	2 0 0	Esala Purnima A/c. :-	
P. B. Gunasinha ...	2 8 0	Candles and Flowers ...	1 0 6
Deficiency in receipts	62 4 3	Kathakatha ...	5 0 0
		Electric bill ...	63 10 0
		Miscellaneous ...	0 5 9
TOTAL ...	94 12 3	TOTAL ...	94 12 3

AUGUST, 1924.

Receipts	Rs. A. P.	Expenses	Rs. A. P.
Rent of Hall ...	13 0 0	Durwan's wages balance	14 0 0
Charity Box Collection	6 4 0	Flowers ...	10 7 0
Deficiency in receipts	311 0 6	Candles, Matches etc. ...	1 7 6
		Electric bills for repairs ...	46 8 0
		Mallik & Co.'s bill for repairing cisterns etc. ...	4 0 0
		Mackintosh Burn Ld. for Pump ...	219 8 0
		Electric bill ...	34 6 6
TOTAL ...	330 5 0	TOTAL ...	330 5 0

SEPTEMBER, 1924.

Receipts	Rs. A. P.	Expenses	Rs. A. P.
Rent of Hall ...	10 0 0	Durwan's Salary ...	18 0 0
Deficiency in receipts	75 3 6	Durwan's Wages balance	4 0 0
		Flowers ...	3 0 0
		Candles, incense etc., ...	2 14 6
		Electric repair work ...	8 8 0
		" bill ...	40 8 6
		" maintenance ...	6 12 0
		Miscellaneous ...	1 8 6
TOTAL ...	85 3 6	TOTAL ...	85 3 6

THE MAHA-BODHI

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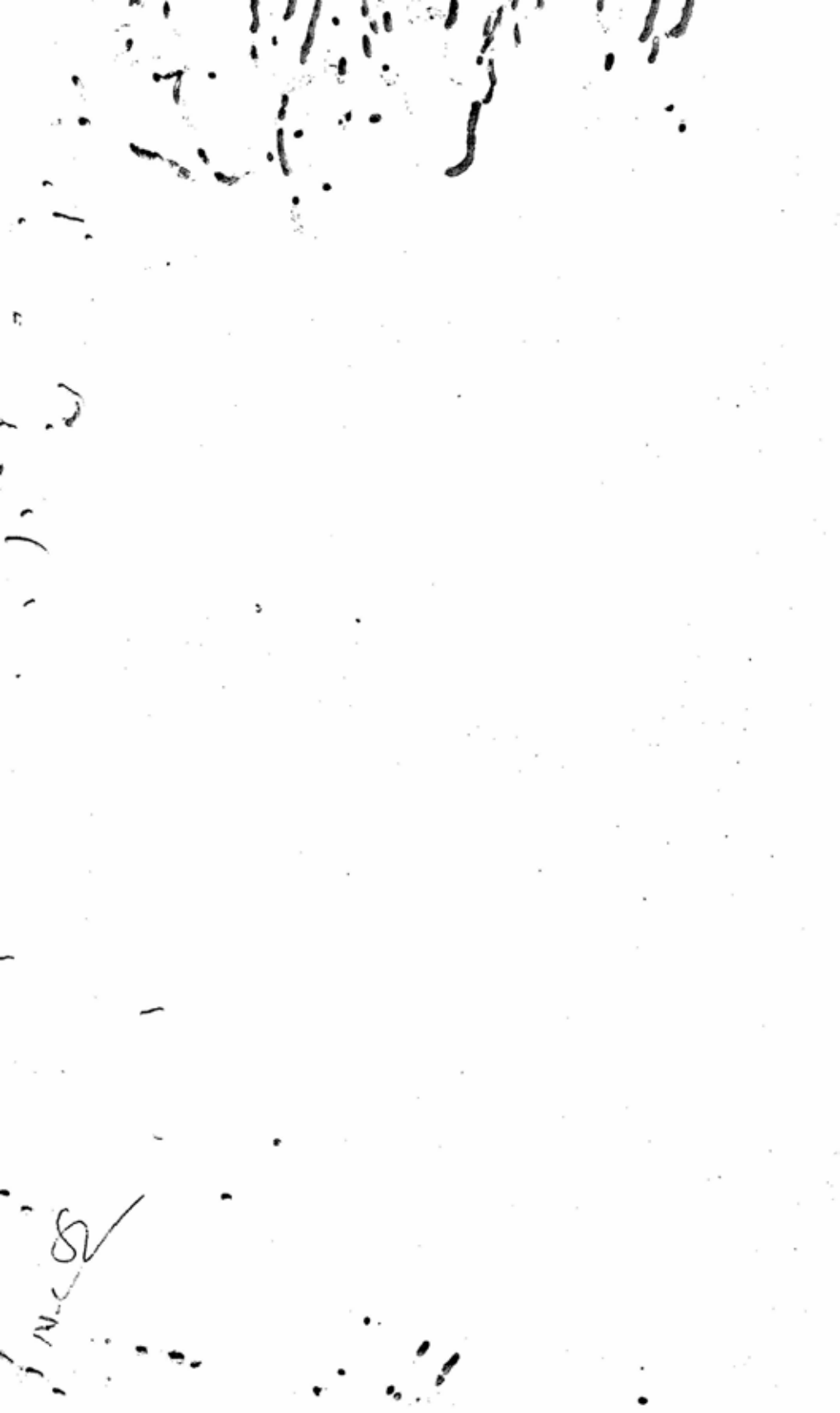
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